LINGUISTIC SURVEY OF INDIA.

Vol III

TIBETO-BURMAN FAMILY

Part II

SPECIMENS OF THE BODO, NĀGĀ. AND KACHIN GROUPS

Agents for the sale of Books published by the Superintendent of Government Printing, India, Calcutta

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PART II.

SPECIMENS OF THE BODO, NĀGĀ, AND KACHIN GROUPS

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Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

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BÂRA OR BODO GROUP

KACHIN GROUP

<div align="center">MAPS</div>

THE BÂRÂ OR BODO GROUP [1]

The generic name 'Bodo' was first applied by Hodgson to this group of languages
The exact sound is better represented by spelling it Bâdâ or Bârâ   Bodo or Bârâ is the
name by which the Mech or Mes and the Kachārīs call themselves   Like other tribal
names in Assam, the name probably once meant a male member of the tribe   In the
closely allied Tipurā language *bárá(h)*, still means a 'man,' and a Kachārī or Mech
will call himself a *Bârâ-f'sā*, a son of Bârâs, to distinguish him from *e g* a *Sim-sā*, that
is, a Bhotiyā, or *Chin-f'sā*, a son of China   The Bârâ folk who live to the west of the
Kamrup district are called Mech by their Hindū neighbours   This word is probably a
corruption of the Sanscrit '*Mlêchchha*,' which corresponds to the original meaning of
our word 'Welsh,' *i e* foreigner, stranger   Those of the Bârâ who live in and to the
east of the district of Kamrup are called Kachārīs, pronounced *Losārī*, by Hindūs   It is
said that the name Kachārī originated in the fact that, some 200 years ago, the Rājā of
Hill Tipperah, when giving his daughter in marriage to the Rājā of Maibong in the
present North Cachar, gave her as dowry the Surmā valley in what is now known as the
district of Cachar   The inhabitants of North Cachar were the Dīmā-sā, whom the
Assamese called Kachārīs   In process of time this name was extended to their Bârâ
kinsmen, who occupied the plains of Assam and North-East Bengal over an area
practically conterminous with the ancient kingdom of the Kos (or Koch) kings of whom
the Maharajah of Cooch Bihar and the Mangaldai Rajahs are the present representa-
tives   This explanation has, of late, been objected to on the ground that the name of
the district is, phonetically, *Kāchār* or *Kāsār*, with a long *ā* in the first syllable, and
not *Kosár*   It has been suggested that the word Kos-ārī means the Kos-ārūi, the sons
of the Kos, and that Hodgson might have called them, what some of the family still call
themselves, namely, Koch or Kos [2]   The use of the word Koch to describe the Bârâ
race is, however, open to the objection that the name has acquired a specific use, namely,
to describe a Bârâ who has become converted to Hinduism, and his descendants, and the
Koch are fast becoming (if they have not already become) a recognised Hindū caste
The derivation of *Kachārī* from *Kos ārūi*, is, moreover, nothing but a hypothesis, and
cannot, as yet, be proved by any historical facts   Till these are forthcoming, the
traditional connexion of the word with Cachar, though not entirely satisfactory, must
hold its ground

The Bârâ group, then, comprises the language spoken by the Bârâ-f'sā (*i e*, the

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[1] For the portion of the Linguistic Survey which deals with this group, I must take the first opportunity of gratefully
acknowledging the assistance which I have received from Mr J D Anderson, I C S (Retd.)   The whole section has been
most carefully revised by him, and the greater part of the general introduction, besides nearly the whole of the important
introduction to the Bârâ language, is from his pen   It will also be seen that he has provided some valuable specimens in
that form of speech   As occasion occurs I shall again and again have to draw attention to notes written by him for the
survey of this group   It must, however, be understood that I am responsible for what follows, and any mistakes which
may be noted should be attributed to me and not to him.

[2] *Āri* or *ārūi* is the patronymic commonly used by the Bârâ people in naming their sects or clans.

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Mech and Kachārīs) and the cognate languages spoken by the other tribes shown in
the following table —

| Name of Language | NUMBER OF SPEAKERS IN | | TOTAL. |
	Assam	Bengal	
True Bårå (Kachāri and Mech)	247,520	25,011	272,531
Rābhā	31,370		31,370
Lālung	40,160		40,160
Dimā sā (or Hills Kachāri)	18,681		18,681
Gārŏ (or Mandē)	120,780	28,313	149,093
Tipurā	300	105,550	105,850
Chutiyā	304		304
TOTAL	459,115	158,874	617,989

To this list must be added one more name, Morān This was the language of a
tribe now completely Hinduised, living in Sibsagar and Lakhimpur. A list of a few
of the words of this language will be found elsewhere, and shows clearly its affinity to
the Bårå group But it must be remembered that the whole group has a tendency to
become absorbed into the Aryan tongues of Bengal and Assam Many of the people who
speak these Bårå languages are bilingual, and can use Bengali or Assamese, is the case
may be, as fluently and freely as their own language If they become ' Hindū ' and
abjure roast pork and rice beer, they usually adopt the use of the Aryan tongue as
their sole language But even before this radical change is effected, Aryan influences
alter their mode of speaking The philological interest of this group of languages
consists largely in the fact that they are agglutinative tongues which have learned
inflexion by coming into contact with the speech of Aryan peoples Thus, a Bårå
living in Darrang can talk, not only Assamese and a rich idiomatic Bårå, made pictur-
esque and vivid by the use of polysyllabic agglutinative verbs, but also an Aryanised
Bårå which freely borrows the linguistic artifices of Aryan tongues, such as the use of
the relative clause, of the passive voice, of adverbs, etc , and which almost wholly abjures
the characteristic agglutinative verb that does the work of these more analytic devices
of language Unfortunately most of the following specimens belong to this latter
class, but in dealing with Kachārī, the language of this group best known to Europeans,
it has been possible to give specimens of both types

The nature of the agglutinative verb will be fully explained in dealing with Kachārī
The specimens of the various members of the group will show in what manner each
tribe has grafted a more or less complete system of inflexion on to its heretofore
agglutinative verb

It has been observed that these languages show a failure to realise the distinction
between the verb and other parts of speech, a failure which is indeed common in
nearly all isolating and agglutinating languages This remark must not, however,
be too strictly applied to the Bårå group of tongues The agglutinative verb can be
modified by the insertion of 'infixes' (examples of which will be given later on) and
these infixes are a device by means of which the work of adverbs and adjectives is done,
often with a very picturesque effect, lending itself to a vivid narrative style which can
only be realised by hearing the stress and modulation used in dealing with long aggluti-
native verbs

These languages have vocabularies which are evidently closely related, and their grammars have also a number of special points in common   To illustrate this, I here quote Mr Gait's account of the salient peculiarities of the grammar of Bârâ or Plains Kachârî,[1] nearly all of which applies, *mutatis mutandis*, to the other languages of the group.

" The following short outline of Kachârî *Grammar* is given for comparison with that of other languages of the other group   In Kachârî inanimate objects have no gender, that of animate objects is denoted by a qualifying word placed after the noun, the particular word used varying according to the class of objects referred to   There are only two numbers, singular and plural, the former being sometimes made more emphatic by the addition of a word meaning 'one', the latter is denoted by the postposition *fur* or *frā*   Case is denoted by affixes which are added to the nominative form, the only modification being the occasional insertion of an euphonic *i* between the stem and the termination   Adjectives sometimes precede, but usually follow, the noun they qualify, the case ending in the latter alternative being attached to the adjective, and not to the noun   They undergo no change in termination to make them agree with the gender or number of the noun they qualify   The comparative is formed by adding some word meaning 'than' to the dative of the word with which the comparison is made, and *sin* to the adjective which immediately follows it   The superlative is formed in the same way, some word signifying 'all' being placed before the word compared

The numerals only run up to ten, higher numbers being expressed by the use of the word *zakhai*, meaning 'a group of four'   Thus, fifteen is three groups of four, *plus* three   Different prefixes are used with numerals according to the class of noun referred to, *sā* being used for human beings, *mā* for irrational animals, *gāng* for flat things, and so forth

There are three personal pronouns which are used without distinction of gender, and are declined in the same way as nouns.   Possession is denoted simply by the use of the genitive   There is no relative pronoun,[2] its place is usually supplied by the participle   Thus, *the man whom I saw yesterday has run away*, is expressed in Kachârî by *the yesterday seen man has run away*   There are interrogative and demonstrative pronouns which are declined in the usual way, except that the former seldom take the plural affix.

The imperative is the simplest form of the verb, the different tenses being denoted by affixes, which remain unchanged for all persons, numbers, and genders   Potentiality is expressed by the use of the infinitive with the auxiliary verb *hā-nū*, to be able   The past participle is frequently used as a noun, and in such cases is declined as such   The passive is formed by prefixing the past participle to the different tenses of the verb *zāanū*, to be, and the causative by conjugating *hū nū*, to give, with the infinitive of the main verb   Negative verbs are formed by inserting *ā*[3] between the stem and the termination, except in the imperative, when *da* is prefixed to the stem   Adjectives are often conjugated like verbs, and verbs are frequently compounded with other verbs, the latter only being declined in such cases

Adverbs are often separate words, but are also frequently formed from the corresponding adjective by adding *hūi* or *ūi*   Sometimes they are declined like nouns   The relations of space and position are expressed by postpositions   Conjunctions are very sparingly used, their place being largely taken by participles   *I saw and called him*, for instance, would be expressed as ' *I seeing him called* "

It must be remembered that most of the following specimens have been prepared by natives who have, so to speak, looked at the pronunciation of the various languages through Assamese spectacles   Hence the systems of representing the vowel sounds are far from uniform, for in Assamese nothing can be more uncertain than the pronunciation of the vowels.   It should be remembered that *a*, *o* (as in ' hot '), and even *ō*, may, in different specimens, represent the same sound   Again, some people represent the sound of *a* in 'father' by *ā*, and some by *a*   Similarly *ch* and *chh* are usually pronounced as *s*   Some writers invariably mark a final *i* or *u* long, while others leave it unmarked   So far as I could, with certainty, I have endeavoured to reduce the whole to uniformity, but there are many cases which I have not ventured to touch   Exceptions to these remarks are the specimens of Bârâ supplied by Mr Anderson and those in the same language from

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[1] Report on the Census of Assam for 1891, p 159
[2] A borrowed relative, *zi*, is sometimes used
[3] Sometimes also *i* or *e*

Darrang, most of the Gārō specimens, and that of Chutiyā, all of which have been very carefully written according to the rules of pronunciation laid down in this section

There is another point   In some of these languages aspirated consonants are not so common as appears at first sight   In writing them in the Bengali or Assamese character it is usual to write *kh*, *th*, and *ph* at the commencement of a syllable, instead of *k*, *t*, and *p*, respectively   How this came about will be found explained under the head of Gārō   In transliterating the following specimens, I have, in doubtful cases, let the aspiration stand, but in every case its presence should be viewed with suspicion.   In dealing with languages hitherto unwritten it is impossible to obtain at once absolute accuracy

Throughout all the languages of this group dental consonants are pronounced as semi-cerebrals, as in English

The following note by Mr J D Anderson on the mutual relationship of the languages forming the Bodo group will be read with interest —

So far as the vocabulary of the specimens goes, Dimā sā, Hojai and Tipura are nearer the standard dialect than the others, and Chutiyā is least like Bodo   But many words run through the whole group, and in some cases afford interesting phonetic changes   I give some instances

English	Bārā	Rabhā	Lalung	Dimā sā	Hojai	Gārō	Tipura	Chutiya.
get	*man*	*mān*	*mān*	*mai*	*mai*	*min*	*mān*	*nisa*
give	*hŭ*	*rā*	*as*	*rī*	*rī*		*ru*	*ro*
seize	*hom*	*rim*	*ram*	*rim*	*rem*		*rom*	
cloth	*hī*	*nen*	*re*	*rī*	*res*		*ri*	
far	*g°zān*		*chāla*	*jain bi*	*rejeng*	*chela*	*r°chāl*	
go	*thāng*	*reng*	*li*	*tung*	*thāng*		*ṭāng*	
good	*g°hām*	*nem*		*hām*		*nīm*		
do			*rhān*	*rhlai*	*rhalai*		*rhalai*	
become	*zā*	*chhāng*	*hāng*	*jā*	*jā*		*chā*	*rī*
house	*nā*	*noh*	*na*	*no*	*na*	*nol*	*no*	
how many	*bese*		*penchel*	*bishli*		*būdilā*	*burul*	
swine	*ō-mā*	*bal*	*o-a*	*hono*	*han*	*ral*	*wāl*	
goat	*bur-mā*	*prin*	*barun*	*burun*	*brin*		*purun*	
eat	*zā*	*sā*	*chā*	*jī*	*jī*	*chā*	*chā*	*hā*
hunger	*ulhui*			*hukhri*	*hulhri*	*olhri*	*ukhu*	
die	*thoi*	*sī*	*thī*	*ti*	*thei*	*ei*	*thai*	*sī*
see	*nu (or nai)*	*nuh*	*nui*	*nai*	*nu*	*ni*	*nug*	
kiss	*khudum*	*rhutam*		*hadom*	*rhudum*		*matam-su apparently means 'smell body'*	
put on clothes	*gān*		*gān*	*gai*	*reng*	*gān*	*kān*	
again	*fin*		*fensā*	*fini*			*fi*	
breathe	*thāng*	*rheng*	*thāng*	*tāng*		*tāng*		
lose	*g°mā*	*mā*	*rāmai*	*gama*	*hamā*	*gimā*	*hamā*	*rimāng*
ask	*sang*	*sing*	*sang*	*shing*	*sang*	*sing*	*sung*	*shi*

The words 'give,' 'seize,' and 'cloth' seem to show that Bodo is a degenerate member of the group and has softened its sounds

BÂRÂ, BODO, OR PLAINS KACHĀRĪ.

The people who speak this language call themselves ' Bârâ ' or ' Bârâ-f'sā ', *i e*, sons of the Bârâs   This word ' Bârâ ' has been identified by the first English enquirers with their nationality, and is usually written ' Bodo '   They do not apply the name ' Kachārī ' to themselves   The origin of that name is dealt with in the general introduction to the group

The following account of the early history of the Kachārīs is taken from page 224 of Mr Gait's Report on the Census of Assam for 1891 —

" The first historical notice of the Kachārīs of which I am aware is found in the annals of the Ahom who debouched from the Patkoi in 1228 A D., and found the country at its base in possession of the Morān and Borahis, whom they at once subjugated   They next fought with the Chutiyās, who occupied the north-east portion of the Brahmaputra valley, and then came into collision with the Kachārīs, whose country lay to the west   This was in 1488 A D , when the Kachārī capital was probably still at Dimapur, from which place it was removed to Maibong in 1536 A D , after a decisive victory had been gained by the Ahoms   The capital remained there for two centuries, when the attacks of the Rāja of Jaintia necessitated a further retreat to Khaspur in the plains of Cachar   These migrations were shared in only by the Rajā and a few of his followers   The great bulk of the Kachārīs remained behind, and became the subjects of the Ahoms in Upper Assam, and of the Kooh kings lower down the valley "

In the general introduction to the Bodo Group I have quoted Mr Gait's account of the typical peculiarities of the Bârâ language, and it is unnecessary to repeat them here

The head-quarters of the Bârâ language are now the three central districts of the Assam Valley, *viz*, Darrang, Nowgong, and Kamrup, but it extends westwards through Goalpara, Jalpaiguri, and Cooch Behar, in a slightly different form, under the name of Mech, pronounced Mes   The Meches deny all connexion with the Bodos, but there is little doubt that the tribes are identical   At any rate their language is one and the same, differing only in a few dialectic peculiarities.

The standard form of Bârâ may be taken as that of Darrang, which has the advantage of being illustrated in Mr Endle's excellent little grammar   As such it is spoken with slight variations in the following districts and by the following number of people —

Garo Hills	870[1]
Goalpara	8,300
Kamrup	85,700
Darrang	63,900
Nowgong	14,200
Sībsagar	4,100
Lakhimpur	1,250
TOTAL	178,320

In Goalpara the language of most of the Bodos is called Mech, and only a few, principally those residing on the Kamrup border, have been returned as speaking Bârâ   The number of Mech speakers is, as will subsequently be seen, 93,911, so that the total number of speakers of Bârâ and Mech together, that is of what is practically one language, is 272,231.

What is called the Hills Dialect of Kachārī is spoken in the North Cachar Hills, and in a small tract in the South of Nowgong   This is commonly said to be a dialect of

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[1] Returned as Bârâ

Bara, or at least it is contended that the two are common dialects of one language No doubt at one time these two speeches were identical, but in the course of centuries, they have developed on such different lines that I prefer to call Hills Kachārī, or, as its speakers call themselves, Dīmā-sā, (the language of) the people of the great river, a separate language of the Bodo Group It certainly differs from Bârâ far more than does Gārō, which is universally admitted to the status of an independent language

The following are the principal authorities on Barâ and Mech As there is so little difference between the two dialects I place the two lists of authorities in juxta position Further information about Mech will be given on a subsequent page [1]

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MES OR MECH

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CAMPBELL SIR G ,—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal the Central Provinces, and the Eastern Frontier, Calcutta, 1874* Mech Vocabulary on pp 150 and ff

DALTON, E T ,—*Descriptive Ethnology of Bengal* Calcutta, 1872 'Bodo or Kachari,' and Mech Vocabularies on pp 93 and ff. As the former is taken from Hodgson, it is also Mech

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Grammar.—All the dialects of Bàrâ borrow words freely from the Aryan languages, Bengali or Assamese, with which they are brought in immediate contact Words so adopted frequently suffer considerable corruption in the process of borrowing The principal modes in which the corruption takes place, are described by Mr Endle on pp 36 and 37 of his grammar

I am indebted to Mr J D Anderson for the following note on Bàrâ Grammar —

As has been said in the general introduction to the group, the Bàrâ people use Bengali or Assamese (as the case may be) as easily as their own tongue This has necessarily affected the use of the Bàrâ language (as indeed it has, probably, affected Assamese and has, perhaps, introduced some of the linguistic peculiarities which differentiate it from Bengali) It has become possible to use Kachārī words almost as if they were Assamese words. An illustration of this is given in the statement of an accused person printed below This was taken down in Assamese, and was subsequently rendered, as will be seen, word for word, into Kachārī. The result was intelligible, if not very idiomatic, Kachārī There is also given one of Æsop's fables which also shows evident signs of having been translated from Assamese into Kachārī Finally, there will be found a folk-tale or *khorāng*, and some nursery-rhymes and songs which more closely resemble the idiomatic speech of the people when most removed from Aryan influences The most characteristic thing about these latter specimens is the idiomatic use of the agglutinative verb, the nature of which will now be roughly explained in a rapid analysis

In the first place it will be well to make a list of the most common verbal roots

These are —

ālu, pain
āgār, be loosed (v *gār*)
bā, bear (on back)
bai, buy
bai, break (neuter)
ban, tie up
bān, bear (on shoulder)
bāt, cross (a river)
bāt-drum, } jump
bāt-sum, }
baugār, forget (v *gār*)
bet, burst, break (neuter)
bi, beg
bir, fly
brāp, be angry
bū, beat
buhi, flow (of water)
bui, work

būkhū, drag up (cf. *g°khū*)
būng, speak
būng, fill
dai, weave
dām, drum
dān, cut
dang, be
dāng, hold, feel, brandish
dau, feed
daugā, swim
de, hit
det, increase, grow (cf *f°det*)
d'hon, extricate
d'khāng, take out
din, put, place
d'thi, show (cf *kh'thi*)
eo, clear (jungle) (cf *kheo*)
e-fop, (lightly) bury (cf *fop*)

fªhăm, mend (ı e make·good)

făn, sell

farang, teach (v *salang*).

f'det, make big (cf. *det*)

f'sĭ, tear up

f'sĭ, feed

f'sĭ, make wet (cf *sĭ*)

fin, făfin, return

fle, mix

fop, bury

frăn, make dry (cf *răn*).

fŭ, pluck

fŭ, sow

fudung, heat

fª-thŭ, causative of *thŭ*

găˉ, good

găˉ, tread on, thresh out paddy.

găˉ, cure (disease)

gªdăˉ, cut up (meat, etc)

gªgrum, feel about for.

gaı, transplant

gªkhŭ climb

gamăˉ, lose

găn, wear (shawl, etc)

găng, thirst

găp, cry

găp-zrĭ, cry shrilly

gau, hurt, shoot

găr, loose, let go.

gele, play

g'sĭp, crow (of a cock)

gĭ, fear

gnăng or năng, be obliged, stick

gnăng-laı, quarrel (v *laı* in list of infixes)

gōˉ, escape

goblong, burst (neuter)

golaı, mix

grup, fit

gum, herd

guł, catch (fish).

hăˉ, be able.

hăˉ, cut, fell (crops, etc)

hăˉ, fall (of rain)

hăˉ, ripen (of crops, fruit, etc)

hăˉ-khmăˉ, conceal (v. *lhmăˉ* in list of infixes)

hăm, be thin, ill

hăm, be good

hămăˉ-su, sigh

han, speak

hăp, enter

hăˉ-su, make water

hat, frisk

hogăˉr, lose (v *găˉr*)

hom, catch

hor, be night

hot, give, send, throw.

hŭ, give

hŭ-sın, give *more*, heap

hŭ, drive

hŭ, scrub.

hūng, strew

khăˉ, bind

khaı, cut

khăm, roast

khăm,
khlăm, } do, make
lhlaı,

khăng, take (cf *sı-khăng*)

khăt, run

khau, steal

lhau-lhăˉ, wear (turban, etc)

kha-khlaı, cause to fall (cf. *ga-glaı*, to fall)

kheo, open, clear (cf. *eo*)

khep, seize, hold

khĭ, dung.

khı-thăˉ, speak.

lhı-thĭ, show.

khnăˉ, hear

khnăˉ-song, hear attentively

khŭ, undo (clothes)

khubuı, throw.

khuglup, crouch

khulum, worship

khup, cover, hide

khur, scratch

khut, take off (e g pot off a fire)

lăˉ, take

lă-bō, bring

lai, draw (water, etc)

lai, *slai*, or *zlai*, exchange

lă-khmă, take secretly

lăng, walk, go

lăng, take.

lăng, thirst (used with *dŭi*, water)

ling, call

lit, write

lū, build (houses, etc).

lŭbui, wish

lung, drink

m°blĭp, lighten (lightning).

man, get, hold, meet, fit, ripen

măn, creep

mau, labour

megem, ache

meng, be tired

m'ni, laugh

mi-thĭ, understand (cf *khi-thi*)

nă, roll

nai, watch, observe (cf ne and nu).

namai, wish, desire, begin

năng=gnăng

ne, watch, guard

nu, see

nung, think

oi, plough

on, pity, love

on-khăt, come out

or or *ot*, bite (cf *ot* = fire).

rai, speak

răn, divide (v *săn*)

răn, become dry (v *f-răn*).

rang, be able

rŭgă, bind (sheaves, etc.)

să, sit (cf *ză*)

să, set (trap)

sai, sit (by fire)

sai-khăng, eviscerate

săn-sri, track (*sri* = silently)

săn, count

sau, scrape

sau, bruise

sau, hoe, dig

săm, soak

sang, bark (of dog).

sang, ask

se, snatch.

s'fai, destroy

sen, hang up

set, squeeze, press.

si, be wet

si, open

si-khăng, come out.

si-khăng, lift up

si-mau, shake

sō, come

sō, pound, bruise

song, cook.

srăng, dawn.

sū, pain

sŭ, insert

sū, *sū-sră*, clean.

sŭ-gŭm, growl.

sŭbă, slap

thă, stay.

thăng, go

thăng, live, breathe (*hăng* = breath)

thăp, be caught (v. *hăp*)

thăt, kill

thin, send.

thoi, die (*thoi* = blood)

thrup, sink

thu, prod, goad, prick

thukui, bathe (causative) (v *dugui*).

udu, sleep.

udui, be young

ukhui, hunger

ză, break

ză, sit (of *să*)

ză, become, be

ză, eat.

zap, finish

zau, sift (rice, etc.).

zau, dig

zen, fit.

zim, wear (waistcloth)

zingăsi, lament.

ziră, rest

zu, collect.

zŭ, kick

zom, stand erect

Now these roots (or some of them) can be agglutinated to one another and so form 'compound verbs' I give some instances

Dāng, *e g*   *man-dāng*=feel

Fai, *e g*	*lāng-*				take
	zā-				become
	man-	*fai* = come and			get
	hŭ-				give
	khi-thi-				show
	sō-				arrive

Fin, *e g*	*thăng-*	*fin* =	go		
	lābō-		bring		back.
	nai-		look		

Hŭ, *e g*	*zā-*		eat
	fān-		sell.
	lā-	*hŭ* = give (or cause) to	take
	bān-		bear
	hom-		seize
	hot-		bite.

Hot, *e g*	*nu-*		see from far
	khubui-		throw away
	khi thā-		speak out
	ling-		shout loud.
	rai-	*hot* =	talk loud
	hogār-		give up
	bī-		beg aloud.
	khi-thi-		show from far

Lai, zlai,	*kham-*		do together.
	gnāng-		stick together (*i e* fight)
	rai-		take to one another
	zā-		eat together
	sai-		sit by fire together
	thāng-	*lai* =	go together
	khai-		bind each other
	gār-		loose one another
	han-		speak with one another
	sān srī-		creep together
	brāp-		be angry with one another
	m'ni-		laugh together

Nāng   } *e g*   { *hŭ-nāng*=must give
Gnāng }   { *thăng-gnāng*=must go
Nai, *e g*   *lābō-nai*=bring and examine.
Sām, *e g*   *si-sām*=thoroughly soak
Sō, *e g*   *dān sō*=wound by cutting
        ot-sō=wound by biting

Thā, *e g*   *thăp-thā*=be caught and stay

        hom-thā=seize and stay.

Thāt, *e g*

bū-			beating.
dān-			cutting.
sō-	*thāt*=kill by		pounding
sū-			piercing.
gau-			shooting

Zā, *e g*

thoi-			dead
zá-			sitting.
ot-	*zā*=become		bitten
fop-			bruised.

(This use of *Zā* is the basis of the Passive voice now found in Aryanised Kachārī.)

Zap, *e g*

fān-			selling
bū-	*zap*=finish		beating
bū-thāt-			killing

But, besides these agglutinations which resemble what we call 'compound verbs,' there are others, the second (and subsequent) members of which are enclitic and have no independent existence   The exact meaning of these is not always easy to give in a list as they modify the meaning of the whole sentence and take the place of our adjectives and adverbs   I give some examples

Brop, *e g.*   *gai-brop*=plant in a hurry

Bŭ,

băn-			bear *away*
on-khār-			come *clean out*
det-	*bŭ*=		get *much* bigger
din-			put *in*

Bai, expresses *continuous* action

e g bi-			begging
thā-			staying.
zom-			standing
khulum-	*bai*=continue		worshipping.
ba-brăp-			being angry
namai-			seeking.

Dop, *e g*   *song-dop*=cook hastily

Fā, expresses *contiguity*

e g thăng-			go	
namai-	*fā*={	seek	} in company
lăng-			take	

Frām, *e g*   *thoi-frām*=all but die

Fnāng   is the causative of **Gnāng.**

  e g *dān-fnăng*=compel to out

    gā-fnăng=compel to tread

Gru, *e g*   thoɪ- ⎫   ⎛ ˙   die ⎞
            thɪn- ⎬   *gru=*   ⎜   send ⎟   suddenly
            ɫhãm ⎭   ⎝   do   ⎠

Hŭi, expresses action *at a distance.*

e g man-   ⎫   ⎧ get
   ɫhɪ-thã-   ⎪   ⎪ say
   hãp-   ⎬   *hŭi=*go and   ⎨ enter.
   thã-   ⎪   ⎨ stay
   dãng-   ⎪   ⎪ handle
   dãn-   ⎭   ⎪ cut
   nu-   ⎩ see.

Hāng=Fram, *e g.*   thoɪ-hāng=be nearly dead

Māt (opposite of thī), *e g*

      fai-   ⎫   ⎧ come
      thãng-   ⎬   *māt=*really   ⎨ go
      thoɪ-   ⎭   ⎩ die.

Khāng,   *e g*   on-   ⎫   ⎧ love much
             naɪ-   ⎪   ⎪ observe well
             manām- ⎬   *ɫhāng=*   ⎨ smell strongly
             hamā-sŭ- ⎪   ⎨ draw *long* breath
             bāt-   ⎭   ⎩ cross (a river) and emerge
                                        on other side

Khmā, *e g*   thāng-ɫhmā=go secretly
            ɫhā-ɫhmā=bind secretly

Khau, *e g*   gāb- or gãp-ɫhau=cry out suddenly.

Khrong, *e g.*   gĭ-ɫhrong=be *very* much afraid

Khrop, *e g*   khā-ɫhrop=bind fast.

Lāng is very common and useful, and indicates completeness or conclusion

e g bāt-   ⎫   ⎧ cross *over*
   hŭ-   ⎪   ⎪ give *away*
   ɪdu-   ⎪   ⎪ sleep *soundly*
   bŭ-   ⎪   ⎪ beat *hard*
   thoɪ-   ⎪   ⎪ die *outright*
   thɪn-   ⎪   ⎪ send *away*
   namaɪ-   ⎬   *lāng=*   ⎨ seek *thoroughly*
   ɫhāt-   ⎪   ⎪ run *away*
   gār-   ⎪   ⎪ loose *quite*
   bɪr-   ⎪   ⎪ fly *away*
   dɪɫhāng-   ⎪   ⎪ lift *up*
   ŭhɪ-   ⎪   ⎪ flow *away*
   zā-   ⎭   ⎩ eat *up*

Sai takes the place of the adverb *sā-ı-au*

  e g *khā-saı*=tıe *high up*

Su is intensive

on-		love much.
ulhuı-	*su =*	hunger greatly.
m'nī-		laugh heartily.

Slāp,—*e q.* *hogāı slāp = nearly let go*

Sın ıs the sıgn of the comparatıve.

e g *l hep-*		grıp *harder*.
hū-		make *bıgger* (heap).
gaglaı-	*sın =*	fall *more heavıly*.
zā-		sıt *closer*.

Sı,—*e g.* *qaglaı-*		fall.
dān-	*sı =* all but	cut
man-		get.

Srā,—*e g* *sū-*		clean *well*.
man-	*srā =*	get *completely*.

Thī ımplıes *pretence .* (cf. māt).

e g *gāp-*		cry
zā-		be.
lom-zā-	*thī =* pretend to	be ill
thoı-		die

Thrâ ıs another (very common) ıntensıtıve.

e g *gaı-*		plant *completely*
gaglaı-	*thrá =*	fall *heavıly*
thoı-		die *outrıght*

But no mere lıst wıll gıve an adequate descrıptıon of the use of these ınfixes
For several, of both classes, may be agglutınated together I gıve some examples

$\overset{2}{gum}$-$\overset{3}{zāp}$-$\overset{1}{h\breve{u}}$ = $\overset{1}{allow}$ $\overset{2}{to\text{-}herd\text{-}cattle}$ $\overset{3}{together}$.

$\overset{3}{s\bar{u}b\bar{a}}$-$\overset{2}{khr\bar{a}ng}$-$\overset{1}{hot}$ = $\overset{1}{apply}$ $\overset{2}{a\text{-}smart}$ $\overset{3}{slap}$

$\overset{3}{naı}$-$\overset{2}{baı}$-$\overset{1}{th\bar{a}}$ = $\overset{1}{stay}$ $\overset{2}{contınually}$ $\overset{3}{watchıng}$.

$\overset{1}{ud u}$-$\overset{3}{l\bar{a}ng}$-$\overset{2}{m\bar{a}t}$ = $\overset{1}{go}$ $\overset{2}{really}$ $\overset{3}{fast}$ $\overset{1}{asleep}$.

$\overset{3}{g'kh\breve{u}}$-$\overset{1}{h\breve{u}}$-$\overset{2}{laı}$ = $\overset{1}{make}$ $\overset{2}{each\text{-}ın\text{-}turn}$ $\overset{3}{to\text{-}clımb}$

$\overset{4}{ne}$-$\overset{3}{baı}$-$\overset{2}{th\bar{a}}$ $\overset{1}{thı}$ = $\overset{1}{pretend}$ $\overset{2}{to\text{-}stay}$ $\overset{3}{(and)}$ $\overset{4}{to\text{-}contınue}$ $\overset{}{lookıng}$

$\overset{1}{kh\bar{a}t}$-$\overset{2}{thr\acute{a}}$-$\overset{3}{l\bar{a}ng}$ = $\overset{1}{run}$ $\overset{2}{rıght}$ $\overset{3}{away}$.

$\overset{2}{gn\bar{a}ng}$-$\overset{3}{kh\bar{a}m}$-$\overset{1}{h\breve{u}}$ = $\overset{1}{cause}$ $\overset{2}{necessıty}$ $\overset{3}{of\text{-}doıng}$, ı e compel to do.

nu- zā-   hŭı-   naı- sŭı- lā

see-become-motıon-from-observe-much-take = go and take and see and observe
  carefully

The root, compound or simple, is the imperative, the simplest form of the verb Besides the infixes, some of which have been given above, there are three valuable suffixes, namely, *nŭ*, *sŭ* (or *sŭ*) and *bŭ* These have a slightly intensitive effect, and *bŭ* indicates *additional* action, something like our 'also'

It will be observed that in the specimens given below these agglutinations are sparingly used, in some cases hardly at all This is due to the introduction of inflection and the free use of participial forms It is obvious that the place of many of the enclitic infixes can be taken by adverbs

There is an adverb in Kachārī, usually formed by adding the suffix *ŭ* to an adjective The adjective itself is usually formed by prefixing *g°* to a (verbal or other) root Thus *hăm*, be well , *g°hăm*, good , *g°hăm-ŭ*, in a good manner But the further process of deglutination will be best observed by considering the participial forms of the verb These are—

(1) The active participle in -*năn ŭ* where several active roots in succession occur in an agglutinisation, a Bărâ accustomed to talk Assamese will substitute a whole series of active participles Thus, in a folk-story I have found this expression —

> *bī-khō hom-năn ŭ lăng-năn ŭ fop-năn ŭ din năn ŭ fai-naisè*
> him-to seiz-ing tak-ing bury-ing put-ting came.

This, in more idiomatic shape, would be—

> *bī-khō hom-lăng-fop-din-fai-naisè*

(2) The adverbial participle This is formed, as the adverb is, by adding *ŭ* to the verbal root, and modifies the sense of the root much as an adverb does.

Thus,   *ăng thăng-ŭ thă-dang*
      I   go-ing(ly) staying-am

This is often used in a reduplicated form as a continuative Thus,

> *ăng thăngŭ thăngŭ thă-dang* means, I keep going, I continue to go

(3) The conditional or absolute participle in *bă*, which sometimes takes the place of a conditional clause and, more often, has the effect of the ablative absolute with participle in Latin Thus, to take an example from the Latin grammar, we may render—

> Cæsare   venturo, Phosphore, diem   redde
> *Kaizāi·ā   fai bă,   Sān,   funză-nŭ   hŭ*

It may be noticed that this participle has its own nominative or subject Compare the Assamese-Bengali participle in *ilē*

(4) The passive or relative participle in *nai* This can be declined like a noun or used like an adjective, and is used as the basis of the passive form, which in this as in other hill languages, is rarely used. Thus *bu-nai ză* is 'become beat-en,' and this clumsy expression, by conjugating the verb *ză-nŭ* (to become), may be considered to form a passive voice The relative use of this participle is very idiomatic and can be best understood by considering a few examples —

Thus —

> gâdâ-i au   set-bă   *găkhĭr*[1] on-khăt-nai gŭthâ ⎫
> neck-on   squeez-ing milk   exud-ing   boy   ⎬ means—
>   ⎭
> a boy so babyish that if you squeeze his throat (mother's) milk exudes

---

[1] Here and elsewhere putting a Bărâ word in Italics indicates that it is borrowed from Assamese or Bengali

mi-khām   song-n u   hingzau   } means a woman who can cook rice
rice   *cook-er*   *woman*

bi fā   thoi-zā-nai   gathā   } a boy whose father is dead
father *dead be ing*   *boy*

ang   fū ingī   khām-nŭ   thāng-nai au   } means during my going to do trade
I   *merchandise* *do-to*   *go-ing-in*

The remaining inflexions, etc , of the Bârâ language will be sufficiently well understood from the following tabular statement compiled from the Reverend Mr Endle's excellent grammar of Kachārī

BÂRÂ SKELETON GRAMMAR.

I.—PRONUNCIATION—Pronounce *ă* as in 'pan,' and *āa* as a prolonged *ā* , *ă* is Mr Endle s *à* , *e* as in 'bed', *è* an intermediate sound between *ĕ* and *e* , *ŭ*, — this is Mr Endle s transcription though he prefers *ŏ* He describes the pronunciation as follows. It bears some resemblance to *ŏ*, but is much more compressed In uttering it the cheeks are drawn close to the jaws, the lips but slightly apart, and the tongue placed near the outer edge of the hard palate, the breath being allowed to escape slowly between the two latter organs with a semi nasal intonation The diphthong *au* is pronounced as the *ow* in 'how', but *aū* approximates between *ŏ* *ŭi* fluctuates between a very short *oi* and *ī* , it is apparently made up of the *ŭ* sound above described and *i*, the voice gliding rapidly over the former vowel and dwelling on the latter, the whole sound approximating to *ī* , in the specimens this sound is often written *oi*, thus *mansoi* instead of *mānsŭi* When a vowel is written above the line as in *q°zā*, red, it is pronounced as short as possible Mr Endle represents this by the sign ᵛ over a vowel, thus *ga˘ā* These short vowels are often omitted. Thus, *g ā*, or *zlā* for *z°lā*, male , *fsā* for *f'sā*, a child

     T and *d* are always semi cerebral as in English, except in words borrowed direct from Sanskrit

II.—NOUNS—The Gender of animate nouns is denoted by suffixed words, *e.g.*, in the case of human beings, *hŏā*, male , *hing_hāu*, female , in the case of birds, *z°lā*, male, *zŭ*, female , and so on I find *z lā* often also used in the case of human beings The plural is formed by adding *fŭr, far*, or *frā* Cases are formed as follows —

Sing

Nom	*mānsŭi*, a man.
Acc	*mānsŭi hŏ* or *hāu*
Instr	*zang*
Dat	*-nŭ*
Abl	*nī frai*
Gen.	.. *nī* or *hā*
Loc.	*nī-āu* or *-āu*

Plur

| Nom | *mānsŭi fŭr, far*, or *frā* |
| Acc | *mānsŭi fŭr-hŏ*, and so on. |

Nouns ending in vowels often take *ā* in the nominative which gives the force of the definite article Thus *mānsuiā thoi-dang*, the man is dying If the final vowel is *a* or *ā*, *i* is inserted and the two become *ai* Thus *dāu z°lā*, a cock, *dāu z°lai-ā*, the cock When the Loc. term *āu* follows a vowel, *i* is also optionally inserted Thus *nŭ-āu, nŭ i-āu*, or *nŭ ni-āu*, in a house The genitive termination *hā* is chiefly used with animate nouns.

Adjectives are compared by suffixing *sāri* or *hri* to the dative of the word with which comparison is made, and adding *sin* to the adjective. Thus *bi āng nŭ hri q°zaŭ sin*, he is taller than I So *boinŭ sāri bi q°zaŭ sin*, he is taller than all, *i.e.*, tallest Most adjectives begin with the syllable *q* They do not change for gender, and may either precede or follow the noun qualified. In the latter case, they, and not the noun, take the postposition of case

III.—PRONOUNS—The personal pronouns are —

     Sing   Plur

āng, I.   *zang* or *zang fŭr*, etc., we   The nominative singular may take *-ŏ* Thus *āngā* In other respects the declension is quite regular The word *thāng* implies respect, as in *nang-thāng*, your Honour

nang, thou   *nang sŭr*, you.

bī, he, she, it.   *bī-sŭr*, they

The relative pronoun is *zi* or *zai*, which is borrowed from Assamese

The interrogative pronouns are *sŭr*, who ? , *mā*, what ? , *bâbe*, which (of several) ᵖ

The demonstrative pronouns are *bĕ*, this, *boi*, *boi hā* that , *bī*, that (remote) The plural is formed by adding *sŭr* or *fŭr*, etc. *Sŭr* is principally used for human beings *Gāgai* or *gaigai* is 'self.

Pronominal prefixes of possession are commonly added to nouns expressing relationship. Thus—

	Father	Mother	Eldest son	Eldest daughter
My	*āng-ni ā fā*	*āng ni ā i*	*āng ni ā dā*	*āng ni ā-bā*
Your	*nang ni nang fā* or *nam fā*	*nang ni nam mā*	*nang ni nang dā*	*nang ni nang bā*
His	*bī ni bī fā*	*bī-ni bī-mā*	*bi ni bi-dā*	*bī ni bī-bā*

IV.—VERBS.—The Verbs substantive an *dang-a*, is; *dang man*, was. The negative forms are *gui* and *nanga*, ... each tense emphatic. *Nan ga*, negative form *n ing-a*, is 'it is necessary. *Ga ing* means 'possessed of, as in ... he owns many.

As in other Bodo languages, verbs do not change for number or person, both of which are indicated by the subject. The ... of inflex ... is that the letter *s* is inserted between a root ending in a vowel and a termination commencing with ... Thus, *(dâx a, g), let us s ū, see*, present tense. The following is the formation of the various tenses:—

Present	*dar nu s ū*, I see. First person also *dag nu nu*.
Pres def	„ *nu-dang*, I am seeing
Imperfect	„ „ *-dang man*, I was seeing
Past	„ „ *...a*, I saw.
Pluperf	„ *-ai, er ne dang man*, I had seen, I saw a long time ago. Sometimes *nai se* is used. As *nai sa*, I saw (in narrative) *Se* is the same as *sui*, lower down, and has a completive force
Future	„ „ *-gai*, I shall see
Fut immediate	„ *...er ne nu sui*, I shall see soon
Imperative	„ *ne see, ne thang*, let him see
Subjunctive	„ *ned i er ne llū*, if I see or had seen
Infinite	*ne nu* to see
Participles	*ne ... ne si nui*, having seen, (termination sometimes *nai nu*, as *fai nai nui*, having come. *Nui* is sometimes written *nai*, as in the first specimen)
	ne -ai, seen
	ne si while seeing
...	*nu-gni er ne nai*, a seer

Causal verbs are formed by conjugating *hu nu*, to give, with the infinitive of the principal verb. Thus *nu nu hu-nu*, ... *ang nu nu hu i u* I ... to see. They are also made by the prefix *f*, as in *de' nu*, to grow, *f'det-nu*, to make big. Compare the similar ... of the Mikir ...

The Passive is formed by conjugating *zau au* to be, become, with the past participle of the principal verb. Thus *ang ... nai si s-ū*, I am seen.

The Negative verb is thus conjugated. Its typical syllable is *a*:—

Pres, *ne-i*	
Imperfect *ne i llui-man*	
Past, *ne a llui nu er ne a man*	
Plup, *ne-i llui ic*	
Fut, *ne a*.	
Imperat, 2, *da nu*, 3 *da nu 'lang*	
Subj, *ne ū-lū or llū*	
Part pres, *ne-i*, not seeing	
part, *ne a lūlū*, not having seen	
„ *ne c*, not seen	

Intensive particles or infixes are added to the root between i and the tense suffix, e.g. *bar bâr-dang*, the wind is blowing, *bar bâr-nu-dang*, the wind is blowing strongly. Other similar particles are *khang*, *zap*, and *thrl*. See, however, the preceding pages.

TIBETO-BURMAN FAMILY.　Bârâ or Bodo Group.

BÂRÂ, BODO, OR PLAINS KACHĀRĪ.

(The Revd. Russell Payne, 1899.)　(District Darrang)

Note—Vernacular words in Italics are borrowed from Assamese, in a more or less corrupted form

Specimen I.

Sā-sè　mānsŭi-hā　f'sā　z'lā　sā-nŭi　dang-man　Bī-ni　f'sā-z'lā
Person-one　man-of　child　male　person-two　were　Him-of　child-male

mudŭi-ā　bi-fā-ni-āu　khītbā-nai-sè,　'he　ā-fā,　nang-ni　zi　basthu-
little-the　his-father-to　said,　'O　my-father,　thee-of　what　property-

ni　zi　bhāgŭ　āng-ni-āu　gaglai-ŭ,　bī-khō　āng-nŭ　hŭ'　Bī-āu-nŭ
of what　share　me-to　falls,　that　me-to　give'　That-at (thereon)

bi-fai-ā　gāgai-ni　basthu-khō bī-sŭr-nŭ　rān-nā-noi　hŭ-nāi-sè　Bī-ni
his-father-the　himself-of　property　them to　having-divided completed-giving That-of

bangai　sān-āu　unāu boi mudŭi　f'sā z'lai-ā　gāgai-ni　gāsenŭ thākhā　futhām-
a little　day-at　after that little　child male-the　himself-of　all　money　having-

nā noi　g'zān　thāuni-āu　thāng-nā-noi　hamā　hābā　māu-nā-noi　gāsenŭ
talen　far　country-to　having-gone　bad　work　having-done　all

sefai nā noi　kharas　khām nai-sè　Bī-hā　gāsenŭ　thākhā　zap-nai-
having-spoiled　expenditure　was-finished　Him-of　all　money　being-

āu hā,　bi　thāuni-āu　āngkhāl　g'det　zāa-nai-sè,　bī āu bī-hā　mūng-bō
finished,　that　country-to　famine　great　completely became,　then　him-of　anything

gŭiā　zā-nŭ　hom-nai-sè　Unāu　bi　thāng-nā noi　bi　thāuni-āu
not is　to eat　seized[1]　Afterwards　he　having-gone　that　country-to

sā-sè　giri-ni-āu　hāp-hŭi-nai-sè　Bī　mānsŭi-ā
a certain-one　proprietor's-on (ie, at the house of)　went-(and)-entered　That　man-the

ōmā　gūm-nŭ　gāgai ni　dubli-āu　bī-khō　thin-hot-nai-sè　Bī-āu-nŭ　ōmai ā
swine　to-keep　himself-of　field-to　him　sent away　Thereafter　swine-the

zā-nai　gundūi-zang　bi　gāgai-ni　udoi-ā-khō　būng-hŭ-nŭ　man　khlai-hā-bŭ,
being-eaten　husks with　he　himself-of　belly-the　to-fill　mind　on making,

bi-nŭ　rīu-bo　bāngai-bŭ　za-nŭ　lāgi　hŭ-ā-khŭi-sè　Unāu　that　man-nā-noi
him to　any-one　anything　to-eat　for　did-not-give　At-last　mind　having-got

bi　būng-nai-sè,　'āng ni　ā-fā-ni　eseng　bèsèbā　sākhar　thŭ-zā-sè
he　said,　'me-of　my father-of　how-many　how-much　servants　sufficient

zā-nai　basthu,　āru　bi-nŭ-khri　zābrā　man ŭ,　khinthu　āng　ukhŭi-nā-noi　thoi-
eaten　things,　ana　that-than　more　receive,　but　I　being-hungry　am-

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[1] ie, famine seized him,

dang Āng uthī-nā-noi ā-fā-ni-āu thāng-nā noi bō khorāng-khō
dying I having arisen my-father-to having-gone this word

khīthī-gan, "ho ā-fā, nokhrong-ni nu-nai āu āru nang nu-nai-āu-nŭ
will-say, " O my-father, heaven of seeing-in and thy sight-in

fāfu khlai-bu, nang-mi f'sā Ꞌlā-ni nām-āu-nŭ ling-hot nai ni ārŭ
sin (I-)did, thee-of child-male-of name-by being-called-aloud of any more

zogyā nūng-ā, nang-ni sā-sò thālhā man-nai sākhar-ni baidī
worthy (I-)am-not, thee of person one money receiving servant of like

āng-khō khlai '" Bi-unāu uthī nā-noi bī-fā-ni khāthi-āu thāng-nai-sè
me make '" That-after having arisen his-father-of vicinity-to (he-)went

Kninthu g'zān-āu thā nai-āu-nŭ bī-fai-ā bī-khō nu-nā-noi, an-nā-noi,
But distance in being his-father-the him having-seen, having-compassion,

khīt-lāng-nā-noi, bī-ni gŭdŭ-āu gaglai-nā-noi, khudūm nai-sè Bi-āu-nŭ
having-run, him of neck-on having-fallen, kissed That-after

f'sā-Ꞌlai-ā bī-nū khīthī-nai-sè, 'ho ā-fā, nokhrong ni nu-nai-āu āru
child-male-the him-to said, ' O my-father, heaven of seeing-in and

nang nu-nai-īu-nŭ āng fāfu khlai-dang, nang-ni f'sā-zꞋlū-ni nām-ai-āu
thy sight-in I sin am-doing, thee-of child male-of name-by

ling-hot-nai-ni ārŭ zogyā nūng ā' Khinthu bī-fai-ā sākhar fŭr-khō
being-called-aloud-of any-more worthy (I-)am-not' But his father-the servants-to

khīthā-nai sè, 'boi-nŭ-khri g'hām gamsā lābō-nā-noi bī-nŭ gān hŭ,
said, 'all-than good robe having-brought him-on to wear-cause,

bī-ni ākhai-āu āsthām, ātheng-āu ap-thāng gān-hŭ, ārŭ zang-fŭr
him of hand-on ring, feet-on slippers to-wear-cause, and we

bhŭzŭ zā-nā-noi rang zā-gan Mānathŭ bē āng-ni f'sā zꞋlā
feast having-eaten rejoice-will Because this me of child-male

thoi-nā-noi-bŭ, dī thāng-nai zꞋia dang, gamā-nū-noi-bŭ, man-nai
dead-having-been, now living is, having-been-lost, found

zīa-dang Bī-āu-nŭ bī-sar rang zā-nŭ ham-nai-sè
is Thereon they rejoicing held

Boi samai-āu bī ni g'dat f'sā-zꞋlai-ā dublī-āu dang man Unāu-hā
That time at him-of elder child-male-the field in was Afterwards

bī fai-nā-noi nā khāthi man-nā-noi bāzanā āru ma-sā-naī-ni māthŭ
he having-come house near having-found music and dancing of sound

khnā-nai-sè Bī-āu-nŭ bī sā-sò sākhar-khō ling-hot-nā noi sang-nai-sè,
heard Thereon he person-one servant having-called-aloud enquired,

'bī khorāng-ni lhāran-ā mā?' Bī āu-nŭ sākhai ā khīthā-nai-sè,
'this word of reason the what?' Thereon servant-the said,

'nang-ni nang-fāng fai-bai, ārŭ nang-ni nam-fai-ā bī-khō g'hām
'thee-of thy-brother came, and thee of thy-father-the him good

modom-āu man-nai-khai nang-ni nang-fai-ā bhŭzŭ hŭ-dang' Bī-āu-nŭ
body-in receiving-because thee-of thy-father-the feast is giving' Thereon

bī	brāp-nā-noɪ		nå-ɪ-āu	thāng-nŭ	nɔmaɪ-ā-khŭɪ-man	Bi-nɪ-khaɪ
he	*having-become-angɪy*		*house-ɪn*	*to go*	*dɪd-not wɪsh*	*Thɪs of-for*

bī-faɪ-ā	baɪzh-āu	faɪ-nā-noɪ	bī-khō	mozāng	khorāng	khīthā naɪ sè
hɪs-father-the	*outsɪde-to*	*having come*	*hɪm*	*beautiful*	*word*	*spoke*

Bī-āu-nŭ	bī-fā-khō	ulhar	hŭ-naɪ-nā noɪ	khīthā-naɪ-sè,	'naɪ-hoɪ,	āng-ā
Thereon	*hɪs-father-to*	*reply*	*having-gɪven*	*he-said,*	*'behold well,*	*I*

eseng	basar	nang-nɪ	hābā	khām-nā noɪ	mabī	samaɪ-āu	nang-nɪ
so many	*years*	*thy*	*work*	*having-done*	*any*	*tɪme-at*	*thee of*

hukum	sefaɪ ā-khŭɪ,	theo-bŭ	khurmā-fŭr-nɪ	lagu-zang	rang-zā-nŭ	āng-khō
order	*dɪd-not-break,*	*though*	*friends-of*	*wɪth*	*to-make-merry*	*me-to*

mā-sè	burmā-f'sā	hŭ-ā-khŭɪ	Khɪnthu	nang nī	bō	f'sā ɪ'laɪ-ā
anɪmal-one	*goat-chɪld*	*dɪd-not-gɪve*	*But*	*thee of*	*thɪs*	*chɪld-male-the*

besyāɪ	mǎnsŭɪ-zang	nɪng-nɪ thākhā	sefɪɪ-gɪr-baɪ,	bī	faɪ-nɪ ɪu nŭ,
harlot (-monger-)	*man-wɪth*	*thee-of money*	*has squandered,*	*he*	*ɪn-coming-ɪmmedɪately,*

nang	bī-nɪ khaɪ	bhŭzŭ	hŭ-dang'	Bī-āu nŭ	bī-nŭ	khīthā naɪ-sè,	'he
thou	*hɪm-of-for*	*feast*	*art-gɪvɪng'*	*Thereon*	*hɪm to*	*(he-) said,*	'O

āng nɪ f'sā,	nang	sān-frām-bŭ	āng-nɪ lagu-zang thā-dang,	ārŭ ɪng hā
me of chɪld,	*thou*	*day-(ɪnfix of repetɪtɪon)-verɪly*	*me of wɪth art,*	*and me of*

zī-zī	dang-ŭ	gāsē-bŭ	nang-nɪ,	Ihɪnthu	nang-nɪ	nang-fang ā	thoɪ-naɪ
whatever	*ɪs*	*all*	*thee-of-(ɪs),*	*but*	*thee of*	*thy-brother*	*dead*

zāa-naɪ-bŭ,	dā-bŭ	thāng-nā-noɪ	thā danɪ,	gamā nā noɪ-bŭ,	man-nɪɪ zɪɪ-dang,
having-become,	*now*	*lɪvɪng*	*ɪs,*	*having been lost,*	*found ɪs,*

bī-nɪ-khaɪ	zang	rɪng-zā-nā-noɪ	phŭzŭ-naɪ-ā	g'hām'
hɪm-of-for	*we*	*having-made-merry*	*rejoɪcɪng*	*(ɪs-)good'*

The following four specimens are from the pen of Mr J D Anderson, and illustrate the two different styles of speaking Bârâ

The first is the statement of an accused person translated from Assamese In order to show how the Assamese idiom has been followed, the original version in that language is also given in italics with which the Bârâ version agrees word for word. The second is a fable which bears evident signs of translation from the same language Finally there are a folk-tale and some folk songs in genuine agglutinative Bârâ

[No 2]

TIBETO-BURMAN FAMILY   Bârâ or Bodo Group

BÂRÂ, BODO, OR PLAINS KACHARĪ

(The statement of an accused person translated from Assamese)

(J. D. Anderson, Esq., 1900)

NOTE —In the Bârâ line, words in italics are borrowed from Assamese

Tumi	*ki*	*Laba*	*khuzā ?*	*Mángálbār*	*dinā*	*may*	*ishkula lāi*
Nang	mā	būng-nŭ	namai dang ?	*Mongolbār*	din-au	āng	ishkul-au
You	what	to say	wish ?	Tuesday	day	I	to-school
goisilõ	*Mástōre*	*āmāre*	*ghár*	*āhiba*	*lāi*	*du*	*bāzit*	*suti*
thāng-dang-man	Māstōr-ā	zang fŭr-khō	nā	fai nŭ	*lāgi*	du	bāzi au	suti
went.	The master	to us	home	to go	for	two	o clock	leave
dile	*Ghárot*	*āhi*	*khai*	*dai kári*	*Nandir-tāt*	*páriba-lāi*	
bŭ nai.	Nâ	fai nā nŭi	zā-ŭi	lung ŭi	Nandī-ni-au	salang-nŭ	
gave	Home	coming	eating	drinking	to Nandi's	to learn for	
gálõ	*Tini*	*bāzit*	*may*	*goisilõ*	*Tāt*	*der ghantā*	
thāng-nai-sè	Tini	bāji-au	āng	thāng-nai.	Bē-au	ghantā-sè khai-sè	
went.	Three	o clock	I	went.	There	an hour-and-a half	
párisõ	*Hāre-sāri bāzit*		*pári*	*thākār-párā*	*mār*	*Párámesari*	
salang-nai	Ghantā brŭi-khai-sè		salang-bai	thā-nai-au	āng-ni	Poiomesori	
(I) learned	Half past four		learning	on staying	my	Paramesvari	
bhánir	*māt*	*hunilõ*	*Mahārāni*	*dahai !*	*mār*	*gárbha-báti*	
āgui-ni	māth-ŭ	khnā-nai-sè	Mohārāni-ni	dohai !	āng-ni	modom-au-thā-nai	
sister s	voice	heard	Empress s	invocation !	my	pregnant	
bai-ek	*sulit*	*dháriba*	*ne-pai*	*He rakam*	*buli*	*hunālē*	*may*
āgui-ni	khene au	hom-nŭ	man-ā	Bē-baidi	būng-nai	khnā-nai au	āng
sister s	hair	to-seize	befits not.	This way	speaking	on hearing	I
ulai-āhilõ	*Dekhõ*	*Kuntiye*	*Gilāsiye*	*suliā-suli-lāi*			
onkhāt-bŭ-nai-sè	Nŭ-nai-sè	Kunti-zang	Gilāsi-zang	khene-au	hom-lai-nā nŭi		
came-out	Saw	Kunti (with)	Gilāsi (with)	on hair	mutually holding		

Band 1:
párıse,   *āru*   *Párámesarıye*   *Ilasıye*   *Masaı*   *E-*
gaglaı-nā-nŭı dang,   ārŭ   Poromesorī-zang   Ilāsī-zang   Mosaı ā   rul-
tumbling-down are,   and   Paramesvarı (with)   Ilāsı (with)   Mosaı   ruler

Band 2:
dāl-ı ıl   *ānı-pelaı*   *Gılāsık*   *erıoaı dıle*   *Kuntık*   *āgar-mārı-dhárıse*
gong-sè   lā nā-nŭı   Gılāsī-khō   saga hŭ-naı-sè   Kuntī-khō   hom-khıup naı-sè
one piece   taking   Gılāsı to   separated   Kuntı to   seized and held

Band 3:
Bām-hāte   *Kuntır*   *hāthat*   *dhárıse,*   *hon-hātat*   *rulı*   *āghāt-kárıse*
Ākhsī-zang   Kuntī-nī   ākhā-ı-au   hom-dang,   āgdā-zang   rul-zang   bū-dang
Left hand with   Kuntı s   hand to   held,   right hand-with   ruler with   beat

Band 4:
Kuntı   *tatkhānāt*   *párı-aátse*   *Tāı*   *hehe*   *Madhu*   *āhıse*   *Āhı*
Kuntī-ā   obā-nŭ   gaglaı-nāng-naı   Bī-nī   un-au   Modhu   faı-naı   Faı-nā-nŭı
Kuntı   then   had to fall-down   This   after   Madhu   came   Coming

Band 5:
Kuntık   *sulıt*   *dhárı*   *e-sár*   *mārıse*   *May*   *gálõ*
Kuntī-khō   khene-au   hom-nā-nŭı   sŭbā-sè   sŭbā-naı-sè   Āng   thāng-naı-sè
Kuntı to   hair by   seizing   slap-one   slapped   I   went

Band 6:
Gay'-peláy   *kalõ,*   *Apo,*   *ehab*   *bar-anyāy*   *káthā*   *He*   *ke*
Thāng-nā-nŭı   khithā-naı-sè   Braı,   bē-fŭr   hᵉmā   khorāng   Bē   sā-nè
Coing   said,   old man,   these   bad   words   These   two

Band 7:
zámı-e   *tomār*   *zı ar*   *Tomār*   *jıar-hatak*   *zı*   *ne-mārılā,*   *mar*
zŭ-ā-bŭ   nang-nī   f'sā-zŭ   Nang-nī   f'sā-zŭ-khō   zī   būā-khŭı-sè,   āng-nī
girls also   your   daughters   Your   daughters   as   were-not beaten,   my

Band 8:
bánı-hatak   *kıo*   *mārılā?*   *Tomār*   *jıar-hatak*   *o*   *mārıba-puā*
āgŭı-fŭr-khō   mā-nŭ   bū-naı?   Nang-nī   f'sā-zŭ-fŭr-khō   bŭ   bū-nāng-au-man,
sısters to   why   beat?   Your   daughters   also   should have-been necessary to beat,

Band 9:
már   *bánı-hatak-o*   *māriba-puā*   *Āru*   *rán*
āng-nī   āgŭı-fŭr-khō-bŭ   bū-nāng-au-man   Ārŭ   nāng-laı-naı
my   sısters also   should have been necessary to beat   Also   the-quarrelling

Band 10:
bhāngı-dıba-puā   *E*   *bulı-kawāte*   *mál*   *bukatē*   *Bāngālī*
sefaı-nāng-au-man   Er-ŭı   khithā-naı-au   āng-khō   zerbā-ı-au   Bāngālī
would have-been right to break up   Thus   on saying   to me   on breast   Bengalı

Band 11:
ghuhā   *mārıle*   *He*   *ghuhā-khāy*   *may*   *jıjır-muā*   *khálõ*   *Tenekwāte*
ghusā   sau-naı-sè   Bē   sau-zāa-nā-nŭı   āng   zıngrı-mutdā   mau-naı-sè   Eıe au-nŭ
buffet   beat   That   beating'nt   I   upset   became   Thereon

Band 12:
mār   *bapāyr*   *māt*   *hunılõ*   *Bapāıe*   *kárse,*   *'Már*   *gárbha-bátı*
āng nī   ā-fā nī   mathŭ   khnā-naı-sè   Afā-ı-ā   khithā-dang,   'Āng-nī   modom au-thā naı
my   my father s   voıce   heard   My father s   said,   'My   pregnant

Band 13:
sawālık   *ne*   *māribı'*   *Kawāte*   *Masaı*   *āhıle*   *Már*   *bapāık*
hingzau-sā-khō   dā   bū'   Khithā-naı au-nŭ   Mosaı   faı-naı-sè   Āng-nī   ā-fā-khō
dau,hter   (do) not   beat   (Just) on-saying   Mosaı   came.   My   my father (to)

Band 14:
e-mār   *mārıse.*   *Bapāye*   *bāgarı párıse*   *Tār*   *pısat*   *Madhue*
phong-sè   bū dang   Ā-fā   gaglaı-naı-sè   Bī-nī   un-au   Modhu-ā
one blow   beat   My father   fell down   Of that   after   Madhu

Band 15:
e-mār   *mārıse*   *Tār*   *pısat*   *Kāmesar*   *bár bāh*   *e-dāl*   *lár-āhıse*
phong-sè   bū dang   Bī-nī   un-au   Kāmesor   uā-gᶜdet   gong-sè   lābō dang
one blow   beat   Of that   after   Kāmesvar   bamboo-big   one   brought

Már-mánat *ḫandeha-hal* *Már* *bapáy* *bura* *mánu* | *E-du-márāte* *bapáy*
Āng | gī-naɪ-sè | Āng-nī āfā | bɪaɪ | mānsŭ-ɪ | Be-phong-nè bū-naɪ-au-nŭ āfā
I | was afraid | My | my father | old | man | Thus-twice | on beating | my father

ḫápɪ *ōse* | *Tenekwāte* *Kāmesare* *e-már* *márɪse* | *Tenekwāte* *Madhu-o*
mau-baɪ | thā ḍang | Bē-baɪdī-nŭ Kāmesor-ā | fong sè | bū-dang. | Bē-baɪdī-nŭ Modhu-bŭ
trembling | was. | This way | Kāmesvar | one-(blow) | beat. | This way | Madhu too

e-dāl *bāḫ* *lát* *marɪba-lát* *āhɪse.* | *Pɪ ānar* *bhay-dekhɪ* *zɪ-thaɪl*
gong-sè | uā | lā-nā-nŭɪ | bū-nŭ | faɪ-dang. | Thoɪ-nŭ | gī nā-nŭɪ | zer au
one | bamboo | bringing | to-beat | came. | To-die | fearing | where

ḫangrām haɪse, | *ḫɪ-thaɪt* *bāḫ* *e-dāl* *pálō* | *Már* *bapáɪk* *māre*
nāng-laɪ-dang-man, | bē-au-nŭ | uā | gong-sè | man-naɪ | Āng-nī | āfā-khō | bū-gan
the fighting was, | even there | bamboo | one | found | My | father | will beat

bulɪ, *may-o* *e-bār* *Madhuk* *mārɪlō* | *Murat* *párɪse,* *na*
han-nā-nŭɪ, | āng-bŭ | gong sè | Modhu-khō | bū-naɪ-sè | Khoro-au sŭ | gaglaɪ-khŭ, | nā
saying, | I also | one-blow | to Madhu | beat. | On head | (it) fell, | or

kōt *párɪse* *már* *gāl-yād* *naɪ.* | *Tetɪā* *Madhu* *mātɪt* *párɪ gáɪse*
mau | gaglaɪ-khŭ | āng | khɪthā-nŭ | hā-ɪ-ā | Obā-nŭ | Modhu-ā | hā-ɪ-au | gaglaɪ naɪ-sè
where | (it) fell | I | to-say | cannot | Then | Madhu | on the ground | fell

Már *bapáɪk* *may* *tulɪ-laɪsō* | *Hál !*
Ang-nī | āfā-khō | āng | dɪkhāng-naɪ-sè | Zap-baɪ !
My | father to | I | raised up. | That's all !

FREE TRANSLATION OF THE FOREGOING.

What do you wish to say ?

On Tuesday I went to school At two o'clock the master gave me leave to come home After coming home, and having my meal, I went to Nandi's to read I went at three o'clock. There I read for an hour-and-a-half At half past four, while I was reading, I heard my sister Paramesvari's voice (She said), ' *Mahārāmr dohaɪ !* You must not seize my pregnant sister by the hair ' On hearing this, I came out I saw that Kunti had Gilāsi by the hair, and Paramesvari had Ilāsi by *hers* Mosai taking a ruler in his hand, pulled Gilāsi away, and seized and assaulted Kunti With his left hand he held Kunti's hand, and with his right hand he applied the ruler (to her) Kunti suddenly fell down Then Madhu came and seizing Kunti's hair gave her a slap I went up and said, ' Old man, this is grossly unjust These two girls are your daughters-in-law You do not beat them, why beat my sisters Of course you can beat both your son's wives and my sisters too if you like But it would be better to put a stop to the fight ' When I said this he hit me with the fist on the chest When he hit me, I was all of a tremble. Just then I heard my father's voice, saying, ' Do not beat my pregnant daughter !' On his saying this, Mosai struck my father and knocked him down After that Madhu struck him a blow And then Kāmesvar came up with a big bamboo. I began to be afraid My father is an old man, and was trembling from the two blows he had received Then Kāmesvar struck him, and Madhu went and got a bamboo Seeing that it was a matter of life and death, I picked up a bamboo at the place where the fight was going on, and thinking he was going to beat my father, I struck Madhu once Whether it hit him on the head or elsewhere, I cannot say, but he fell down and I picked up my father

The next specimen provided by Mr Anderson is Æsop's fable of the False Friend
It bears manifest traces of having been translated from Assamese, but is more agglutinative than the preceding

The acute accent marks the emphatic syllable in each word

[No 3]

TIBETO-BURMAN FAMILY.   Bârâ or Bodo Group

BÂRÂ, BODO, OR PLAINS KACHÂRÎ

(The fable of the False Friend)

(J. D. Anderson, Esq , 1900.)

Note —In the Bârâ line, words borrowed from Assamese are in Italics.

Sā′-nŭi   f'sikhī   dang′-man-nŭ′.   Bī′-sŭr   sā′-nè   zang   khorāng
Men-two   *friends*   *were-very*   *They*   *men-two*   *between*   *woo d*

khā′-lai-naise[1]   zi   'zang′-fŭr   ze′-bŭ   *dukh'u-au*   gār′-lai-nū[1]   nāng′-ā '
bound-mutually   *that*   ' *we*   *whatever*   *trouble-in*   *loose-mutually*   *must-not* '

Phār'e   sān′-sè   bī′-sŭr   mau′-bā   thāng′-nāi-au   hā′-grā[2]   g°zer′-g°zer
Then   *day-one*   *they*   *somewhere*   *going-on*   *forest*   *within-within*

thāng′-dang-man   Be′-au-nŭ   lā′mā   g°z'er-au   māf'ur   mā′-sè   *lŭ″gŭ*   man′-naisè
were-going   *Then*   *road*   *midst-in*   *bear*   *one*   *meeting*   *got*

Phā   bi′-sŭr   sā′-nŭi ni   g°z'er-au   sā′-sè   bong′-fāng   gākhŭ′-nū   hā-gō′-man,
Then   *they*   *men-two-of*   *midst-in*   *one*   *tree*   *to-climb*   *could,*

sā′-sè   hā′-i-ā-man   Ze-blā   māf'ur-ā   hŭ′-sŭ-bŭ-dang,   sā′-sè   khāt-nā-nŭi
one   *could-not*   *As*   *bear*   *is-chasing,*   *one*   *running*

bong′-fāng-au   gākhŭ-hŭi′-naisè,[3]   sā′-sè   mung′-bō   *ufai*   man′-e   zāa′-nānŭi
tree-in   *went-and-climbed,*   *one*   *any*   *resource*   *gets-not*   *becoming*

hā′-i-au   khuglūp′-nānŭi   hāng   lā′-i-ā-bā   thā′-naisè   Unau′   māf'ur-ā
earth-on   *crouching*   *breath*   *taking-not*   *stayed*   *Then*   *bear*

fai′-na-nŭi   bī′-khō   manām-su′-nā-nŭi,   hāng   gŭ′-i-e   nu′-nā-nŭi   gār′-lāng′-naisè[4]
coming   *him-to*   *smelling-well,*   *breath*   *is-not*   *seeing*   *left-completely*

Phā   bong-fang-ni   mān'sŭi-ā   sang′-naisè,   'He′-lŭi   si′khī!   Nang′-khō   māf ur-ā
Then   *tree-of*   *man*   *asked,*   ' *Hey*   *friend !*   *Thee-to*   *bear*

manām-su′-nānŭi   mā   khithā′-nai ?'   Be′-au nŭ   bī   būng -naisè,   ' Bē baidi
smelling-well   *what*   *said ?'*   *Then*   *he*   *said,*   ' *That-kind*

min sŭi zang   nong   khur′mā   dā   khām,'   er-ŭi   han′-nānŭi   būng′-naisè
man-with   *thou*   *friends*   *not*   *make,'*   *thus*   *speaking*   *said*

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[1] lai, .lai, reciprocal
[2] Cf hā zŏ, high earth = mountain.
[3] hŭi = distance, went-and climbed.
[4] lāng = completion.

FREE TRANSLATION

Two men were great friends They vowed to one another not to desert each other in any trouble. One day, as they were going somewhere, they came into a forest On the road a bear met them. Of the two, one could climb trees, the other could not When the bear chased them, the first climbed high into a tree, the other, being helpless, crouched on the ground and held his breath The bear came and smelt him hard, and finding him without breath left him The man on the tree asked, ' My friend, when the bear smelt you so hard, what did he say ?' The other replied, ' " Don't make friends with such as he " was what he said '

The next specimen provided by Mr Anderson is a folk-tale in genuine agglutinative Bârâ. With the aid of the list of agglutinative particles on pp 10 and ff, no difficulty will be found in following the interlinear translation

[No 4.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP

BÂRÂ, BODO, OR PLAINS KACHÂRĪ

(A FOLK-TALE)

(J. D. Anderson, Esq., 1900.)

NOTE —In the Bârâ line, words borrowed from Assamese are in Italics

Brai	*burui*	sā-nūi	dang-man	Bī-sŭr-hā	zā-nŭ	lung-nŭ	
Old-man	*old-woman*	*persons-two*	*were*	*Them-to*	*to-eat*	*to-drink*	
gŭi-ā-man	Bī-nī-khai	sen-khokhā	sā-nā-nŭi,	*zi*	nā	man-ŭ,	bī-zang-nŭ
was-not	*That-of-because*	*trap*	*setting,*	*what*	*fish*	*get,*	*that with-even*
mai	slai nā-nŭi	mikhām	zā-i-ŭ	Bē-baidī-nŭ	khām-ŭi	khām-ŭi[1]	sān se
paddy	*exchanging*	*rice*	*eat*	*This-way even*	*doing*	*doing*	*day-one*
sen au	nā	mā-se-bŭ	nāng-ā-lābā,	embū-bonglā	gazā	sen-au	
trap-in	*fish*	*animal-one-even*	*caught-not-on-being,*	*toad*	*only*	*ti ap-in*	
thīp	nāng-nā-nŭi	thā-dang	Obā-sŭ	*brai-ā*	dau-lā	g°sīp-bā	sā-au-nŭ
full	*caught being*	*staying-were*	*Then-even*	*old-man*	*cock*	*crowing*	*before*
thāng-nā nŭi	sen	nai-hŭi-naise,	*ārŭ*	sen-khō	dikhāng-nānŭi	ilit	
going	*trap*	*went-and-examined,*	*and*	*trap-to*	*lifting-up*	*heavy*	
man-nai-khai	*rong*	zā-nānŭi	māmār	bībān	khā-nā-nŭi,	nâ-hā *lāgi*	
finding because-of	*happy*	*becoming*	*quickly*	*load*	*binding,*	*house-as-far-as*	
bāt-zret-bāt-thet	bān-bŭ-naise	*Ārŭ*	burui-khō	fuzā-nā-nŭi	būng-naise,	
waddling	*bore in*	*And*	*old-woman-to*	*awaking*	*said,*	
' *Burui,*	*burui,*	mā !	dā-bŭ	*uthi-ā,*	lŭi ?	Sān zâ-bai,'	
' *Old-woman,*	*old-woman,*	*what !*	*now-even*	*got-up-not,*	*'hey ?*	*Day-break-is,'*	
han-nā-nŭi,	fuzā-bā	*burui-ā*	māmār	sikhāng-nā-nŭi	ât	sū-nā-nŭi	
saying,	*waking-on*	*old-woman*	*quickly*	*emerging*	*fire*	*blowing-up*	
sā-no zang	ât	sai-lai-naise	*Ārŭ*	*brai-ā*	būng-naise,	' zang-fŭi-hā	
persons-two-together	*fire*	*sat over-together*	*And*	*old-man*	*said,*	' *us-to*	
dini	*khofāl*	g°hām !	sen-au	nā	thīp būng-nā-nŭi	thā-dang '	Obā-sŭ
to-day	*luck*	*good !*	*trap-in*	*fish*	*filled-full-being*	*remain '*	*Then*
burui ā	būng-naise,	' Hŭrŭ !	hŭrŭ !	nai-nī !	Lābo-nai !'	han-bā,	*bratā*
old woman	*said,*	' *Hi !*	*Hi !*	*see-let's !*	*Bring-look !*	*saying,*	*old-man*
māmār	khithī-fai-naise	*Ārŭ*	*brai*	*burui-ā*		sā-nŭi-zang	âr-au
quickly	*came-and-showed*	*And*	*old-man*	*old-woman*		*they-two-together*	*fire-in*

[1] Adverbial form of verb.

g°hām-ŭɪ nai nā-nŭɪ nu-naɪse gāse-nŭ embu-Bonglā gazâ Obā-sŭ burɯɪ-ā
well *obseɪ vɪng* *saw* *all* *toads* *only* *Then* *old-woman-the*

brai-khō būng naɪse, 'Dɪnī nang-hā khofāl ā g°hām zā-dang
the-old-man-to *said,* '*To-day* *your* *luck* *good* *has-become*

G°hɪm-ŭɪ-nŭ khām man-zā-sī-gan,' han-nā-nŭɪ būng-bā braɪ-ā sen-khō
Well-indeed *rice* *get-eat-enjoy-will,*' *speaking* *on-saying* *old-man* *trap*

dakha naɪ-se, āɪ ŭ burɯɪ-khō bū-thāt-nŭ thɪn-bā, burɯɪ-ā gon gong-se
shook-out, *and old-woman-to* *kill-by-beating-to* *sending-on,* *old-woman* *stick* *one*

lā-nā-nŭɪ thâ thâ bū-thāt-hŭ-lāng-naɪse Em-fâre bū-thāt zap-bā
taking *thump* *thump* *beat-kill-give end-did* *Then* *beat-kill-end-on*

mā se ātheng baɪ-nā nŭɪ thoɪ-frām-nā-nŭɪ burɯɪ-nī khāmflaɪ sɪng-au
animal-one *leg* *dɪ agging* *dead-nearly-being* *old woman's* *stool* *under*

thā-dang-man. Un-au gā se-nŭ embu-fŭr-khō saɪ-khāng-nānŭɪ, braɪ burɯɪ-ā
staying-was *After* *all-even* *frogs to* *skinning,* *old man* *old-woman*

bɪ-nī-fraɪ ɪthī-bā ārŭ khāmflaɪ dɪ-khāng bā, bē thoɪ-frām-naɪ
theɪ e-from *getting-up-on* *and* *stool* *lifting on,* *that* *dead-nearly-being*

embu-khō naɪ-nā-nŭɪ, braɪ-ā, 'burɯɪ! mā-se embu thā-baɪ, bū-thāt!
frog-to *examɪnɪng,* *old-man,* '*old-woman!* *one* *frog* *remaɪned-has,* *beat-kill!*

bū-thāt!' han-bā, embu-ā raɪ-dau naɪ-se, 'Āfā lŭɪ, āng-khō dā
beat-kill!' *saying-on,* *frog-the* *spoke shrilly,* '*My-father* *O,* *me-to* *not*

bū-thāt! āng nang-nŭ hālī oɪ-nā-nŭɪ, khōdāl zau-nā-nŭɪ, maɪ gaɪ-nā-nŭɪ
beat-kill! *I* *you-to* *plough* *driving,* *hoe* *digging,* *rice* *planting*

hŭ-gan.' Obā-sŭ bɪaɪ-ā būng-naɪ-se, 'Mâbā-thŭ embu-bonglā-ɪ â hābā
give-will' *Then* *old-man* *said,* '*Anyone-then* *toad* *work*

mɪu-nā-nŭɪ hŭ-naɪ nū-dang lŭɪ? Nang hābā mau-nā-nŭɪ hŭ-naɪ-ɪ-ā g°kbā!
doɪng *gɪvɪng* *saw* *O?* *You* *work* *doɪng* *gɪving* *bitter!*

Bū-thāt-zā-nŭ gī-nā-nŭɪ nang bē-khō-nŭ khɪthā-dang,' būng-bā,
Beat-kill-become-to *fearɪng* *you* *that-to-even* *saying-are,*' *saying-on,*

embu-bonglā-ɪ-ā g°hām-ŭɪ khulum-baɪ-naɪ-khai, ārŭ sŭmaɪ lā-naɪ-khaɪ,
toad *well* *worship-continu-ing-because,* *and* *oath* *tak-ɪng-because,*

braɪ-ā burɯɪ-ā ân-nā-nŭɪ bū-thār ā-lābā nâ-ɪ-au dɪn-naɪ-se Obā-sŭ
old-man *old-woman* *pɪty-ɪng* *beat-kill-not-on-being* *house-ɪn* *placed* *Then*

āzɪ-bū thā ɪ-ŭ khālɪ bŭ thā-ɪ-ŭ dŭɪ-lāng bŭthŭr sâ-bā,
to-day-also *staying* *to-morrow-also* *staying* *water-completed* *season* *setting-on*

embu-bonglā-ɪ-ā nāngal lā-nā-nŭɪ dublɪ-au hālī oɪ-nŭ thāng-naɪ-se,
toad *plough* *brɪng-ɪng* *field-ɪn* *plough* *drive-to* *went,*

ārŭ bɪ nāngal mothī-au gakhu-nā-nŭɪ hālī oɪ-baɪ-thā bā bɪ-nī
and *he* *plough* *handle-on* *clɪmbɪng* *plough* *drɪve-continue-staying-on* *him-of*

dublī thɪng sŭr-bā rāzā sā-se hāthī gā-nā-nŭɪ faɪ-naɪ nū-bā
field *dɪɪ ectɪon* *some* *kɪng* *man-one* *elephant* *drɪving* *comɪng* *seeɪng-on*

embu bonglā-ɪ-ā raɪ-hot-naɪ se, 'He-lŭɪ, He-lŭɪ, nang mau-nī nɪnsŭɪ lŭɪ?
toad-the *saying-shouted,* '*O,* *O,* *you* *where-of* *man* *O?*

E 2

Āng-nī   ālɩ-fŭr-khō   gāfle-gāsī   khām-dang !'   Han-bā   rāzā ɩ-ā, ' Āng-khō
Me-of   *balh-s-to*   *disturbed*   *making are !'*   *Saying-on*   *king,*   *'me-to*

bē-baidī   rai-nai-ā   sŭr ?'   han-nā-nŭɩ,   mānsŭɩ-khō   hot-bā,   sāfrā   sɩng-au
that-way   *speaking*   *who ?'*   *saying,*   *man-to*   *sending-on,*   *clod*   *under*

hākhmā-nā-nŭɩ   thā ɩ-ŭ   Bī-nī-khai   mānsŭɩ-ā   nū-nŭ   hā-e-khai   rāzā-ɩ ā
hiding   *stops*   *That-of-because*   *man*   *see-to*   *able not-because*   *king*

mᶜsō-khō-nŭ   lā-nŭ   thɩn-nā-nŭɩ   nâ-hā-lāgī   lāng-naɩse   Obā-sŭ   bī-bŭ
cattle-to-even   *take-to*   *send-ɩng*   *house-up-to*   *bring-dɩd*   *Then-even*   *he-too*

khī-thū   khī-thū   thāng-nā-nŭɩ   go grā-nī   nâ   sā-ɩ-au   thurui   sɩng-au
behɩnd   *behɩnd*   *com-ɩng*   *cow-herd-of*   *house*   *up-on*   *thatch*   *under*

hāp-sŭ-nā-nŭɩ   thā-nā-nŭɩ   rāzā-khō   baidī   baidī
creep thrust-ɩng   *stop-pɩng*   *kɩng-to*   *kɩnd*   *kɩnd (ɩn varɩous manners)*

   rai-bai-thā-sŭ-naɩse   Rāzā-ɩ-ā   bī-khō   khnā-nā-nŭɩ,   nai-bā-bŭ
say-contɩnue-stay-very-was   *King*   *hɩm-to*   *hear-ɩng,*   *examɩnɩng on-even*

nū-e-khai   brāp-nā-nŭɩ   gogrā-khō-nŭ   sᶜfai-nŭ   thɩn-naɩse
see-not-because   *angry-beɩng*   *cow-herd-(house)-to-even*   *pull-down-to*   *order ed*

Khɩntu   bī   bī-nī-frai   thāng-khmā-nā-nŭɩ   saurā   nâ   sā-ɩ-au   thā-nā-nŭɩ
But   *he*   *there-of-from*   *go-secretly-ɩng*   *guest*   *house*   *up-on*   *stay-ɩng*

ārŭ   rai-naɩse.   Bē-baidī-nŭ   gā-se nŭ   nâ   sᶜfai-nŭ   gnāng-zā-nai-khai,
more speakɩng-was   *That-way-even*   *all*   *houses destroy-to necessity-becom-ɩng-because*

rāzā-ɩ ā   un-au   gī-nā-nŭɩ   bī-khō   gᵗhām-ŭɩ   sɩng-nai-se,   'He-lŭɩ   āfā,
kɩng   *after*   *fear-ɩng*   *hɩm-to*   *thorough-ly*   *ask-ed,*   *' O*   *my-father,*

nang-lai   modai   nā   mānsŭɩ?   Āng   nang-khō   mung-bō   khām-lɩ-ā,'   han-bā,
you-now   *god*   *or*   *man ?*   *I*   *you-to*   *anythɩng*   *dɩd-not,'*   *saying-on,*

bī bŭng-naɩse, 'Āng   modai   nung-ā,   mānsŭɩ-sŭ'   Ārŭ   nang   āng-nī   mᶜsā
he   *said,*   *'I*   *god*   *am-not, man-very-ɩndeed*   *And*   *you*   *me-of*   *cattle*

lābō-nai-khai   āng   nang-khō   rai-dang   Ārŭ   nang   dā   nang-nī
tak-ɩng because   *I*   *you-to*   *speak-ɩng(am)*   *And*   *you*   *now*   *you-of*

fᵗsā-zŭ-khō   āng-zang   hābā   khām-nā-nŭɩ   hŭ-gan   han-nā-nŭɩ   sŭmai
daughter-to   *me-wɩth*   *marrɩage*   *makɩng*   *wɩll-gɩve*   *sayɩng*   *oath*

lā-ɩ-ā-gō   mānī,   āng   nang-khō   be-baidī-nŭ   nū-e-zā-nā-nŭɩ   rai-bai-
take not   *tɩll,*   *I*   *ɩou-to*   *that-way-even*   *seen-not-becom-ɩng*   *speak contɩnue-*

thā-gan,'   han-bā, rāzā-ɩ-ā   sŭmai   lā-gnāng-naɩse   Obā-nī-ā   bī   nâ-nī-frai
stay-wɩll,'   *saying-on,*   *kɩng*   *oath*   *take-must-became*   *Then*   *he*   *house-from*

onkhāt-naɩse   Onkhāt-bā   rāza-ɩ-ā   sŭmai   lā-nai-khai,   ārŭ   mā-bā
emerge-d   *Emergɩng-on*   *kɩng*   *oath*   *tak ɩng-because,*   *and*   *some-sort*

modai-fŭr   zā-nŭ   hā-gō   nung-na-nŭɩ,   hābā   khām-nā-nŭɩ   hŭ-naɩse,   ārŭ
gods   *become-to*   *may*   *thɩnk-ɩng,*   *marrɩage*   *mak-ɩng*   *gɩve-dɩd,*   *and*

dolā,   hathī,   gorai   gākhu-hŭ-lai nā-nŭɩ[1]   nâ-hā-lāgī   hot-bā,   brai
palanquɩn,   *elephant,*   *horse*   *mountɩng-severally*   *house-up-to*   *sendɩng-on,*   *old-man*

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[1] gakhu + hŭ + lai ⎱ cause-each to-clɩmb
    clɩmb + gɩve + medɩally ⎰

burui-nī | nâ | khāthī | man-fai-bā, | brai | burui-ā | gi-nā-nŭi
old-woman's | house | near | getting-coming-on, | old man | old-woman | fear-ing

nâ-ni-frai | khāt-lāng-dāng-man | Bī khō | embu-bonglā | f'sā-tlā-i-ā [1] | nu-nā-nŭi,
house from | flee-continue-were | Him-to | toad | son-the | seeing,

'Gi-nŭ | gnāng ā,' | han-nā-nŭi, | mānsŭi | hot-nā-nŭi | lābō-fāfin-nai-se | Obā-sŭ
'Fear-to | must-not,' | say-ing, | man | send-ing | take-back-did | Then-even

brai | burui | f'sā-tlā | ārŭ | bīhām-zŭ | boi-bŭ | zâ-zā-nā-nŭi
old-man | old-woman | son | and | daughter-in-law | they-too-(all) | sit-becom-ing

i ong | zī-lai-nā-nŭi | mānsŭi-fŭr-khō | khām | dŭi | zā-hŭ-nai | lung-hŭ-nai
pleased | become-mutually-ing | men-to | rice | water | eat-giv-ing | drink-giv ing

se. | Bĕ-baidī nŭ | thā-ŭ-i | dang, | sān-se | bīhām-zŭ-ā | embu-bonglā-khō
were | That way-even | stay-ing | were, | day-one | daughter-in-law | toad-to

nai-nŭ | bā-nā-nŭi [2] | embu-bonglā-khō | dugui-nŭ | thin-nai-se | Embu-bongla-i-ā
see-to | hating | toad-to | bathe | 'ordered | Toad-the

būng-nai-se, | 'āng | udui-nī-frai | dŭi-au-nŭ | thā-i-ŭ | Dā | dugui-bā | āng-hā
said, | 'I | childhood-from | water-in-even | stay | Now | bathing-on | me-to

mā | zā-nŭ ?' | Obā-sŭ | hing-zau-ā | būng-nai-se, | 'Nang | dŭi | gusu-au
what | happen-to ?' | Then-even | wife | said, | 'You | water | cold in

thā-nai-khō | āng | mithī-dang | Khintu | nang-nī | bīkhong-nī | gādī-mālā
staying-to | I | knowing-am | But | you-of | back-of | protuberances

nū-nā-nŭi-sŭ | āng | nang-khō | thukui-nŭ | namai-dang,' | han-bā, | embu-bonglā-i-ā
seeing-even | I | you-to | bathe-to | wishing-am,' | saying-on, | toad-the

mānthī | zā-naise | Zā-bā | dŭi | glop-glop | fudung-nā-nŭi | hoā-khō
consenting | became | Becoming-on | water | bubbling | heat-ing | husband-to

hing-hot-nai-se, | 'Māmār | fai | dŭi! | Āng | thukui-nŭ | nāng-gō ' | Bī | māmār
cry-loud-did, | 'Quickly | come | you! | I | bathe-to | must ' | He | quickly

fai-nā-nŭi | sang-bā, | 'nang | āglā | dŭi-au | bāt-sŭm-grŭ. | Āng | un-au | bī-khong
com-ing | asking-on, | 'you | first | water-in | jump-in | I | after | back

hŭ-nā-nŭi | hŭ-gan,' | han-bā, | bī | bī-au | bāt-sŭm-nā-nŭi | khāng-grāng-nā-nŭi
scrubbing | give-will,' | saying-on, | he | it-in | jumping | rolling-over-and-over

thoi-nā-nŭi | thā-nai-se | Zap-bai.
dy-ing | remained | Ended

FREE TRANSLATION OF THE FOREGOING

There was once an old man and an old woman, who had nothing to eat or drink So they set a fish-trap, and any fish they caught they exchanged for paddy and so got rice to eat One night, instead of fish, the trap became full of toads, and the old man rose before cock-crow and, lifting it up, found it very heavy Greatly pleased, he hoisted it on to his back and waddled home Then he woke up his old

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[1] t euphonic for s

bă nā nui = bearing on back, finding burdensome

woman and said to her, 'old woman, old woman, not up yet? The day has dawned. So the old woman came out and blew up the fire in the yard, and the two squatted over it together   The old man said, 'we are lucky to-day   The trap is brimful of fish,' and the old woman replied, 'bring it here, bring it here, and let us look at it'   When they looked at it by the light of the fire, they found it full of nothing but toads   Then said the old woman, 'we *are* lucky to-day   We *shall* get plenty of rice to eat to-day'   On this the old man shook out the toads and the old woman began killing them with a stick   But one half-dead toad crept with a broken leg beneath the old woman's stool, and when she had finished skinning the rest of the toads she lifted the stool and saw the survivor   But the toad cried shrilly, 'O Father, do not kill me   I will plough for you, and hoe for you, and plant paddy for you'   But the old man replied, 'who ever saw a toad doing any work? Your offer of work is likely to be a bitter business   You only make it because you fear to die'   But the toad begged so hard that the pair took pity on him and kept him in their home   Time passed and the season of the rains came on   The toad went out into the field to plough, and sitting on the plough-handle urged the cattle with his voice   Now, a certain Rajah, riding on an elephant, came that way, and the toad shouted at him, 'Hi! who are you that come upsetting the balks of my paddy field?' But the Rajah flew into a rage and sent a man to fetch him   However, he hid under a clod, and the Rajah finding no one ordered the plough oxen to be driven to his palace   The toad following behind, climbed into the thatch of the cowshed, and, there hidden, in a loud voice cursed the king by all his gods.   The king heard him, but was unable to find him, so in a rage he ordered the cowhouse to be pulled down   But the toad went and hid himself in the thatch of the guesthouse, so that it became necessary to pull that down, too, and so on with other houses   Finally the king addressed his unseen enemy, and asked him whether he was a god or a man   Said the toad, 'no god am I, but merely a man, and I curse you because you carried off my cattle   But if you will take an oath to give me your daughter in marriage I will trouble you no more'   To this the king consented, and the toad jumped down, and, for his oath's sake, and lest the toad should be in some sort a god, the Rajah married his daughter to him, and sent the young pair home to the old man and the old woman, with a retinue and a palanquin and elephants and horses   When the old man and the old woman saw the *cortège* coming, they ran away in fright, but their son, the toad, pursued them and brought them back, and they all lived together

One day the princess looking at her husband found him very ugly, and asked him to bathe himself, to which he replied that he had lived in water all his life, from childhood up   Then said the princess, 'I know very well that you live in *cold* water, but what I want to give you is a *hot* bath to take the warts off your back'   So she made some water boiling hot and bade her husband jump in   So he perished miserably, and that's all

The last set of specimens provided by Mr Anderson consists of a collection of Folk songs and Nursery Rhymes in genuine agglutinative Bârâ

[No 5]

BÂRÂ FOLK-SONGS AND NURSERY RHYMES,

To a spoiled child

Dêra	lu,	*dêrâ*	lu,	afâ	Fânzâlū
Hut	*build,*	*hut*	*build,*	*my father*	*Fan-alu*

Dau	nâng,	fŭdŭ	nâng,	afā	zuzĭ-nâng
Trouble	*begin,*	*worry*	*begin,*	*my-father*	*help-must*

To a conceited child.

Ăng	gŭrung,	gŭrung	*Daină*	gŭrung
I	*(am)-wise,*	*(am)-wise.*	*The-witch*	*(is)-wise*

Dau	khĭ-thŭ,	khĭ-thŭ	ăng-nĭ	khĭ-thŭ
Bird	*behind,*	*behind*	*of-me*	*behind*

Of woman

Dau-thep,[1]	dau-thep,	dau	golondi
Wagtail,	*wagtail,*	*bird*	*with-goitre*

Habĭ	răngĭ,	hukhŭ	răngĭ,	f'sä	bā-flundĭ.
Work	*cannot,*	*anything*	*cannot,*	*child*	*bearing (on back)*

A Nursery Rhyme

Bong-fâng	dŏ,	bong-fâng	do,	bong-fâng	*nărengā*
Tree	*whael,*	*tree*	*beat,*	*tree (of)*	*orange*

Fit-sin-siu,		firingā,		bi-dŭi
Chirrup, chirrup,		*bhimrāj (bird), (give)*		*eggs (lit bird-water)*

zo-khai-bā
gandās-*five* (*i e*, *five fours = twenty*)

What women sing at weddings

Zŏ	sit,	sit,	Gogorleng,	zŏ	sit,	sit
Beer	*pour,*	*pour,*	*Gogorleng,*	*beer*	*pour,*	*pour*

Dāng-nai,	dāng-nai	sit,	dāng-nai,	dāng-nai	sit
From-high,	*from-high*	*pour,*	*from high,*	*from high*	*pour*

In other verses substitute other festive occupations as —

　　　Goe khau, khau, *slice betel-nut*
　　　Zŏ lŭ, lŭ, *pass round the beer*
　　　Khurŭi sŭ, sŭ, *clean the plates*

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[1] *Motacilla alba, dau thep* = the pinched tall bird

Gogorleng is the traditional name for the *bārū* or *bohuā* who plays the buffoon at weddings.

A WOMAN TO HER LOVER

Sō,   mālībai,   sō bai,
Come,   my-lover,   come-then,

Gangā ˊ zālīā,
River   fisherman,

Thálă-nī   kheru   man ā-bā
Silver-of ear-rings get-not-if

Āng-bŭ   thāng-lī-ā
I-too   come-not

AN EXCHANGE OF COMPLIMENTS

Girl sings —

Silākōn-ārŭi   gáthā-fŭr
Chīnākōnā-folk   boy-s

Moisŭ   hŭ-nŭ   fai !
Buffaloes drive-to come !

Boy answers —

Hŭ-nŭ   rāngā,   mŭ-nŭ   rāngā,
Drive   cannot,   wive   cannot,

Āng-khō   dā-lıng,   fai,
Me-to   don't-shout, come,

Engkhut   khārŭi   khŭrŭ-khŭrŭ,
Rice('s)   brass-pot bubble-bubble,

Āng-nī   fāt-se   fŭrŭ,   fŭrŭ
Me-of   side-one trouble, trouble

Khára   khuzuli,
Head   itch,

Bidot   zā-suli
Flesh   eat-er

WHAT WOMEN SING TO THE BRIDE WHEN SHE IS TAKEN AWAY

Dā   gāp-se,   ai,   dā   gāp se,
Don't weep,   dear, don't weep,

Khā-nŭ   lai   lāng-ā
Bind-for to (they) take-not

Su-nŭ   lai   lāng-ā.
Wound-for to (they) take-not

Bāngāl   Sim-sā-nŭ[1]   lāng-ā
Bengali Bhutiā-for   take-not

---

[1] Sim-sa seems to be Chin fsa, son of China.

Ěhē,   hāı,   hŭī

Oh,   ho,   ho

Lines 2, 3 and 4 may be varied *ad infinitum*

A MOTHER'S LAMENT OVER HER DEAD SON

Thokon   srong   srong

(With) clubs   in-crowds   in-crowds

Thāng-dang-man,   āfā   Sokhaı,   nang-laı

Went-est (thou),   son   Sokhaı,   thou-oh

For line 1, substitute—

Emfū   blī-blā

Sword   flashing   ,

khaukhā   dumā-dumī

turban   heaped-high

or Nang   dang-bā,   omā   bıdot   zang   zā-dang man, etc.

You   be-ing,   pıg   flesh   we   eat-ıng-were

AN INVITATION

Ŭı,   Sılākōn ārŭı,   hıng-zau-fŭr,

Oh,   Chīnākōnā-folk,   women-folk,

Nā   gut-nŭ   faı,

Fish   catch-to   come,

Nā   gut-nŭ   rāng-ā-bā,

Fish   catch-to   able-not being,

Lŭgŭ-se   dā-lā   faı

With   don't-at-all   come

In other verses substitute $\left\{ \begin{array}{cc} \text{megong} & \text{khā-nŭ} \\ \textit{vegetables} & \textit{cut-to} \end{array} \right\}$, or other occupations which man and maid can do together

A LOVE-SONG

Āgŭı   Boısāgı,

Sister   wanderer,

Āng-khō   dā   bāsī,

Me-to   (do) not   scorn,

Sıkhlā   sıp-nŭ   hā-ı-ā-bā

Girl   sweep-to   able not-being

Āng-bŭ   sıp fā gan

I-too   sweep-with (her)-will

————————

In the next verse, for the last two lines, put

Dŭı   laı-nŭ   hā-ı-ā-bā,   āng-bŭ   laı-fā-gan,

Water   draw-to   able-not-being,   I-too   draw-with (her) will,

and so on with other feminine occupations.

F

If a woman sings, the first line will be

    Ādā   Bŭı-dāsı,

    Brother   Bı-desı,

and she will select men's work as *hāthı* hŭ-nŭ, to catch elephants, *hālī* oı-nŭ, to plough, maı gaı-nŭ, to plant paddy.

MOTHER-IN-LAW TO DAUGHTER-IN-LAW.

Wā   bı-zō-nī   gāndeolā,

Bamboo   top-of   butterfly,

Bīr-dau, bīr-dau, bīr-dang

Flutter, flutter,   fly

   Bauhārı   gâdaı   zō   zong-naı-ā,

Daughter-ın-law younger('s) beer brew ıng-(nom),

Khŭıram-dŭıram zā-dang,

Helter skelter   becom-es,

or

   Bauhārī   gâdaı   khăm songnaı ā

Daughter-ın-law younger('s) rıce cook-ıng

Sıgram   zethram   zā-dang

Hugger   mugger   becom-es

A WOMAN TO HER HUSBAND

   Hī   daı-daı-hŭ-bā-bŭ

Cloth weave-weave-gıv-ıng-even

   Zım-nŭ   răng-e ā,

Put-on-to able (ıs) not,

   Mā   hoā   zang   gorop-khŭ¹

What husband I ('ve) got then!

Zang nī   khāfāl-ā!

Me-of   luck !

Sū-nī   khāfal-ā

Evıl of luck.

For the first two lines substitute—

   Gāmsā   daı daı-hŭ-bā-bŭ

Shoulder cloth

  Gān-nŭ răng-e-ā

H'ear to

or

   Fālı daı-daı-hŭ-bā-bŭ

Turban

  khau-khā nŭ răng-e ā

   Bınd-to

COURTSHIP

Man says—

Ŭı bāze, ŭı bāze
Oh sister-in-law, oh sister-in-law

Em bō-nānŭı hŭ
Mat spreading give

Woman answers—

Nang-nī hıngzau-sŭ nongā, haı,
Thee of wife-indeed am-not, ho,

Em-sŭ bō-baı-nŭ
Mat-even spread-(continue)-for

Other occupations ın other verses

A man speakıng to a woman says, *lŭı*

A woman speakıng says, *haı*

A man speakıng to a woman famılıarly says, *ŭı*

A LOVE SONG ?[1]

Dŭı laı-naı-ā sŭrŭ man?
Water drawing who was

Āgŭı Bonbāhī sıkhlā man
Sıster Ban-bāsı gırl was

Other occupatıons to be substıtuted, male or female, accordıng as the sınger ıs woman or man

WOMEN'S WORK

Dudu-gur, dudu-gur, mā-lā-ŭı?
Little drum, little-drum, what-ıs ıt-eh?

Fʰsā bā-naı-nī fālā-ŭı!
Chıld bear-(on-back)ıng-of task-eh!

In other verses other work ıs substıtuted. The *dudugur* ıs the lıttle drum wıth a bead tıed to ıt, whıch ıs shaken from sıde to sıde so that the bead beats ıt *dudugur, dudugur*

TO A WOMAN

Boısāgī, āsāgī, râ, râ,
Wanderer, squanderer, stay, stay,

Megong mı-khām song-blā, dŭı-lau, dŭı sau.
Vegetables rice cook-ıng, hıggledy, pıggledy

Hoā sā-se nu-bŭ-lā
Man one see-(even)-ıng

Gâdâ gā-sō [2]
Topsy turvy

It ıs not necessary to gıve specımens of the Bârâ spoken ın Nowgong and other dıstrıcts south and east of Darrang It ıs exactly the same as that whıch has been ıllustrated ın the precedıng pages

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[1] Goes to the tune of 'Savez vous planter les choux?' and is a singing game of the same sort.

[2] *Lıt* 'neck twisted'

MES OR MECH

The people who speak this dialect call themselves Mes, which is usually written 'Mech,' according to the spelling adopted when writing the name in the Assamese alphabet

It is very doubtful whether Mech should be considered as a dialect of Plains Kachārī, or as identical with the standard of that form of speech If we take the Plains Kachārī of Darrang as the standard, the differences between it and Mech are certainly very slight, and are principally matters of pronunciation, but there are also one or two points of difference in grammar, and hence I have followed the general custom, and treat Mech as a dialect very nearly related to the standard.

The Meches do not admit any relationship with the Bodos of Kamrup and Darrang, but it is doubtful if they are really a distinct tribe Hodgson in his Essay on the Kôch, Bôdô, and Dhimál tribes, has given a Bôdô Grammar and Vocabulary, and distinctly states that Mêch and Bodo are the same He says,[1] 'For Mêcch, read Bôdô, *passim* Mêcch is a name imposed by strangers The people call themselves Bodo, which, of course, is the proper designation' As a matter of fact, the term Mech is, at the present day, confined to the speakers of Plains Kachārī or Bārā who dwell west of the district of Kamrup The head-quarters of the standard dialect are that district, Darrang, and Nowgong In Goalpara, immediately to the west of Kamrup both terms are in use, for Plains Kachārī has been returned as the language of 8,300 people, and Mech as that of 68,900 Probably the smaller number represents the speakers who dwell near the Kamrup border, and whose language is not affected by what may be called the typical Mech peculiarities The form of speech illustrated by Hodgson more nearly agrees with what I here give as Mech than with the standard dialect of Darrang, and I hence insert his name in the list of authorities on Mech, and not in that of authorities on standard Plains Kachārī

Mech has been returned as spoken in the following districts —

In Assam	in Goalpara by		68,900
In Bengal	in Jalpaiguri by	21,311	
,,	in Cooch Behar by	3,700	
			25,011
	Total		93,911

In Goalpara the speakers are scattered all over the District There are three settlements of them in Jalpaiguri, while in Cooch Behar they are confined to the eastern and northern tracts of the State, comprised within the Tufānganj Sub-Division As in all Bodo languages, words are freely borrowed from the neighbouring Aryan forms of speech, Assamese and Bengali respectively As might be expected, in the case of Mech this tendency is not so marked in Goalpara as in Jalpaiguri and Cooch Behar

Taking the Goalpara form of speech as the typical one, the following are main points of difference between it and the standard dialect of Darrang —

Pronunciation.—It is difficult to say how much in the specimens is mere variety of spelling, and how much represents actual variety of pronunciation In the Goalpara specimen the sound which in Darrang is written *a*, here regularly appears as *o*

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[1] P 72 of Reprint

Thus Darrang *dang*, is, becomes *dong* Darrang *ŭ* also becomes *o*, as in *no*, the sign of the dative case   Darrang *ŭi* becomes *oi*, pronounced as in 'oil,' as in *ukhoi*, for *ukhŭi*, to be hungry   The very short vowels, which in the Darrang dialect are represented by small letters above the line, usually altogether disappear in Goalpara, to which fate they already show a tendency in the former district   Thus Darrang *zᵘlā* or *zlā*, male, becomes *jlā* in Goalpara   On the other hand Darrang *fᵘsa* or *fsa*, a child, is *fisā* in that district. The Darrang *z* is uniformly represented by *j* in all the Mech specimens   It is doubtful, however, whether this is not a mere matter of spelling   It may be noted that Hodgson invariably uses *j*   The word *mānsŭiā*, which means 'a man' in Darrang, becomes *mānsiā* in the Goalpara specimens

As regards **declension** of nouns, after allowing for the changes of spelling indicated above, the only difference between the Darrang and Goalpara specimens is that in the latter the termination of the locative is *āo* and not *āu*   This again is almost nothing but a matter of spelling

As regards **pronouns**, that of the third person singular has a nominative *bī-ō* The reflexive pronoun is *gāo*, self.

As regards **verbs**, we may note the use of the termination *ni* which is confined to the first person of the present tense   This also occurs in the standard dialect, but attention should be drawn to it here, as it indicates the commencement of a system of inflexion which is further developed in Jalpaiguri

The past tense is commonly formed by adding *āsoi* to the root   Before this a euphonic *i* is inserted when the root ends in a vowel   Examples are *bung-āsoi*, he said , *jā-i-āsoi*, he became , *lubu-i-āsoi*, he desired

The following instances occur of the use of a negative past, *ho-ā-kho-soi*, did not give , *naigir-ā-khō-soi*, did not wish , *gār-thār-ā-khoi*, disobeyed not , *ho-ā-khoi*, gave not

AUTHORITIES—
The authorities on Mech will be found detailed after those on Bâra, Bodo, or Hills Kachāri

The first specimen is a translation of the Parable of the Prodigal Son from Goalpara

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

BÂRÂ, BODO, OR PLAINS KACHÁRÍ

MES OR MECH DIALECT

Sā-sè   mānsīā   sā-noɪ   fɪsā-jlā   dong mon   Bɪ-sor-nī   gejer-āo
Person-one   man-(of)   persons-two   child-male   were   Them-of   among

godaɪ-thār-ā   gāo-nī   bī-fā-khau   bung-āsoɪ,   'ā-fā,   besār-bosthu-nī   zī
younger the   his-own   his-father-to   said,   'my-father,   property-of   what

sebāng-bāhāg   āng   mon-gon,   bɪ-khau   āng-no   ho'   Bɪ-ō-no   bɪ-ō   bɪ-sor-nī
share   I   will-get,   that   me-to   give'   There-on   he   them-of

gejer-āo   besār-bosthu-khau   rān-nā-noɪ   ho-āsoɪ   Sān-noɪso-nī   un-āo   godaɪ-thār
among   property   having-divided   gave   Days-few-of   after   younger

fɪsā-jlā-ɪ-ā   gāse-bo   logōsē   khlām-nā-noɪ   gojān   dēso-āu   khāt-lāng-āsoɪ,
child-male-the   all   together   having-made   distant   country to   ran-away (i e , departed)

āro   bɪ-āo   bīō   ɪnaɪthār   khlām-nē-o   gāo-nī   besār-bosthu-khau
and   there   he   riotous   doings-in   his-own   property

gār-job-āsoɪ   Bī-ō   gāse-bo   fō-job-lā,   bɪ
gave-up-entirely (i e squandered)   He   the-whole   having-scattered-entirely,   that

dēso-āu   maɪno   khāngāl   jā-ɪ-āsoɪ,   ārō   bɪ-ō   dukhu   mon-no   hom-āsoɪ.
land-in   severe   famine   became,   and   he   trouble   to-find   caught (i e began)

Oblā   bɪ-ō   thāng-nā-noɪ   bī   dēso-nī   sā-sè   nogorbāsɪ-nī   gāsebo-āsā
Then   he   having-gone   that   country-of   person-one   citizen-of   refuge

lā-ɪ-āsoɪ   Bī   mānsīā   bī khau   gāo-nī   hu-āo   omā   gum-no   thɪnhot-āsoɪ
took   That   man   him   his own   field-to   swine   feeding-for   sent

Un-āo   omā-ɪ-a   jī   bɪgur   jā grā-mon,   bɪ-jong   bīō   udaɪ   sufong-no
Then   swine-the   what   husk   eaters-were,   them-by   he   belly   filling-for

lubu-ɪ-āsoɪ,   mānonā   rāo-bo   bī-no   hō-ā-kho-soɪ.   Un āo,   mɪthī-nā-noɪ,
wished;   but   any-one   him-to   gave-not   Then,   having-understood,

bɪ-ō   bung-āsoɪ,   'āng-nī   ā-fā-nī   bèsè   dormāhā   mon-grā-frā   golām-nī
he   said,   'my   my-father-of   how many   wages   receivers   servants of

bārā   jā-naɪ   mon-oɪ   thā-dong,   āro   āng   ēbē-āo
superfluous   food   having-got   remaining-are,   and   I   here

ukhoɪ-nī-noɪ   thoɪ dong   Āng   khāt-lāng nā-noɪ   gāo-nī
having-hungered   dying-am   I   having-run-away (i e , having gone away)   my-own

ā-fā-nī   jɪng-āo   thāng-gon,   bɪ-thāng-khau   bung gon,   "ā-fā,   āng
my-father-of   vicinity-in   will-go,   him-to   will-say,   "my-father,   I

sworgo-nı kheloi āro nong-thāng-nı sıgāng-āo fäf khlăm-dōng, āng
heaven-of against and thee-of front ın sın doıng-am (have-done); I

āro nong-thāng-nī fisā-hōā hon-nā-noi nām lā-no hāno-hālē ā,
any-more thy child-male having-been called named to-bear fit-not-am,

āng-khau nong-thāng-nī sā-sè dormāhā jā-grā golām-nı baıdı rākhı" ' Un-āo
me thy person-one wages eater seıvant-of like keep" ' Then

bī-ō uthı-nā-noi gāo nı bı-fā-nī khăthı-āo thāng-āsoı Mānonā bī-ō gojān-āo
he having-arısen hıs-own father-of vıcınıty ın went But he dıstance-ın

thā-blā-no bī-nī bī-fā-ı-ā bı-khau nu-no mon-āsoı, āro ānhar-naı
remaınıng-even hıs hıs-father-the hım to-see got (was-able), and compassıonate

jā-nā-noi, khăt-nā-noi, thāng-nā-noi, bī-nī godo ham-nā-noi, khudum-āsoı.
having-become, havıng-ı un, havıng-gone, hıs neck having-caught, kıssed

Fisā-jlā-ı-ā bī-khau bung-bai, 'ā-fā, āng sworgo-nī khelaı āro nong-thāng-nī
Chıld-male-the hım-to saıd, 'my-father, I heaven-of against and thee-of

sıgāng-āo fäf khlām-no ham-dong, āng āro nong-thāng-nī fisā-hōā
front-ın sın to-do takıng-am (begın); I any-more thy chıld-male

hōn-nā-noi nām lā-no hāno-hālē-ā' Mānonā āfā gāo-nī
havıng been-called name to-bear fit-am-not' But the-father hıs-own

golām-for khau bung-āsoı, 'thāb-no mojāng-sın hī lā-bo nā-noi bī-khau
servants-to saıd, 'quıckly most-beautıful robe havıng-brought hım

gān-ho; bī-nī ākhaı-āu nāsithām, āro nāthıng-āo jothā gān-ho, āro
to-wear-cause, hıs hand on a-rıng, and foot-on shoe to-wear-cause, and

jong-for jā-nā-noi rong jā-nī, mānonā āng-nī ēbē fisā-hōā-ı-ā
us havıng-eaten rejoıcıng let-be, because my thıs chıld-male-the

thaı-nā-naı thāng-dong-mon, thāng-khāng-bai, gomā-nā-noi thāng-dong-mon,
havıng-dıed goıng-was, alıve-entırely-was, havıng-been-lost goıng-was,

mon-fin-baı' Un-āo bı soro rong jā-no hom-baı
got-agaın-was' Then they rejoıcıng to-be took (began)

Āro bī-nī gıdır fisā-hōā-ı-ā hu-āo dong-mon Bı-ō foı-nā-noi
And hıs bıg chıld-male-the field-ın was He havıng-come

nau-nī jıng-āo jā-blā mo-sā-naı āro dām-naı khonā-no mon-baı
house-of vıcınıty-ın on-becoming dancıng and music to-heaı got

Oblā bī-ō sā-sè golām-khau jıng-āo long-nā-noi song-āsoı, 'ēbē for mā?'
Then he person-one seı vant vıcınıty-ın having-called asked, 'these what?'

Bī bī-no khothā-ı-āsoı, 'nong-nī bı-fong-ā foı-bai, āıo nong-nī bı-fā-ı-ā
He hım-to saıd, 'thy brother-the came, and thy hıs-father-the

gıdır jā-ho-no khlām-no hom-doıg, mānonā bī-thāngā bī-khau mojāng thānā-ı-āu no
great feedıng to-do begıns, because he hım good condıtıon-ın

mōn-fnāng-dong' Mānonā bī borāb-bai, gejer-āu thāng-no naıgır-ā-khō-soı
has-got-back' But he was angry, wıthın to-go wıshed-not

Un-āo bī-nī bī-fā-ı-ā baıjo-āo foı-nā-noi bī-khau bujhı-ho-no
Then hım-of hıs-father-the outsıde-to havıng come hım to-remonstrate

hom-bai Mānonā bī-ō uthar khlām-nā noi gāo-ni bi-fā-khau bung-āꞩoi, 'nꞩi,
began   *But*   *he*   *answer having-made his-own his-father to*   *said,*   *'look, so many*

bosor   hom-nā-noi   āng nong-thāng-khau   khulum - bu-thā-dong,
years having-taken (1 e , during) I   *thee-to*   *service - am doing;*

nong-thāng-nī mungbo thon-nai māblā-blābo gār-thār ā-khoi,   theobo   nong-thānga
thy   *any*   *order*   *ever-even*   *disobeyed not, nevertheless*   *thou*

māblā-blābo-so āng-no   wī-ꞩō   bormā   fiꞩī   bī-ꞩo ho ā-khoi, joroihā āng-ni
ever-even   *me-to*   *animal-one goat young one even gavest-not, that*   *my*

khurmā-for-khau   lā-nā-noi   rong   jā-m   Mānonā nong-thang-nī ī̐be
friends   *having-taken rejoicing I-may-be*   *But*   *thy*   *this*

ñꞩā-hōā,   jī   nothi-far-khau   logoi   nong thāng-ni besār-hosthu   jā-nā-noi
child-male, who   *harlots*   *with*   *thy*   *property*   *having-eaten*

gār-jōb-bai,   bi-ō jeblā foi-bai, oblā nong-thāng ā bi-no lāgi jā-ho-no
gave-up-entirely (1 e , wasted), he when came, then   *thou*   *him for feast*

khlām-no hom-bai' Mānonā bi-ō bi-khau bung-boi, 'fiꞩī, nong jeblā-bo
to-make didst begin'   *But*   *he*   *him-to*   *said,*   *' child, thou always even*

āng-ni khāthi-āo dong, āro āng-ni jī jā-1-o boibothā nong-ni Mānonā
me-of vicinity-in art, and mine what is   *all*   *thine (is)*   *But*

rong   jā-nā-1-ā āro bājlobunꞩā gāhīm jā-dong, joriꞩā nong-ni ī̐be
rejoicing becoming and being-merry good   *is,*   *because*   *thy*   *this*

bi-fong-ā   thoi-nā-noi thāng-dong mon, thāng-khāng boi,   gomī-nā-noi
brother-the having died going-was, alive-entirely was,   *having-been-lost*

thāng-dong-mon,   mon-fin-bai'
going-was,   *got-again was'*

Two specimens are given from Jalpaiguri The first is a version of the Parable The second is a folk song

The language of the Bodos of Jalpaiguri closely resembles the Mech of Goalpara. The following are the main points of difference

We at once notice that the **vocabulary** is much more full of Bengali words Here and there whole sentences are Bengali from beginning to end The last two lines of the second specimen are even Bengali in grammar The influence of Bengali is specially manifest in the spelling The typical Bengali *sh* is very common, and the tendency to aspirate tenues is not observable Thus, 'sin' is *pāp*, not *fāf* There is great laxity in the use of the vowels We may also note that the word for 'son' is not *fisā-jlā*, but *bishā*

The declension of **nouns** is in the main quite the same as in Goalpara The only exceptions worth noting are that in one instance *bifā-niā*, instead of *bifā-nī*, is used for ' of the father,' and ' a house' is *nō*, and 'in a house', *nāo* for *nō-āo* Here we see an attempt at inflexion

As regards **pronouns**, the suffix *ō* is used not only with *bi*, but also with *āng* and *nung* It is used with the nominative plural as well as with the nominative singular so that we have *jung-ō*, we, and *bi-sor-ō*, they The plural of the first person is *jung*, not

jong, and similarly, 'thou' is *nung*, not *nong*. In the second specimen, *nung-nō* means 'thou' In the first specimen, *bī-chī-nī* is twice used to mean 'of them' Note *ēmbē*, this, which occurs also in Coooh Behar In Goalpara Mech it is *ēbē*.

In the conjugation of the verb there is a tendency to inflexion in the present tense. The forms are as follows —

Sing	Plur
Ăng shu ni, I strike	*Jung shu-ni*, we strike
Nung shu, thou strikest	*Nung-sorō shu*, you strike
Bī shu-ā, he strikes	*Bī-sorō shu-ā*, they strike

It may be noted that the root corresponds to the standard *saū*, to pound In Jalpaiguri it is sometimes spelt *shō*, and sometimes *shu* Both spellings will be found in the list of words and sentences

Other examples of this tense which occur in the specimens give yet other forms. Thus, *chā-jā-lai-ni*, let us eat, *song-jā-jā-lai-ni*, let us rejoice, the first person present indicative being used for the imperative The termination *soi*, which in other places appears to correspond to the standard *sui* or *sē*, seems to be also used as a termination of the present Thus, *thui-soi*, am dying, and *dong-soi*, they are

The future has several forms, none of them agreeing with the standard Those noted are, *āng-shu nai*, (I) shall strike, *thāng-nai*, will go, *āng-bung-nai-ān*, (I) will say Different is *mun-gau*, (I) will get

For the past tense, we have the termination *āsoi*, as in Goalpara There is also another very common one, *ā-mon*, as in *shu-ā-mon*, struck, *hu-ā-mon*, gave, *thun-hon-ā-mon*, sent In two instances we find the termination *soi* or *mon* omitted, and only the *ā* remaining These are *jā-i-ā*, took place, and *khlām-ā*, did Other forms are *khonā-non*, he heard, and *maubā-i*, (I) have worked What seems to be a past subjunctive is *rong jā-jālai-nā*, (I) might be mutually merry

For the conjunctive participle we have the usual termination *nā-noi*, and also *nān* as in *rān-nān* and many others

The following forms occur of the negative verb, *ung-ā*, were not, *gār ā-khoi*, (I) did not disobey, *nung-ō ho ā goi*, thou didst not give, *thāng ā-gō-soi*, he did not go, and, in the second specimen, *hol-nā-kho-choi*, did not give In the first specimen *hu ā-mon* is used to mean both 'gave' and 'did not give.' In the latter instance, there is probably some mistake in writing the Mech word

TIBETO-BURMAN FAMILY.   BÂRÂ OR BODO GROUP.

BÂRÂ, BODO, OR PLAINS KACHÂRI

MES OR MECH DIALECT   (DISTRICT JALPAIGURI)

(Babu Ashutosh Mookerjee, 1899.)

SPECIMEN I.

Kōno   ēk   mānshī-hā   shā-noi   bishā   dong-mon   Bi-chī-nī   gejer-āo
Certain   a   man-of   persons two   sons   were   Them-of   among

mudui-ā   bī-nī   bi-fā-khau   rāi-āsoi,   'ī-fā   jinishpiti-ni   bhāgo   jē
young-one-the   his   his-father-to   said,   'my-father   property-of   share   what

āng   mun-gau   āng-no   ho.'   Ār   bi-ō   li-chi-nī   gejer-āo   gio-ni   shompotti
I   will-get   me-to   give'   And   he   them-of   among   his-own   property

rān-nān   hu-ā-mon   Ār   gobāo   din-nī   un-āo   ung ī   bī   mudui-shin
having-divided   gave   And   many   days-of   after   were-not   that   younger

bishā   gāsen   jinishā-khau   futhum-nān   ēk   gojān   dēsh-io   thāng-āsoi,   ār
son   all   property   having-collected   a   far   country-in   went,   and

bauhai   khārāp   lōk-jong   thāpā-nān   gāsen   shompotti   bini   hībai
there   evil   company-with   mixing   all   property   without   purpose

nosht-khāsām-gār-āsoi   Ār   jokhon   bi-ō   gāsen   shompotti   nosnto-khīsīm-nān
squandered   And   when   he   all   property   had-squandered,

bī   dēsh-nī   gejer-āo   mojāngin   āngkhāl   jā-i-ā,   ār   bi-ō   dukhu
that   country-of   midst-in   great   famine   became,   and   he   misery

mun-no   hom-āsoi   Bi-nī   un-āo   bi-ō   thāng-āsoi,   ār   bī   dēsh-io-nī
to-get   began   That-of   after   he   went,   and   that   country in-of

ēk   nogor-āo-nī   jong   milā-i-āsoi   Bi   nogor-nī   mānshā   hi-khau
a   city-in-of-(person)   with   joined   That   city-of   man   him

thin-hon-ā-mon   futhār-āo   iōmā-khau   jā-ho-no,   ār   bi-ō   māni-ā-mon
sent   field-into   swine   eating giving for,   and   he   was-obliged

udoi   bung-ho-no   iōmā-nī   jā-nai   gundoi-jong,   ār   kōno   mānshā   bī-no
belly   to-fill   swine-of   eaten   husks with,   and   any   man   him-to

mung bo   hu-ā-mon   Ār   jokhon   bī   bujhi-āsoi,   tokhon   bī   bung-āsoi,
anything   gave-not   And   when   he   understood,   then   he   said,

'āng-nī   bifā-niā   bēsē   tolob   jā i-āo   chākrī   gobāngoi   jā-i-ono,   ār
'my   father-of   how-many   wages   eating   servants   much   eating-for,   and

hu-no   dong-mon, ār   āng-ō   ukhum   thui-soi.   Āng   ji-khăt-nān
giving-for   was,   and   I   hungry   am-dying   I   having-arisen

ā-fā-nī-āo   thāng-nai   ār   bī-khau   bung-nai-ān,   "ā-fā,   āng
my-father-of-towards   *will-go*   *and*   *him-to*   *will-say,*   *" my-father,*   *I*

nung-nī-āo   āi   Bhagabān-nī-āo   pāp   khlām-ā,   āi   āng-ō   nung-nī
thee-of-on   *and*   *God-of-on*   *sin*   *did,*   *and*   *I*   *thy*

bishā   hun-nā-noi   bung-de   thāw-ā   Āng-khau   nung-nī   ēk   shā sē
son   *having-called*   *to-say*   *fit-am-not*   *Me*   *thy*   *one*   *person-one*

tolob   jā-grā   chākor   khlām "   Bī-nī   un-āo   bī-ō   ji-khăn-āsoi,   ār
wages   *eater*   *servant*   *make " '*   *That-of*   *after*   *he*   *arose,*   *and*

bī-fā-nī-āu   thāng-āsoi   Jokhon   bī-ō   gobāng   gojān-noi   dong-mon,
his-father of-towards   *went*   *When*   *he*   *very*   *far*   *was,*

bī-nī   bī-fā   bī-khau   nu-nā-noi,   ār   gōsh-āo   wān-nā-noi,
his   *his father*   *him*   *having-seen,*   *and*   *mind-in*   *having-compassion,*

ār   hōshō-lāng-nān,   bī-nī   gōd-nā   gōb-āsoi,   ār   bī-khau   khaudum-āsoi
and   *running,*   *his*   *neck*   *clasped,*   *and*   *him*   *kissed*

Ār   bī-ō bung-āsoi,   'ā-fā,   āng-ō   Thākur-nī   gunoi   ār   nung-nī   gunoi
And   *he*   *said*   *' my-father,*   *I*   *God-of*   *against*   *and*   *thee-of*   *against*

pāp   khlām-ā,   ār   āng-ō   nung-ni   bishā   hun-nā-noi   bung-de   thāw-ā '
sin   *did,*   *and*   *I*   *thy*   *son*   *having-called*   *to-say*   *fit-am not '*

Ma-hun-blā   bī-fā   bī-nī   chākor-frā-khau   bung-āsoi,   'boi-nī-bo
Which-saying (i e , but)   *his-father*   *his*   *servants-to*   *said,*   *' all-than*

shob-shin   poshāk   lā bo,   ār   bī no   gān-ho,   ār   bī-nī   nākhai-āo
good   *clothes*   *bring,*   *and*   *him-to*   *cause-to-wear;*   *and*   *his*   *hand-on*

man-sē   nāstām,   ār   nātheng-āo   jōthā   gān-ho '   Ār   bung-āsoi,
thing-one   *ring,*   *and*   *feet-on*   *shoes*   *cause-to-wear.'*   *And*   *(he)-said,*

'foi,   jung-o   chā jā-lai-nī   ār   rong-jā-jā-lai-nī ,   māno   āng-nī
' come,   *(let)-us*   *eat*   *and*   *rejoice,*   *because*   *my*

ēmbē   bishā   thoi-thāng-ā-mon,   dā   thāng-fin-bai,   bī   gōm-ā-nān
this   *son*   *died-had,*   *now*   *living-again-was ,*   *he*   *having-been-lost*

thāngā-mon,   dā   mon-fin-bai '   Ār   bī-sor-ō   rong-jā-no   hum-āsoi
stood,   *now*   *found-again-was '*   *And*   *they*   *to-rejoice*   *began*

Shei   shomoy   bī-nī   gibi   bishā   futhār-āo   dong-mon.   Jokhon   bī
That   *time*   *his*   *elder*   *son*   *field-in*   *was '*   *When*   *he*

nō   khāthoiu-āo   foi-ā-mon,   bi ō   rojopmā   ār   bajōlwā   khonā-non.   Ār   bī-ō
house   *vicinity-in*   *came,*   *he*   *music*   *and*   *dancing*   *heard*   *And*   *he*

chākor-fur-nī   gejer-āo   shā-sē-khau   ling-hon-āsoi   ār   shung-āsoi,   'bī-fur-lai
servants-of   *among*   *person-one*   *called*   *and*   *asked,*   *' these*

mā ?'   Bī   bī khau   bung-āsoi,   'nung-nī   fung-bā-i-ā   foi-dong,   oishā-khān
what ?'   *He*   *him-to*   *said,*   *' thy*   *brother-the*   *come-is,*   *therefore*

nung-nī   bifā   bhoj   khung-sē   ho-dong,   mā-no   bīō   bishā-khau   āltho-ai
thy   *his-father*   *feast*   *thing-one*   *giving-is,*   *because*   *he*   *son*   *safe*

mon-fin-bai '   Bau-hā-nu   bī   rāg   jong-āsoi,   ār   nō   gejer-āo
got-again '   *At-this*   *he*   *anger*   *with-was,*   *and*   *house*   *inside*

thāng-ā-gō-āsoi   Oisbā-khān   bī-nī   bī-fā   bair-āo   foi-āsoi,   ār   bi-khau
go-did-not   Therefore   his   his-father   outside   came,   and   him

bujā-i-āsoi   Ār   bī   rāi-ūn-ān   bung-āsoi,   'ēto   botsor   āng   nung-ni
soothed   And   he   saying-back-again   said,   'so-many   years   I   thy

hābā   maubā-i,   āng nung-nī   hukum   kōno-din   gūr ā-khoi,   thau-blā-bō
work   have-worked,   I   thy   order   any-day   disobeyed-not,   nevertheless

nung-ō   kōno-din   āng-nō   mā-sē   bormā-bishā   ho ā-goi,   jē   āng-ō
thou   any-day   me-to   animal-one   goat-young-one   gavest-not,   that   I

lōgōloyā   jong   rong-jā-jālai-nū;   mā-hun-blā   nung-nī   je   bishā
friends   with   might be-mutually-merry,   but   thy   what   son

nati-fur-ni-nāo   shompotti   noshto   khlām-ā,   bi-ō   jen   foi-fin āsoi,
harlots-of-house in   property   destroyed   made,   he   when   came-back,

thēn   nung ō   ēk   bhōj   hō āsoi'   Bī   bi-khau   bung-āsoi,   'hē   bishā,
then   thou   a   feast   gavest'   He   him-to   said,   'O   son,

nung-ō   borābor   āng   jong   dong,   ār   āng-nī   jē   dong   bi-for-mān   gāsen
thou   always   me   with   art,   and   mine   that   is   those   all

nung-nī   Ēmbē   ongau   jē   jung-ō   rong-jā-jālai-nāo,   māno
thine (are)   This   proper-(is)   that   we   should-be-mutually-merry,   because

nung-nī   ēmbē   fung-bā-i-ā   thoi-thāng ā-mon,   dā   thāng-fin-bai,   ār
thy   this   brother   dead-was,   now   living-again-was,   and

gom-ā-nān   thāng-bai-mon,   dā   mon-fin-bai'
having-been-lost   was,   now   got-again was

[No 8]

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP

BÂRÂ, BODO, OR PLAINS KACHÂRÎ

MIS OR MECH DIALECT   (DISTRICT JALPAIGURI)

(Babu Ashutosh Mookerjee, 1899)

SPECIMEN II.

TRANSLITERATION OF SPECIMEN II AND INTERLINEAR TRANSLATION.

1.   Mai-ni   moddē   mai-mā
   The paddi-of   among   (as-the)-mother paddy (is)

2.   Hujur,   nung-no   jung-ni   bīfā   bīmā
   Lord,   you   of-us   (are)-father   mother

3.   Probhuā,   āng khau   jonom   hot-nān
   Lord,   me   birth   having-given

4.   Budhi   ār   dhon   hot-nā-kho-choi
   Wisdom   and   wealth   not-gave

5.   Joto   goāl-ni   dong-soi   khāriā
   All   the milkmen-of   are   milk-pots

6.   Āng-ni   kopāloi   jā-lā-hai   hāoriā
   My   lot-(because of)   (I) became   poor

7.   Dūr   hātē   dēkhilā   hōnā   bhālā
   Distance   from   seeing   is   good

8.   Kāndāt   jāvā   dēkhilē   diā-dokolā
   Near   going   seeing   ups-and-downs (i e, appears unseemly)

The last two lines are nearly pure Bengali

Mech is also spoken in the eastern and northern parts of the Cooch Behar State, comprised within the Tufāngaŋj subdivision   Two specimens are given of this form of the dialect   It will be seen that it is even more corrupt than that of Jalpaiguri, and abounds in Bengalisms   As special peculiarities, we may note the frequent use of *khō* instead of *khō* as the suffix of the Accusative-Dative (a mere matter of spelling), the curious form *bi-thnō*, him, and the use of the plural *jong*, we, in the sense of the singular   The word for 'this' is *imbē* or *ēmbē*   The verb which in the standard dialect is written *dang*, and is here written *dōng*, is used to mean 'was'

[No 9]   BODO GROUP

TIBETO-BURMAN FAMILY

BÂRÂ, BODO, OR PLAINS

MES OR MECH DIALECT

SPECIMEN I.

Hoā sha-chī-nē gōthō shā-nē dōngō
Alan person-one of son person-two were

Gōthō udui b tchat
Son small his-fen what

Bi mān-māthā jē dōngō, rān-nānē mön-gō bi-khö ' that
He property what was, dividing get-will

bishā shā-nē no
son person-two-to

shān-ni-jōng gōthō udui māl māthā jomā hō-āy
day-two-after son small property collection gave

deshē thāng-bai, bi-au-no thāng-nānē jothō khlām nānē lā d
country-to went, there remaining all-(what) doing

khlām-nānē lā-bai ended. khlām-jōb'-bai āmkhāl māl-māthū
doing doing-going that property

āngkhāl Shōb khhōrōch ārō bō hāudiā jā-bai-dā desh-āo
scarcity All expense and he hungry was country-in

desh-āo ēk grūsthi-mānshi-ni-āo lōgō Bi thāng-nāi
country-in one citizen-with companionship He going

dābryā ōmā gum-nō hō-dōng Jē ōmāi-ā gārgsnu jā-dōng, biō
field-to swine leep-to gave What swine grass took, he

bunjāchē jān naign-dōng-dā Bi-nō rāu-bō hu-ā-nō jā-dōng tā biō udui
filling to-eat wanted Him-to anybody gave-not ate that he belly

biō khotā-dōng, 'āng-ni āfā-ni khotō dormainā Shiri mon-nānē
he said, 'my my-father-of how-many wages Consciousness getting

jā-nō gār-lai jā-lai muno, ārō āngō em-bō-hai jā-nālē sākhōr
to-eat scattering wasting get, and I there eating servant

Ang uthī-nānē āfā-ni-āo thāng-nō, bi-khö khotā-nō ukhi-nānē thā-yö
I getting-up father-to will-go, him-to will-say, hungry-being remain

Modu ni mökhāng-āo ārō nong-ni mökhāng-āo pāp khlām-bai, "ē āfā, āngō
God-of presence-in and your presence-in sin have-done, "O my-father, I

nong-ni bishā jā-nō shom ā-yā, āng-khö nongō dormainā hōnē bāo
your son to-be worthy-am-not, me your wages giving like

sākhōr rākhi", Tā unāō jikhān-nānē biō bifā-ni-āo thāng-dōng
servant leep", There upon getting-up he his-father-near went

Bi-khnō gojān-āo thā-nānē bifā nu-dong, hākhu-dākhu khlāng-dōng,
Him distant remaining his father saw, compassionately ran,

TIBETO-BURMAN FAMILY.

BARA, BODO, OR

Wal

(Babu Ashutosh Mool

TRANSLIT... on-bai'

1			
2			
3			

bi-nō khotī-dōng, 'ē   āfā,
him to   said,   'O my-father,

mōkhīng io pīp khlām-bai, āngō
presence in sin have-done,   I

Ārō āfā bi-nō sākhōr-for-kō
But father his servant many-to

libo nīnī ēmbī-nō gāhnō, bi-ni nakhē-āo
bringing this one-to put-on, his finger-to

thī gin-nīnī hō, jongō jīv-lingō mini jā-lai nānē
... put on give, we   eating laugh joi-ing

ēmb ... thī-nīnī thī-dōng-mon-dā, thāng-bai,
... d...ng went, is-alive,

... bi-sro mini jā-lai-nīnī thī-dōng
... laugh joi-ing remained

... dong Biō ni khītē for-nīnī rājibnē
... He house near coming song

... Dhoi-ro ... sākhor shi-chē kō khītē ling-hō nānē
Then le servant person-one-to near calling

Biō bi-khno khotī-dōng, 'nong-ni fōng-bai
He him-to said, 'your   brother

... Hub bhoj geder Ihlīm-bai, minīnī biō
... feast large made, because he

non-bai' Biō nāthēn brīb dōng, nō-shingō thāng-nō
... He therefore was-angry, house inside go to

... bi-khnō furōng-dōng
his father outside coming-out him entreated

... bosor thī-nīnī nong-ni hābī-khō-dā
so many years remaining your service

nong rī sogōl khotī-lō gir-goi, thu-bo-nō āng-nō
your all work disobeyed not, ever to-me

hu-goi, ingō bishu bhur-khō jā nānē
gave-not, I friends many taking

Ihlīm-nō, Thintu nong-ni imbē bishi jē nong-ni mālmāthā
will-ao, but your this son that your property

... logō jī-nīnī noshtō jī-bu, biō dīnō foi-nānē bi-ni
with companion being destroyed did, he now coming his

... nongō bhōj geder khlīm-uōng' Biō dī-nō khotī dōng, 'He
for feast large made' He him-to said, 'O

gō-hō, nongō ing-jōng-rō shin-prom-lō thap-lai, jē āngō dōngō biō
son, you with-me always remain, what mine is that

norg-ni-nau Jonsō rong-jī nānē thā nō, mānēnī biō-nāthēn imbē
yours Our merry-making should-remain, for that-reason this

fong-bai thī-nānē thī-dōng-mon-dā, thāng-bai gīmā-bai-mon, mon-bai'
brother dying was, is-alive was-lost, is recovered'

[No 10.]

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP

BÂRÂ, BODO, OR PLAINS KACHÂRÎ

MFS OR MECH DIALECT

(STATE, COOCH BEHAR.)

SPECIMEN II.

A COMPLAINT OF DESTRUCTION OF CROP BY BUFFALOES MADE BY A MECH TO
THE MAGISTRATE

| Hujur! | moishāl-for | jongnī | mai-ā khō | jāthrō-hō-bai | moishōā | Jongō |
| *My-Lord!* | *buffalo men* | *my* | *paddy* | *to-eat-caused* | *buffalo.* | *We* |

| khōr-āo | hubu-ā | nai-gri-ō, | hubunu-nō | hā-yī | Jongō | mā-brē | khlām-nai⸶ |
| *away* | *drive-to* | *wanted,* | *drive-to* | *can not* | *We* | *what* | *will-do?* |

| Doiyā | geder | bād-hō-nō | hā-yā | Nāo | bogīyā | mung | bogēyā, | mā |
| *River* | *large* | *cross to* | *can-not* | *Boat* | *is not* | *even* | *is-not,* | *what* |

| khlām-nai? | Mai | māni jā-jōb-bai, | mā | jā-nānē | thā-nai? | Rājā-nī | khājnā |
| *will do?* | *Paddy* | *all ate-up,* | *what* | *having-eaten* | *will-remain?* | *King-of* | *revenue* |

| mā-khau | hu-nai? | Bhī | bishā | mā-brē | fusi-nai? | Ibdi-blā | jongō | biāo |
| *how* | *give?* | *Wife* | *child* | *how* | *support?* | *This-kind* | *we* | *then* |

| thā-nō | hā-yā | Hujur! | āfinā | shōbrō būbrōr khlām-ā-blā, | bi-sorō |
| *to-remain* | *can-not* | *My-Lord!* | *Your-Honour* | *beat beat do-not,* | *they* |

| ginai | nōngō | Jong-khō | gi-ā | Bi-sorō | jong-nī | khotādō fong | chī-ō |
| *fear* | *do-not* | *Us* | *fear-not* | *They* | *our* | *word* | *one-even* |

| māni-ā | Mā-brē | khlām-nai? | Bi-sorō | jong | rai-blā | dudu-for | shēr |
| *keep-not.* | *What* | *will-do?* | *They* | *we* | *speaking* | *milk-(plural)* | *seer* |

| chē | shēr | nē | lā-nānē | foi-ō | Jōlā | rai-ō | ō-blā | dudu | lā-nānē |
| *one* | *seer* | *two* | *taking* | *come* | *When* | *speak* | *then* | *milk* | *taking* |

| shomjā-shomji | khlām-bai | Ār | nōkhā | nei-nānē | hōgār-nānē | hōb-bai |
| *compromise* | *will-do* | *Again* | *night* | *ending* | *letting-loose* | *give* |

| moishō-khō |
| *buffalo* ⌟ |

Sufficient materials are not available for the compilation of a complete Lālung grammar, but the following has been gathered from the specimens, and its correctness depends upon the accuracy with which they have been recorded

The **Plural** is formed by adding *₁au* or *₁u* (compare Dīmā-sā *₁ao*)   In the case of pronouns, the terminations *rā*, for the second person, *rē*, for the third person, and *khēdā*, for all three persons are used   The last is evidently a corruption of the Assamese *ketā*, some

The suffix of the **Accusative-Dative** is *ga* (probably pronounced *go*), as in *chākar ga chāng-māti*, having called a servant; *chākai-ga kusi gā*, he said to the servants   For the dative, *nā* is also used, as in *fā-nā*, to a father   Instead of *nā*, we sometimes have *ā*, corresponding to the Dīmā-sā *hā*, as in *fādār-ā*, to the field; *fā ru-ā*, to fathers   *Ga* and *nā* correspond, respectively, to the Bārā *khō* and *nǔ*   Like the Bārā *nǔ*, *nā* is also the sign of the infinitive

Examples of the **Instrumental** case are *ādā-₁ē*, by husks, and *mung-ē-rē*, by name   This termination looks as if it were borrowed from Assamese

The termination of the **Genitive** is *nē*, as in *bē nē*, of him; *na-nē*, of a house   A, in the case of the dative, the initial is frequently dropped, and we find simply *ē*   Thus, *libing-ē*, of a man; *bil-ē*, of a lake   In *hēbē ghōrā-kichā-nē bayas*, the age of this horse *ki-chā* (i e, *kisā*) means, one individual, *chā* (or *sā*) being the numeral, and *ki* the general prefix like *mā* in the Bārā *mā-sē*   In Bārā the sentence would run *bē gorai mā-sē boyos*, the age of that one-piece horse; similarly *bēi kichā chā-nē-pēi ā kini dam-nā*, from whom did you buy that one thing?

For the **Ablative**, *pērā* is added to the genitive, as in *chā-nē-pērā*, from wh___ *Pēi ā* is the Assamese *pai ā*

The **Personal Pronouns** are the following —

Āng,	I	jing-₁au,	ching,	ching-khēdā,	we
Nā,	thou.	nā-₁ā,	nā-rā-khēdā,	nā-khēdā,	you
Bē,	he	bē-rē,	bē-khēdā,		they

Āng-ē, is 'my', *āng-ā*, 'to me', *jing-ē*, our, *nē* is 'thy', *nā-rā-rē*, vour, *bē nē*, 'their' *bē-rē-u-ē*, their.   Other forms noted are *bēi*, that, *ba-ga* or *ba-ga-la*, him, or to him, *hēbē* or *ēbe*, this; *hē-₁ā-nā*, to them   *Athē* seems to mean 'own'   The Assamese relative pronoun is used   *Chāi ā* is 'who?', and *chā-nē*, whose? *minā*, what? *chārbā*, anyone.

As regards **Verbs** it is reported that Lālung shows no distinction between present, past, and future time   This is partly borne out by the list of words and sentences received, in which the present is shown as identical with the past, but, if it is a true statement, it would be a most extraordinary and unique condition of affairs   An examination, however, of the version of the Parable of the Prodigal Son shows that the statement is not correct, and that Lālung has a complete array of tenses   The most that can be said is that, like the neighbouring tribes, the Lālungs use their tenses loosely

The Verb Substantive is *hangya*, am, is, and *thai-dang* or *dangya-man*, was   This is stated on the authority of the list of words, but *thai-dang* is, to judge from analogy, really a definite present, and means properly 'he is becoming'   Other words for 'is' are *dangya*, and *bāngya*   This termination *ya*, which occurs several times above, is probably pronounced as *a*, the *y* in the Assamese character being probably merely a fulcrum for writing the *a*, much as *alif* is used in Hindōstānī, so that হয় is really a way of writing হঅ, which is less correct, but more convenient

Two instances occur of the negative verb substantive, both in the phrase 'I am not worthy' They are *hinq-i-ang-bē* and *hinq-i-ām-mē* These two forms are really identical, for, as will be seen in other cases, *ng* and *m* are freely interchanged

The Finite Verb is conjugated as follows The Present tense is formed by the suffix *ya* (?*a*), which after *ā* becomes *o*. This suffix evidently corresponds to the Bārā *ū* Examples are *nung-ya* (? *nung-a*), (you) drink, *thāo*, (he) lives, *chāo*, (you) eat.

The Present Definite is formed by the suffix *dang*, as *thai-dang*, is becoming, *thi-dang*, am dying, *ri-dang*, am doing The final *ng* of *dang* is liable to be changed to *m*, as in *mān-dam*, are getting, and *thai-dam* (a case of the present used for the past), he is, *i e*, he was (in the field) Sometimes it is dropped entirely, as in *thai-da*, there are, *charai-da*, is grazing, *fi-da*, is coming, and *khanai-da* (again one of these historical presents), he heard

The termination of the Future is *ang*, as in *bathāl-ang*, will strike After a vowel, the initial *a* appears to be elided, as in *kusi-ng*, will say, *ri-ng*, will do, let us do

The termination of the Past and also of the Perfect is *gāng*, as in *gadar gāng*, (I) walked, *pathāl-gāng*, (I) struck, *ri-gāng*, (I) have done The final *ng* is liable to be changed into *m* It is frequently elided, as in *bathāl-gā*, struck, *hang-gā*, became, *kusi-gā*, he said, *as gā*, he gave Another form of the past appears in *hām-gai-bā*, he wished

An example of the Past Participle is *as ā*, given The Conjunctive Participle ends in *māli*, as in *lai-māli*, having collected, *mān-māli*, having got A kind of the gerund is *li-qā i ē*, on going *Charē-nā*, for filling, represents an Infinitive

Causal verbs are formed as in Bārā,—the verb *as*, to give, being appended to the how un verb Thus, *gān-as*, cause to wear This is also an example of the Imperative, which takes no suffix

The following examples occur of the negative verb *as-tām*, gave not, *khan-tām*, I not, *nānā-hām tām*, did not enter Another system of conjugation is represented *fi-ā-jāng*, transgressed not, and *as ā-jā*, gavest not The change of *gā* and *gāng* into *jā* and *jāng* reminds one of the Rābhā and Gārō negative form with *jā*

I am indebted to Mr J D Anderson for the following note on the specimens —

Lalung		Bārā
dangya,	be	*dang*
kusi,	say	*khatha*
as	give	*hū*
(cf Lalung *mas*, a deer, which in Bara is *mili*)		
lai,	bring	*lā*
khamai gār, squander		*ho gār*
hang,	be	= Rabha *chang*
thā,	stay	*thā*
mān,	get	*man*
thi,	die	*thoi*
chiyāl	arise	*zikhāng*
(cf *chālā* (far) = Bara *g'.īn*)		
khan,	do	*khām*
nu,	see	*nu*
lābā,	bring	*lābā*
rom,	seize	*hom*
(cf *re,* cloth = Bārā *hi*)		

Lalung		Bårå.
ohā,	eat	*sã*
lā,	bring	*lā*
gān,	put on	*gān*
thāng,	breathe, live	*thāng*
kamaɩ,	lose	*gˬmaɩ*
thaɩ,	stay	*thaɩ*
fi,	come	*faɩ*
ḻhanaɩ,	hear	*khnā*
ɩang,	ask	*ɩang*
fi,	destroy	*sˬ-faɩ*
fi-gār,	squander	*gāɼ* (with causative *fi*)
bathāl	kill	*bu-thāt*

TIBETO-BURMAN FAMILY.   Bârâ or Bodo Group.

LÂLUNG

(District Nowgong, Assam)

Specimen I

Ki-chā   libing-ē   ki-ning   nunēchā   dangya-man   Bē-nō   sā   jakhā-kichā
One   man-of   two   sons   were   His   son   younger-one

bē-nē   fā-nī   āga   kusi-gā,   'ā   bā,   nī   bastu   jō   bhāg
his   father of   before   said,   'O   father,   thy   property   what   portion

āng ī   kau   ba-gala   āng-ā   as'   Bē-nō   fā   bē si-far   bē-nē
me-to   falleth   that   me-to   give'   His   father   at-that-time   his

bastu   herā-nā   lar-as-gā   Bē-nē   khēblāng-la   bē-nē   jakhā-kichā
property   them-to   dividing-gave   This of   after   his   younger-one

sā   bē-nē   samuchā   dhan   lai-māti   chālā-nā   li gā-rē
son   his   all   property   gathering   far-(country)-to   going

kiriā-khātā   khamai-gār-gā   Bē-nē   samuchā   dhan   ban gā   bēi
with-riotous living   wasted   His   all   property   had-spent   that

thai   bar   āng-khāl   hang-gā   bufāiā   bē   dukhi-sā   hang-gā
country   mighty   famine   arose.   then   he   poor   became

Khēblāng   bī   li   kanē   libing   na-nē   thā-gā   Bēi   libing   ba ga
After   he   went   one   man   house-of   lived   This   man   him

ōā   chārī-nā   bē-nī   fādār-ā   hāl as-gā   Bē far   bē   oā-nā   as ā
swine   feeding-for   his   field-to   sent   Then   he   swine-for   given

ādā-rī,   athē   bōmānā   charē-nā   hām-gaiba,   chārbā   bē-nā   as-iām
husk-with,   his   belly   filling-for   wished,   any one   him to   not-gave

Khēblāng   khōsēi   mān-māti   bē   bāsī-gā,   'ang-ē   bā   bahut
After   sense   having-got   he   said,   'my   father's   how-many

chākar   chā-nā-chau   bastu   mān dam,   ōthā   āng   maihāmāu nē   thi-dang
servants   eat-to-enough   things   get,   but   I   hunger of   dying-am

Āng   chigāl-māti   āngī   bā   āgā   li-māti   ēbē   khādā   kusi-ng,   "ā
I   having-arisen   my   father   before   having-gone   this   word   will-say,   "O

bā,   Saragar   sukum   khan-iām,   bē-si-far   nā-rā   nui-māti   āng   fāf
father,   Heaven's   order   (I)-did-not-do,   and   thy   sight   I   sin

ri-gāng,   nī   sā   mung-ē-rī   chāng-ā-nē   bē-khāmā   hing-i-āng-bē   Nē   kichā
did,   thy   son   name-by   of-being-called   worthy   am-not   Thy   one

thākhā-lābā-nī   chākar   māhā   āng-ā   ri"'   Khēblāng   bē   jigāl-māti
money-taker of   servant   like   me   make"'   After-this   his   having-arisen

bē-nē   fā   ochaiā   li-gā.   Khōblāng   chālā-nē   thāwā-nē-far   bē nē   fā   ba ga
his   *father*   *near*   *went.*   *But*   *distance at*   *on-being*   *his father*   *him*

nui,   maram-nu-gā,   chalī-li-māti,   bō-nō   kada   ram-gā,   chumā   chā-gā
saw,   *had compassion,*   *having run,*   *his*   *neck*   *seized,*   *kiss*   *ate*

Busu-nā   bē-nē   sā   bō-nē   fā-nā   kusi-gā,   'ā   bā,   Saragur   sukum
Then   *his*   *son*   *his*   *father-to*   *said,*   *'O*   *father,*   *Heaven's*   *order*

khan-iyām,   bō si-far   nā-iā   nui-māti   āng   fāf ii-gāng,   nē   sā   mung-ī-rō
(I)-did not do,   *and*   *thy*   *sight*   *I*   *sin did,*   *thy*   *son*   *name*

chāng-ā-ne   bē-khāmā   hing-i-ām-mē.'   Busu nā   bē-nō   fā   chākir-ga   kusi gā,
to-be-called   *worthy*   *am-not'*   *But*   *his father*   *servants-to*   *said,*

'sagale   māja   kroā-nō   rō   lā-māti   ba-ga   gān-as,   bē-nī jā
'all   *than*   *good*   *robe*   *having-brought-forth*   *him-to*   *to-wear-cause,*   *his hand*

jāslām,   jāthang   jatā   as,   āru   ching   chainung   rang   ii-ng
ring,   *feet*   *shoe*   *put-on,*   *and*   *(let)-us*   *eating*   *merriment*   *make.*

Minā nā   hēbē   āngō   sā   thiyāo-māti,   āro   thāng-gā,   kamāi-māti-ba,
For   *this*   *my*   *son*   *having-been-dead,*   *and*   *was-alive,*   *having-been lost*

mān gā.'   Busunā   bē-khēdā   rang   mān-gā
was-got'   *Then*   *they*   *rejoicing*   *got (to, began)*

Be si-far   bē-nē   chāki-sā   fāthār   thai dam,   āru   bē   fi-māti
At-that-time   *his*   *elder-son*   *field*   *was,*   *and*   *he*   *having-come*

na   ōchar   mān-māti   sārāng dās-nī-māt   āru   michāo-nē   khanai-da   Busu-nā
house   *nigh*   *having-got*   *music-sound*   *and*   *dancing of*   *heard.*   *Then*

bē kichā   chākai-ga   chāng-māti   sang-gā,   'ōbō   khādā   mi-nā?'   Busu-nā
he one   *servant*   *having-called*   *asked,*   *'this*   *word*   *what?'*   *Then*

bē-nē   chākar   kusi-gā,   'nē   gajāl   fi-gā,   busu-nā   nō   fā   ā-ba
his   *servant*   *said,*   *'thy*   *brother*   *came,*   *and*   *thy*   *father*   *him*

dukh-mānjāri   māna-nē   bar-bhōj   phātē-gā'   Busu nā   bē   rāng-doi-māti
safe-and-sound   *receiving-for*   *great-food*   *gave'*   *Then*   *he*   *angry-having-become*

na-ningya   nānā-hām-iām   Busu-nā   bē-nē   fā   bāhir   fi-māti   ba-ga
house-in   *would-not-go*   *Then*   *his*   *father*   *out*   *having-come*   *him*

chāng-gā   Busu-nā bē   bē-nō   fā-nā   uttar ri-gā,   'ēthāni,   āng   imān-din
entreated   *Then he*   *his*   *father-to*   *answer made,*   *'Lo,*   *I*   *these-many-years*

nē   āl   ri-dang,   bā khāl-bā   nē   khādā   fi-ā-jāng,   busu-nā
thy   *service*   *am-doing,*   *ever*   *thy*   *word*   *transgressed-not,*   *but*

sagi-rau   laga   dhēmāli   khēlai   āng   kichā   barun-pichā   as-ā-jā,   minā nā
friends   *with*   *merriment*   *make-to*   *me-to*   *one*   *goat-son*   *gavest-not,*   *but*

nē   hōbē-nē   sā   dushtā-mārgi   laga   nē   thā-ga   figār-gā,   bē fi-māti
thy   *this*   *son,*   *harlots*   *with*   *thy*   *property*   *devoured,*   *he having-come*

bē-nē   hang-ē   na   bar   bhōj   khoi-gā'   Busu-nā   bē-nē   fā   bē-nē   sā-nā
him-of   *for*   *thou*   *great*   *food*   *gavest.'*   *Then*   *his*   *father*   *his*   *son-to*

kusi-gā,   'ā   ānge   sā,   nā   sadāy   āngō   lago   thai-da,   āru   āngō   jē
said,   *'O*   *my*   *son,*   *thou*   *ever*   *me*   *with*   *art,*   *and*   *mine*   *what*

dang-ya, sakalō bēhāni   nō,   mi-nā   nē   hābē   gajāl   thi-māti,
is,   *all*   *property* *thine,* *but* *thy* *this* *brother* *having-been dead,*

āro   thāng-thu-da,   kamai-māti   mān-dang,   bē-khādāl   ching   rang
and *is-alive again,* *having-been-lost* *is-got,*   *therefore*   *we*   *merriment*

dhēmāli   ri-ng'
rejoicing   *should make'*

- - -

[No 12]

SPECIMEN II

QUESTION	ANSWER
Nē mung mi-nā - *Your* *name* *what?*	Āng-yō mung Āsirām *My* *name* *Āsirām*
Nē na bātha? *Your* *house* *where?*	Āng-yē na Barkandali *My* *house* *(at) Barkandali*
Nā minā ri-māti chāo? *You* *what* *doing* *at?*	Āng mandal kām ri ng *I* *village-head-man* *work* *do*
Nē kisāmat bāsi khājānā *Your* *circle* *how much* *revenue* hang-ya? *is?*	Chhui-sa mān dang-ya *Six-hundred* *about* *are*
Rāyat bāsi bing-ya? *Raiyat* *how-many* *are?*	Bāng iyā tini-sa mān *More* *not* *three-hundred* *about* hang-ya-bō *will be*
Nē na bāsu libing dang-ya? *Your* *house* *how many* *man* *are?*	Mārgi-ē mōwā ē das ta *Woman* *man* *ten*
Nē mai dāgli bani *Your* *paddy* *this year* *how* hang-da? *grows?*	Kroi da *Sufficient* *is*
Bāsi mai mān-gā? *How much* *paddy* *got?*	Chāwā-nē jōkhā mān-gā *Eating-of* *for* *got*
Nā-rā bātha di nung-ya? *You* *wherefrom* *water* *drink?*	Ching bil-ē di nung-ya *We* *lake-of* *water* *drink*
Nā-rā-nē na pārā bil-ē bāsu *Your* *house* *from* *lake-of* *how-much* chālāo? *distance?*	Chingē na bil-ē ōchar *Our* *house* *lake-of* *near*

DĪMĀ-SĀ OR HILLS KACHĀRĪ

This member of the Bodo group is only spoken in Cachar, and more especially in the hilly northern portion of that district. It is hence called by Europeans Hills Kachārī, to distinguish it from the Plains Kachārī or Bara spoken in Darrang, Nowgong, and Kamrup. The Kachārīs of North Cachar do not call themselves by this name, but speak of themselves as Dīmā-sā, explained by some as 'people of the great river, *i e*, the Dhansiri,' on which their ancient capital Dīmā-pur, or Riverton, is situated. This appears to be an instance of folk-etymology, for, in the first place, 'Dīmā-pur' is probably a corruption of *Hidimba-pura*, *Hidimbā* being the Sanskrit name of Cachar, and, in the second place, the Dhansiri is not at all a large river. It is just possible that the *Dīmā* in *Dīmā-sā* has nothing to do with the *Dīmā* of *Dīmāpur*. If the former *Dīmā* is a corruption of *Hidimbā*, we should have an Aryan word, *Dīmā*, compounded with a non Aryan word, *sā*. In Dīmā-pur (supposing it to be a corruption of *Hidimba-pura*) both members of the compound are Aryan. If therefore Dīmā (in Dīmā-sā) does mean 'great river,' it is most probably the Brahmaputra which is referred to, and, in that case, the Dīmā-sā have ascended to their present seats from the Assam valley.

There is no doubt that the speakers of Bârâ and of Dīmā-sā belong to a common stock, which became divided in comparatively recent times, and which, for convenience sake, we may call Kachārī. How these Kachārīs got their name, and how they migrated into Cachar has been described when dealing with the Bârâ language and need not be repeated here.

Dīmā-sā has hitherto been described as a dialect of Bârâ. The two languages, like the speakers of them, have certainly a common origin, but they differ so much that one cannot be called a dialect of the other. Both possess all the typical peculiarities which belong to languages of the Bodo group, but Dīmā-sā differs more from Bârâ than Gārō does, and the latter, also belonging to the Bodo group, is universally considered as a separate language. I, therefore, class Dīmā-sā as a separate language also.

Dīmā-sā has at least one dialect, Hōjai, which is spoken by 2,750 people in the south-west of the district of Nowgong, in the hills to the south-east of the area in which Lālung is spoken. Lālung might also be considered as a dialect of Dīmā-sā, but it differs much more from it than does Hōjai. I have hence followed my predecessors in classing it as a separate language, a sort of border form of speech between Bârâ and Dīmā-sā, possessing points of resemblance with both.

According to some authorities, Hōjai is only another name for Dīmā-sā, and both names represent identically the same language. A reference to the specimens will, however, show that this is hardly a correct description of the case.

The following are the figures showing the number of people who speak Dīmā-sā including Hōjai —

Cachar Plains	7,731		
Cachar Hills	8,200		
		15,931	
Nowgong (Hōjai)		2,750	
TOTAL		18,681	

The following are the authorities, so far as I am aware of them, on Dīmā sā and Hōjai —

AUTHORITIES—

FISHER (Major Thomas),—*Memoir of Sylhet, Kachar, and the adjacent Districts* Journal of the Asiatic Society of Bengal, ix (1840), pp. 808 and ff On p 830 there is a brief note on Hills Kachari

BUTLER, Captain J ,—*A rough Comparative Vocabulary of some of the Dialects spoken in the "Nágá Hills" District* Journal of the Asiatic Society of Bengal, xlii (1873), Pt. I, Appendix Vocabulary

CAMPBELL, Sir G ,—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier* Calcutta, 1874 Cachari Vocabulary on pp. 188 and ff , and Hojai Vocabulary on pp 169 and ff

DAMANT, G B.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers* Journal of the Royal Asiatic Society, Vol xii (pp 228 and ff) On p. 232, an account of the tribe, in which Hōjai is identified with Hills Kachārī, on p 254 a vocabulary

SOPPITT, C A.,—*Outline Grammar of the Kachárī (Bara) Language as spoken in District Darrang, Assam,* by the Revd S Endle Shillong, 1884 The Introduction gives a brief Grammar and Vocabulary of the Hills Language by C A S

AVERY, J.,—*On the Relationship of the Kachari and Garo Languages of Assam* Proceedings of the American Oriental Society for May 1887, pp. clviii and ff , appended to Vol xiii (1889) of the Journal of the Society Contains a short Grammar of both Hills and Plains Kachārī

GAIT, E A ,—*Report on the Census of Assam for 1891,* p 160

The following imperfect sketch of Dīmā-sā grammar is based on the information provided by the specimens and the list of words Here and there I have pointed out where my information differs from that given by Mr Endle.

The specimens and list of words received from North Cachar have been carefully prepared, and there seems to be little doubt about the pronunciation of the various words. Perhaps the numerous final *a* s should be long This, however, is rather a matter of spelling than of pronunciation

The plural is formed by the suffix *rao*, spelt *ráu* by Mr Endle That gentleman also mentions a plural suffix *nishi*, which does not appear in the specimens or list of words We find, however, *shi* added to the genitives of pronouns, to form a plural in Hōjai

The suffix of the Accusative-Dative is *kē*, Mr Endle's *khō* He also mentions a Dative suffix *ne* for which I have no authority The Instrumental suffix is *jung*, and that of the Genitive is *nī* That of the Ablative is *nī-fāi ang*, which Mr Endle writes *ni-frang* The Locative suffix is *hā* We thus get the following declension —

	Sing			Plur
Nom	*bufa*, a father		Nom	*bufa-rao*, fathers
Acc	*bufa-kē*, a father		Acc	*bufa-rao-kē*, fathers
Instr	*bufa-jung*, by a father		And so on	
Dat	*bufa-kē, bufa-ne*, to a father			
Abl.	*bufa-nī-fāi ang*, from a father			
Gen	*bufa-nī*, of a father			
Loc	*bufa-hā*, in a father			

As in other Bodo languages, generic prefixes are used with the numerals For non-rational animate objects in general, and when the numerals are used alone in counting, the prefix is *mā* Thus *shisha mā-shi*, one dog, *mā-shi*, one For human beings the prefix is *shao*, as *shūbāng shao-shi*, one man For inanimate objects the most usual prefix is *gārāng*, as *nō gārāng-ginni*, two houses, but for objects of the vegetable kingdom, *fāng* is used, as in *bongfang fāng-ji*, ten trees.

The forms given for the Pronouns by Mr Endle differ somewhat from those found in the specimens and list of words and agree better with Hōjai   I give the forms according to both authorities —

	Specimens	Mr Endle
I,	*Ang*	*Ãng*
Me,	*Ang-kē*	
My,	*Ãnĩ*	
We,	*Ãnī-rao*	*Jang, jing.*
Us,	*Ãnī-rao-kē*	
Our,	*Ãnī-rao-nī*	
Thou,	*Ning*	*Nu, nung*
Thee,	*Ning-kē*	
Thy,	*Ninī*	
You,	*Nīnī-rao*	*Nu-shi, nī-shi*
He,	*Bō*	*Bioa*
Him,	*Bō-kē*	
His,	*Bō-nī*	
They,	*Bō-rao, bōnī-rao*	*Bioa-nīshi.*
This,	*Ibō*	*Eb*
Who?	*Sherē*	*Shŏr*
What ?	*Shūmo*	

Note how, in the case of pronouns, the plural suffix is usually tacked on to the genitive   This does not occur in the case of nouns

There appear to be pronominal prefixes in use   No 223 of the list of words and sentences gives *nī-nī nī-fa*, your father   No doubt the *bu* in *bu-fa*, a father, originally meant 'his,' and the word meant 'his father,' but the special meaning of 'his' has been lost, and the word now means 'a father,' generally   This tendency to generalise the pronominal prefix of the third person is very common in languages which use this method of prefixing pronouns to words of relationship.   As an example, the Burushaski of the North-Western frontier of India may be quoted

The Verb Substantive is *dōng* or *dao*, is , *dōng-bā* or *dōng-kā*, was

The verb is conjugated as follows —

Present.	*Ang shū-rē*, I strike
Present Definite	*Ang shū-dū*, I am striking
Future	*Ang shū-mā*, I shall strike.
Future Definite	*Ang shu-nung*, I shall be striking
Past	*Ang shū-bā*, I struck, I was striking
Past Definite	*Ang shū-kā*, I have struck, I did strike
Imperative	*Shū*, strike
Infinitive	*Shū-mā*, to strike
Conjunctive Participle	*Shū-dada, shū-ho*, having struck
Gerund	*Shū-mā-nī*, on striking (properly the genitive of the infinitive)

Causal verbs are formed, as in Barâ, by adding the root meaning ' to give,' in Dīmā-sā *rī*, to the main verb   Thus, *ji-rī-mā*, to give to eat, from *ji-mā*, to eat

A negative sentence is formed in two ways —Either *guri* is added   Thus, *rĭ bā*, gave , *rĭ-bā guri*, gave not   Or else a negative conjugation is used, of which the typical sign is the letter *ā*   Examples are —

   Nĭng tĭ-fu-ā, you are not able to call
   Lai-ā kā, did not wish

In the following we have a double negative —

   Kānai-ā-bā guri, did not not hear, did not refuse to hear, did not disobey

TIBETO-BURMAN FAMILY.

BĀRĀ OR BODO GROUP

DIMĀ-SĀ OR HILLS KACHĀRI

Shūbāng shao-shī bō-nī bushī rao shao-gūnnī dŏng bā Kishī bā bō nī bufa
Man person-one him-of sons persons two there were The lesser his father

jung tung-bā, ī-lai ti-bā, 'eh bābā, danāng-ha nīng ang lī nī nī loshta nī
to went, like-this said, 'O father, afterwards you me-to your property

gajĕr rī-nung dūhā rī mā ham-nung Bo nī firang bufa to nī losha
the-half will-give now to-give will-be-good That-upon the father his goods

ron-bā basbā kāshī-ba-kē gajĕr rī bā. Boshtu kup jung kurung bā nī
divided son the-lesser-to half gave. all goods all will had no collected

ansā kāshī-ba ātām gālun-hā gabang ja nī bā tui gā nī Bang kup
the-child lesser place different-to very far went. Money all

jām-kā asharī hāmī-ā jā-bā L-jūbā-nī bo gabang duku
expended famine bad became On-account-of-this he great sorrow

mai kā, ār bō bō ātānī-nī shūbāng jung jīhī ha jūng-bā Pu shutar
obtained, and he that place-of a man with living remained Tānī an

bō nī hōnō-rao-kē bō-kē fādam-hā raokī-mā rī bā-bā Hōnō-ha jhipī
his pigs him the-fields in to-herd sent The-pigs ha

jī-dada nai-dada bō jī-nī hō-bā rī-mā jī-mā gabang majīng-bā, dābo
having-eaten having-seen he his-own belly-in to-give to-eat very-much wished, but

bō-kē sherĕ rī-bā gurī Bō-nī-fārang, bō kāshā gurīgh jā-kā
to-him any-one gave never That upon, he a-little wise became

mitī-kā, 'ānī bufa-nī dangjīa-rao bō shō kā bīshī dŏng, dābō ang
understood, 'my father-of the servants bellies full how-many there-are, but I

makāmbhukīrī jung tī-mā lai jā-dū Ang bufa jung tung-dada ī-lai
starvation from to-die like am I father to having-gone like-this

tī-nung, "eh bābā, Mudai sigang-hā nī-nī sigang-hā ānī dūbā gabang
will-say, "O father, God-of front-in you-of front-in my sin very-great

jā-kā, dūbā nīng ansā lai tī-phū-ā, dābō nīng ang-kē nī-nī
has-been, now you a son like to-call are-not-able, but you me you of

dangjīa-rao lai deng"' Bō-nī-fārang, baijā-bada, bō bō-nī bufa jung
the-servants like keep"' That-upon, having-arisen, he his father to

tung-mā balai-kā, bufa jung tī-kā Kāshā junbī-nī-fārang fai dada
to-go prepared, the-father to went A-little distance-from having-gone

bufā bō-kē nai-kā, kāhā dī lai jā-kā, kai-kā, bō kē rimmi kūdombā
father him saw, heart water like became, (he)-ran, him seizing embraced.

Bashā bō-nī bufa-kē nai-mānī tī-kā, 'eh bābā, Mudai sigang-hā nī-nī
The-son him-of the-father seeing said, 'O father, God front-in you-of

ꜰɪgang-hā ānī gabang dūbā jā-kā, dūhā ang nɪ-nī bashā-laɪ gurɪ.
front-ɪn my great sin has-been, now I you-of the-son-lɪke am-not

Ibō-nī-fārang bufa bō nī dangjɪa-rao naɪ-dada, tɪ-bā, 'rī hāmba-kē
Thɪs-upon the-father hɪm-of the-servants having seen, saɪd, 'clothes good

lābo, bō-nī vao-hā vao-shatām gaɪ-rī, ār bō nī yēga-hā jūtā
brɪng, hɪm-of the-hands-on rɪng placɪng gɪve, and hɪm-of the-legs-on boots

ghaɪ-rī Ānɪ-rao jɪ-mānī gabang kājū-nung. Ibō shūbāng ānī bashā
dressɪng-gɪve We feastɪng very wɪll be-merry Thɪs man me-of the-son

mānang-hā tī kā, dūhā fīnɪ tang-fɪn-kā, gāmā bā, maɪ-fɪn-kā'
formerly was-dead, now agaɪn has-revɪved-agaɪn, was-lost, ɪs-found-agaɪn'

Ē jūbānī bō-rao kājū-mā balaɪ-kā
Thɪs on-account-of they to be merry prepared

Bō-nī budda fādaɪn-hā dōng-bā, fādaɪn-nī-fārang nō
Hɪm-of the-elder-brother the-field ɪn was, the-field-from the-house

shampa-kā shō dada bō damba shu-bā ār baɪ-bā kāna-mān
near having-arrɪved he the-musɪc beatɪng and dancɪng on-hearɪng,

dangjɪa-rao-kē shūbāng shao-shī jɪrū-kā ār bō kē shɪng-bā 'Ibō bɪddɪ
the-servants a-man one called and hɪm asked 'Thɪs lɪke-what

jā-kā?' Bō shaɪntɪ-kā, 'nɪ-nī boɪfiang shō-dada fī-kā;
has-happened?' He replɪed, 'of-you the-younger-brother having-arrɪved has-come;

nɪ-nī bufa bandrā jerō-bā' Ibō-nī fārang bō gabang tamshɪ
of-you the-father feast has-gɪven-to-eat' Thɪs-upon he very much angry

baɪgō-kā ār nō bɪshɪng-hā tung-mā laɪ ā-kā, dābō bō-nī bufa
became and the-house ɪnsɪde to-go dɪd-not-wɪsh, but hɪm-of the-father

bājɪr fī-hī būjaɪ bā Bufa-kē bō shaɪntɪ-kā, 'jaona, bɪshlɪ maɪtē
outsɪde comɪng pleaded The-father-to he replɪed, 'behold, for-how-many years

jung ang nālē-nālē nɪ-nī kūshɪ dang-bā, ang nɪ-nī shanɪ-bā kānaɪ-ā-bā
from I always of-you the-work have-done, I of-you the-orders not-heard

gurɪ, ɪshlɪ maɪtē jung ābung shī burūn-shā ānī kā-fiang jung bandrā
never, for so-many years from a sɪngle-tɪme a-kɪd me-of the-frɪends wɪth feast

jɪ-rī-mā ang-kō nɪng rī-bā gurɪ Ibō shūbāng, nɪ-nī bashā gējīshā
to-eat gɪve me-to you have-gɪven never Thɪs man, your son harlots

jung nɪ-nī boshtu dang-klaɪ-kā, ār dūhā nɪng bō kē bandrā jɪ-rīm-dū.'
wɪth your goods has-thrown-away, and now you hɪm a-feast gɪve-to-eat'

Bufa ibō-nī-fārang tɪ-bā, 'bashā, nɪng nālē-nālē ānī lūgu dōng-bā,
Father thɪs-upon saɪd, 'son, you always me-of wɪth were,

bɪshlɪ ānī dōng-bā ɪshlɪ nɪ nī Ibō shūbāng nɪ-nī boɪfiang
how-much me-of there-was so much you-of Thɪs man your younger-brother

tī-kā, dūhā tang-fɪn-kā, gāmā-bā, maɪ-fɪn-kā, ē-jūbānī
was dead, now has-become-alɪve-agaɪn, was-lost, ɪs-found-agaɪn, for-thɪs reason

ānī rao gabang kūshī dāng dada dōng-nung'
we very pleased having-been-proper wɪll be.'

This dialect of Dīmā-sā is spoken by 2,750 people in the south-west of Nowgong District, between the area in which Lālung is spoken, and North Cachar (the home of Dīmā-sā)

According to Mr Gait,[1] Hōjai is a local name applied to the Kachāris in that part of Nowgong which was formerly under the rule of Tulārām Senāpati, who made him-self independent of the Cachar kings of Khaspur on the death of Krishna-Chandra His sovereignty of the country north of the Barail range was recognised by us in 1830, and he continued in enjoyment of it until his death in 1854, when it was annexed and amalgamated with the Nowgong District

The name Hōjai is said to mean 'hill-man,' connected with the Bodo word *hāju*, a hill. The home of the tribe is mountainous The language is clearly a dialect of Dīmā-sā Mr Damant, indeed, says that it is the purest form of the language, a statement which may be said to be borne out by the fact that one of the terminations used for forming the plural, *ērāo*, seems to be the original from which the standard Dīmā-sā plural termination *rao*, and the Lālung *ru* or *rau*, have been derived

The authorities on Hōjai have been dealt with in the introduction to Dīmā-sā

The following imperfect account of the grammar of the dialect is based on the specimens and list of words, and depends on the correctness with which they have been recorded

There is a regular tendency to aspirate tenues Thus, the Dīmā-sā *ti*, die, becomes Hōjai *thei* So the Dīmā-sā *lē* (sign of the accusative) becomes *l ha*

The Pronoun of the third person is used as a definite article, as in the phrase— *pu jim-l ha pu-ni piehāo-hā ri*, put *the* saddle on his back.

The plural is formed by the suffixes *puthu, ēra*, or *ērāo* The standard Dīmā-sā *rao* also appears as *rāo* *Ērāo* is evidently a fuller form of this.

The suffixes forming cases will be seen from the following declension—

Sing Nom. *Pafā*, a father
    Acc *Pafā-l ha, -l hu*, or *-ga*, a father
    Insts *Pafā-jāng*, by a father
    Dat *Pafā-ni-pānthā, pafā-nē*, to a father.
    Abl *Pafā-ni-fring*, from a father
    Gen *Pafā-ni*, of a father
    Loc *Pafā-hā*, on a father
Plur Nom. *Pafā-puthu, -ēra*, or *-ērāo*
    Acc. *Pafā-puthu-l ha*, etc.
    And so on.

Numerals, as usual, take generic prefixes. For human beings, both *shā* and *mā* are used. *Mā* is also used in counting and for animals generally I have no inform ... regarding inanimate objects.

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[1] *Report on the Census of Assam*, 1821, p. 227

The following are the principal Pronominal forms —

I,	*Aṅg*
My,	*Ām*
We,	*Jung*
Our,	*Jīni, jung ni*

Thou,	*Nung*
Thy,	*Nini, nung-ni* (or, contracted, *nu-ni*).
You,	*Ni-shi, nungni-shi*
Your,	*Ni-shi-ni, nungni shi ni*

He, that,	*Pu*
His,	*Pu-ni*
They,	*Pu shi, puni-shi*
Their,	*Pu-shi-ni, puni-shi-ni*

This,	*Ibu*
Who?	*Sherē*
Whose?	*Sherē-ni*
What,	*Shumang, shimung*

The Relative is the Assamese *jē* The word for 'self' is *āfini* (gen *āfini ni,* own), which is corrupted from Assamese

Note how the plural terminations can be added to the genitive singular, instead of to the base. The genitive termination *ni,* followed by *shi,* is probably the cause for Mr. Endle giving *nishi* as a termination of the plural in Dīmā-sā

Pronominal prefixes occur in *nā-fā,* your father , *nu-fuang,* your younger brother So *pa fā* is, properly, 'his father,' and *pu-fuang,* 'his brother' See the remarks on this point under the head of Dīmā-sā Judging from these examples it would appear as if the vowel of the prefix was determined by that of the first syllable of the main word

The list of words received from Nowgong gave no verbal forms It is, however, easy to supply most of them from the specimens, and I have inserted such, in the printed list in italics Taking the specimens as our guide we find the following system of conjugation

The verb substantive is *dang,* am, is, are *Dāo* is also used, as in *jau dao,* is tall. It makes a present definite, *dang-rē,* is The past is *dang bā,* was The negative form is *ni ā-l hā,* am, is, are, not In the parable there is an isolated occurrence of *nu-ni-*(for *nung-ni)-nang,* is thine As in other connected dialects, the root *jā* means 'become' The following suffixes are used by the finite verb—

Present—*rē,* as in *mai-rē,* gets

Present definite—*dāo,* as in *fai-dāo,* is coming

Future—*nang,* as in *thei-nāng,* will say

Past $\begin{cases} \text{—}\textit{khā, as in } \textit{thēi-khā, said} \\ \text{—}\textit{bā, as in } \textit{naikhā-ba, wished} \end{cases}$

Imperative—no term , as in *ri,* give

Infinitive (verbal noun)—*mā,* as in *jā-mā,* to become Its genitive is used as a kind of gerund, as in *jā-mā-ni,* of being

Infinitive (of purpose)—*gābā,* as in *thāng-gābā,* (did not wish) to go

Conjunctive Participle—*hi,* as in *ran-hi,* having divided

Causal verbs, as usual, are formed by adding the root 'to give, as in *ji-ri*, to give', *kēng-ri*, to cause to wear

Inceptive verbs are formed with the root *fai*, come, as in *jā-fai khā*, began to be

The following are examples of negative verbs —

    Shēbai-ā, (I) did not transgress

    Ri-ā, (thou) gavest not

    Ji-ri-ā-khā, did not give to eat.

    Ni-ā-khā, am not

    Mujungi-ā-khā, did not wish

Although all these forms do not readily lend themselves to analysis it is perfectly that the negating syllable is *ā*

TIBETO-BURMAN FAMILY.   BÂRÂ OR BODO GROUP.

DĪMĀ-SĀ OR HILLS KACHĀRĪ

SPECIMEN I

Shibin   chā-si-ni   pāshā   mā-gani   dang-bā.   Pu-ni   khāsēdāoyābā
Man   person-one-of   sons   individual-two   were   His   younger

pu-fā-hā   thi-llā, 'A   bābā,   nini   mālbastu   jē   bhāg   āni-pānthā
his-father to   said   'O   father,   your   goods   that   portion   me-to

'ulā-si   pu-hu   nung   āni-pānthā   n'   Pābā   pu-fā   āfini-ni   bastu
father   that   thou   me-to   give'   Then   his-father   his-own   goods

pa-shi-ni-pānthā   ran-hi   n-llā   Pu-ni   khisai-yāhang-hā   pu   khāsēbā
them-to   having-divided   gave   This-of   little-after   that   younger

pāshā   āni-ni   khirip   rāng   mithim-hi   kijing   rāji-hā   thāng-hi   dushta
son   his   all   money   gathering   far   country   having-gone   vicious

shuchi   ,bāla-hi   khirip-kha-ba   shibai-hi   shājām-khā   Pu-ni   khērēp   rāng
doing   all-even   having-wasted   spoiled   His   all   money

jām-hi   pu   rāji-hā   khub   āsāri   jā-khā   pābā   pu   dukhi-shāiāmā
having-spent'   that   country-in   mighty   famine   arose .   then   he   in-want

jā-yā-hā   Iyāhang-hā   pu   pu   rāji-ni   na-shi-hā   āshray   lābābā
began-to-be   Afterwards   he   that   country-of   citizen-with   shelter   too' .

lāra   rikhu-gābā   pu   shibin   āfini-ni   hādi-hā   haihā-khā   Pābā
same   to-feed   that   man   his   field-in   sent   There

bata   nā-bā   mājan-jāng   pu   āfini-ni   ha   kāblai-gābā   naikhā-bā,   pu-kha
were   did-eat   I-slave-'t   he   his   belly   to-fill   wished,   him-to

sā-yā-bā   munshiba   ji-n-ā-khā   Iyāhang-hā   tat   mai-hi
person-one-even   anything   to-eat-rare-no'   After   senses   having-go'

pu   thi-llā, 'āni   pafā-ni   srāoba   jāhijihiba   bastu   āru   pu-ni-fring
he   said,   'my   father's   servants   eatable   things   and   that-than

lārā   mai-ri,   adēba   āng   hukhrinānāng   thēimājā-dāo.   Āng   paijā-hi
more   fare,   but   I   with-hunger   perish   I   having-arisen

bābā-ni   ani   thāng-hi   ibu   karāo   thū-nāng   "A   bābā,   Sarga-ni
father-to   near   going   this   word   will-say   'O   father,   Heaven-of

hāmrai-yābā   āru   nung   nubāhānung   pāp   khālai-khā   Nini   pāshā
against   and   thee   sight-in   sin   did   Thy   son

rumāng-jāng   miā-jā-mā-ni   āru   jugya   ni-ā-khā;   nini   rāng-lāyābā
name-by   called-being-of   any-more   worthy   not-am,   thy   money-taker

I

sākar-lai   āng-kha   khālaı " '   Iyābang-hā   pu   paıjā-hı   pafā nī   rugung-hā
servant-as   me   make " '   After   he having-arısen   father-to   near

thāng-khā   Adēba   kējēnghī-tīng-bābānāng   pafā   pu-kha   nu-hı,
went   But   great-way-off   hıs-father   hım   havıng-seen,

khāchāo-hı,   khaı-hı,   pu-nı   kadı-hā   rēm-hı   khudum-khā   Pāhī
havıng-compassıon, havıng-run,   hıs   neck-on   havıng-seızed   kıssed   Then

pāshā   pu-kha   thēı-khā,   'A   baba,   Sarga-nı   hāmraıvāba   āru   nung   nubābānung
son   hım-to   saıd,   ' O   father,   Heaven-of   agaınst   and   thy   sıght-ın

āng   pāp   khālaı-khā,   nını   pīshā   pumāng-jāng   mıā-jā-mā-nı   āru   jugrı
I   sın   dıd,   thy   son   name-by   called-beıng-of   any-more   worthy

nı-ā-khā'   Adēba   pafā   sākar-rāoba   thēı-khā,   'khōrēp-thābā   hāmdāoyābā   rēı
not-am '   But   hıs-father   servants-to   saıd,   ' all-than   best   robe

lābābā,   ıbu-kha   kēng-rı,   pu-nı   ıyā-hā   ıyā-sēdēm,   ēkā-hā   poıjār
brıng-forth, thıs-(one)-to   cause-to-wear,   hıs   hand-on   rıng,   feet-on   shoe

rı-hā,   āru   jung   jı-hı   lung-hı   khājājālaı-nāng,   chumung-nē   foı
put-on,   and   (let)-us   havıng-eaten   havıng-drunk   be-merry,   for

ıbu   ānı   pāshā   thēı-nānāng-ba,   āru   thāng-jā-hı   fāng-khā,   āru
thıs   my   son   although-was-dead,   and   alıve-havıng-become   survıced,   and

kāmā-nānāng-ba,   maı-khā'   Pāhā   pu-shı   khājājālaı-mā-jı-khā
although was-lost, ıs-found '   Then   they   to-be-merry-became

     Pu-nı   shomoı-hā   pu-nı   pīshā   tēdāovābā   fetēng-hā   dang-bā   ıvāhang-hā   pu
Thıs-of   tıme-at   hıs   son   elder   field-ın   was   afterwards   he

faı-hı   na   rugung-hā   shā-faı-hı   tambā   āru   paıbā-nı   shabad khānā-khā,
havıng-come house   nıgh   havıng-approached   musıc   and   dancıng-of   sound   heard.

Pāhā   pu   sākar shā-sı-khā   juru-hı   sang-khā,   'ıbu kārāo-nı   kāran
Then   he   servant person-one havıng-called   asked,   ' thıs   word-of   reason

shımung?'   Pāhā   sākar   thēı-khā,   'nung-nı   pufuang   faı-khā,   āru   nını
what ? '   Then   servant   saıd,   ' thy   younger-brother   ıs-come,   and   thy

pafā   pu-kha   shāo-hām-hı   maı-bānı   jı-rı-khā   lung-rı-khā'
father hım safe-and-sound receıvıng-on-account-of hath-gıven-to-eat hath-gıven-to-drınk '

Pāhā   pu   thāmshı-paıga-hı   na-sıng-hā   thāng-gābā   mujungı-ā-khā,   ār-bānı
Then   he   havıng-become-angry   house-ın-to   to-go   would-not,   therefoı e

pafā   paıjı-hā   paıga-hı   pu-kha   falā-khā   Pāhā   pu   pafā-gı
father   out   havıng-come   hım-to   entreated   And   he   hıs-father-to

thēı-khā,   'naı,   āng   ısı-dın   nını   sēbīsukdı   khālaı-hı,
saıd,   ' lo,   I   these-many-days   thee-of   servıce   havıng-done,

mangshıhāba   nını   hukum   shēbaı-ā,   khāfuyungthu-rāo-nē   lugu
ever-even   thy   commandment   transgressed,   friends   wıth

mīlāo-gābā   ānı-pānthā   brın-pāshā   mā-sı-ba   rı ā   adēbı nını
to-make merry   me-to   goat-young-one   anımal-one-even   gavest-not   but   thy

ıbu   pāshā   bıshrā-nē   lugu   nını   rāng   shēbaı-hıthār-khā   bu   faı-bāhānang,
thıs   son   harlots   wıth   thy   money   devoured   he   was-come,

pu-nɪ-pīnthā nung khub jɪ-rɪ-khā   lung-rɪ-khā.'   Pāhā   pu thēɪ-khā,
him-for thou well gavest-to-eat gavest-to-drink' Afterwards he said,

'A ānɪ pāshā, nung saɪphrām-ba ānɪ lugu-nung dang, āru ānɪ
'*O my son, thou ever-even me-of with art, and my*

jē-jē dang, khērē-ba nunɪ-nang, adēba nɪnɪ ību nu-fuang
whatever is, all-even is-thine, but thy this thy-younger-brother

thēɪ-nānāng-ba, āra thāng-jā-khā, kāmā-nānāng-ba, maɪ-khā; ār-bānɪ
although-was-dead, and living-became, although-was-lost, is-found, therefore

jung khājājālāɪ mānāng-rē'
we merry should-make'

[No 15]

TIBETO-BURMAN FAMILY.   BÂṚÂ OR BODO GROUP

DĪMĀ-SĀ OR HILLS KACHĀRĪ

HŌJAI DIALECT.   (DISTRICT NOWGONG)

SPECIMEN II.

QUESTION

Nɪnɪ pumāng shumang?
Your name what?

Nɪnɪ na pārā-hā?
Your house where?

Nung shɪmung khālaɪ-hɪ jɪ-rē?
You what doing eat?

Nɪnɪ kɪsām-hā bɪsɪlaɪ khājānā jā-rē?
Your circle-in how-much revenue is?

Rāyat bɪsɪlaɪ dang?
Raiyats how-many are?

Nɪnɪ na-hā shɪbēn bɪsɪlaɪ dang?
Your house-in men how-many are?

Nɪnɪ tāgālaɪ maɪ pēdē jā-khā?
Your this-season paddy how grew?

Bɪsɪlaɪ maɪ maɪ-khā?
How-much paddy got?

Nɪshɪ prā du lung-rē?
You wherefrom water drink?

Nɪshɪ-nɪ na-nɪ-frɪng bɪl-hā bɪsɪlaɪ
Your house-from lake-to how

jēng-bēɪ?
far?

ANSWER.

Ānɪ pumāng Āsɪrām
My name Āsɪrām.

Ānɪ na Rangkhāng Mauzā
My house (in)-Rangkhang Mauza

Ang Maṇḍal khusɪ dang-rē.
I village-head-man work am

Prāya rājā-talaɪ jā-rē
About 600 are

Uchɪkrēy rājāthām-laɪ jā-fu-rē
Many-not 300-about may-be

Mɪājāng mɪsānjujāng jɪ
Men women ten.

Khob hām-khā
Very good-was

Jɪ-mā-nɪ jokhājāng maɪ-khā.
To-eat-of enough got

Jung bɪl-nɪ du lung-rē
We lake-of water drink

Jɪnɪ na bɪl rugung-hā.
Our house lake (is) near.

GĀRŌ OR MĀNDĒ KUSIK

The Gārōs call themselves ' Māndē,' which is the word in their vernacular for ' man '

Gārō is spoken principally by the inhabitants of the Garo Hills, and also in the plains at their feet, viz , the Districts of Kamrup, Goalpara, the State of Cooch Behar, the Districts of Jalpaiguri, Mymensingh, and Dacca   It is, moreover, spoken by small numbers of people in Sibsagar, Darrang, Nowgong, the Khasi and Jaintia Hills (where it is called ' Dyko'), and Sylhet

Besides the standard dialect, and forms of speech returned simply as ' Gārō,' without any dialectic designation, the following names have been returned as those of dialects of this language   In order to complete the subject particulars are given for the standard and unspecified dialects also

Dialect	Where spoken.	Number of speakers	
Standard or Āchik	Garo Hills	30,000	
	Goalpara	11,700	
	Kamrup	5,100	
(Under name of ' Māndē ')	Mymensingh	8,600	
			55,400
Ābeng	Garo Hills	33,000	
	Mymensingh	5,000	
			38,000
Ātong, Āting, or Kuchu	Garo Hills	10,000	
	Mymensingh	5,000	
			15,000
Āwi	Garo Hills	20,000	
Chibok	Garo Hills	1,500	
Dalu	Garo Hills	500	
Rugā	Garo Hills	500	
The so-called ' Kōch ' dialects	Dacca	4,500	
	Garo Hills	5,500	
	Goalpara	300	
			10,300
Unspecified	Sibsagar	430	
	Darrang	600	
	Nowgong	1,200	
	Sylhet	550	
	Khasi and Jaintia Hills	670	
	Cooch Behar	1,200	
	Jalpaiguri	4,013	
	Dacca	200	
			8,863
	GRAND TOTAL		150,063

It will be understood that most of these figures are merely rough approximations No attempt was made at the last census to separate out the different dialects   It is to be regretted that I have not succeeded in obtaining any specimens of several of those mentioned above

The Gārōs call their language 'Māndō Kusik,' i e , the language of the men, or 'Āchik Kusik,' i e , the language of the hill men   All the dialects bear a strong resemblance to each other, though to a foreigner, learning to converse with the natives, the differences are striking enough   The Ātong or Kuchu dialect presents the greatest

variation　Gārōs from other parts of the Garo Hills can make themselves fairly well understood wherever they go, except in the Ātong country　Abeng is the dialect of the western half of the Garo Hills, Āchik of the centre, Āwi of the north-east, and Ātong of the Lower Someswari Valley in the south-east of the Garo Hills, and the north-east of the District of Mymensingh.　Chibok and Rugā are spoken only in a few small villages at the head-waters of the Nitai River, and Dālu at the village of that name on the Bogai　*Māndē* is said to be a corruption of *mān ni dē*, child of Mān The Gārōs, like all the natives of the Assam Valley, call the Burmese *Mān*, and according to their tradition they came from the home of the *Mān*

Gārō and Bārā or Plains Kachārī are by far the two most important members of the Bodo group　Between them, their speakers number more than 420,000 souls　In the introduction to the Bodo group, I have quoted Mr Gait's account of the main features of the Bārā language, and I cannot do better than here quote the passage on page 161 of the Census Report of Assam for 1891, in which he compares it with Gārō —

' The Gārō language is spoken by the Gārō tribe, which has its home in the Hills to which it has given its name　The very close affinity to Kachārī both in its vocabulary, and grammatical structure, is clearly seen from the vocables, forms of declension, and sentences given by Mr Endle in the note prefixed to his Kachārī grammar　A few further points of resemblance are noted briefly below　Adjectives in Gārō, as in Kachārī, generally follow the noun they qualify, the case ending being in that case attached to the adjective and not to the noun　They undergo no change to make them agree with the gender and number of the noun　Comparison is expressed by the dative case of the noun, to which is added some word meaning ' than '　The superlative degree is formed by the use of a word signifying ' all ' and the word ' than ' affixed to the adjective　The numerals differ from Kachārī in being arranged on a decimal system, but, so far as the Kachārī numerals go, the words used are practically identical　There is this further similarity, that the Gārō numerals, like the Kachārī, take varying prefixes according to the class of objects to which they are applied.　When human beings are referred to, *sāk* (Kachārī *sā*) is prefixed, for irrational animals the corresponding prefix is *māng* (Kachārī *mā*), and for inanimate objects *gē* (Kachārī, *gāng* or *thai*)　The conjugation of the verb is similar to Kachārī, but the particles used are different.[1]　The potential mood, as in Kachārī, is expressed by words signifying ability, etc., added to the infinitive of the main verb.　Except in the imperative, where *dā* precedes the verb, as in Kachārī, the negative is expressed by the addition of the word *jā* (Kachārī *ā*) after the verb, and the same particle is also used to make adjectives express a negative quality　The interrogative particle *mā* (Kachārī *nā*) is usually placed, as in Kachārī, at the end of the sentence.'

Gārō has no written character of its own　The local missionaries write it in both the Bengali and the Roman characters　The Bible has been translated into Āchik by them, in which dialect altogether about a hundred thousand copies of books have been printed including a dictionary, school books, religious works, and a monthly periodical which is now in the twentieth year of its existence

Although Gārō possesses no aspirated consonants, we find, when it is written in the Bengali character, letters like খ (*kha*), থ (*tha*), and ফ (*pha*)　These aspirations merely represent the greater stress which is laid on a consonant when it is at the commencement of a syllable, just as, in English, the *p* in 'pile' is more strongly pronounced than the *p* in 'map'　This false aspiration is not shown in writing Gārō in the Roman character, these letters being represented by *ka, ta,* and *pa,* respectively Gārō has only one sibilant,—a dental *s*　Its pronunciation, however, fluctuates　Some Gārōs use a sound approaching *sh* as well as *s,* but there is no uniformity in their practice, and none of them ever pronounce it quite like the *sh* in 'should,' but always through the front teeth　I have hence written only *s* throughout

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[1] There are, however, resemblances ; *e g.*, the Gārō *engā,* signifying the present definite corresponds to the Kachārī *dangman ;* and *gen,* the sign of the future, to the Kachārī *gan*

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GĀRŌ SKELETON GRAMMAR.

I PRONUNCIATION —The alphabet is ū ı, ı, u, e, ē, o, ō aı, ng, k, g, ch, j ı t, d, u, p, b, m; y, r, l, w; ı, ı. These are sounded as in Dēvanāgari except that o has the sound of o in 'song' The letter ŏ, has the sound of the ss nd o in 'pronoun c The letter ı has the sound of u in 'full' It is never pronounced long, as in 'rule The letter n⁻ is pronounced as in 'song' An apostrophe in the middle or at the end of a word indicates a jerky, staccato, utterance of the preceding syllable Regarding aspirated consonants and the pronunciation of s see p 69

II NOUNS —There is no grammatical gender Sex is indicated by special words in the case of human beings, and by adding words for 'male' and 'female' in the case of the lower animals **Plurality** is indicated by adding a noun of multitude usually rāng all Declension is by suffixes which are added to the base without causing any euphonic change When an adjective follows a noun the suffixes are added to it, and not to the noun Thus —

	Sing.	Plur.
Nom	ın arıng	song rāng
Ac	ın c̣	song rang ko
Ins	ın ı	song rāng chi
Da	ın ō	song rāng nā
Abl	{ ın ı na } { ın ni na }	{ song rāng ŏ-ni } { song rāng o ni lŏ }
Gen	ın rı	song rāng nı
Loc	{ ın ŏ } { ın ŏ- nā } { ı ı chı } { ı rā chı nā }	{ song rāng ŏ } { song rāng ŏ-nā } { song rāng cnı } { song rāng-cl ı nā }
Voc	ō ājā-	o song rāng

Adjectives usually follow the noun they qualify They do not change for gender The suffixes denoting case are placed after the adjective Thus *māndē nāmjā*, a bad man , *māndē nāmjā ni*, of a bad man, and so on

Numerals are always used with generic nouns, thus *sāl* is used when human beings are counted, *gŏ* when inanimate things are counted, *māng* when animals are counted and *bol* when trees are counted These nouns are prefixed to the numerals Thus *māndē sāl gni*, two men The prefix *gē* is also employed in simple counting thus, *gē sā, gē-gni gē gitām*, one, two, three This is also used in Ābeng but in Atong, Kŏch and Jalpaiguri it becomes *gŏe* (*gos* or *gŏ*), and in Pugā *gaı* After twenty these particles are added between the tens and the units

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III PRONOUNS —The Personal pronouns have distinct forms for the singular and for the plural. They are (1) *āngā* I, *ā c̣ hīngā* we (including the person addressed), *chingā* (excluding him), (2) *nā'ā*, thou, *nā simāng*, you. (3) *uı be, uı mang*, they Some of these change their forms before the case suffixes Thus, *āngā* becomes *āng*, as in *āng ni, āng ni* etc Others *ā c̣ hīngā* and *chingā* drop the final a as in *ching ni*, our, *nā ā* becomes *nāng* as in *nāng ni*, thy The others do not change Thus *nī simāng rī*, your **The Demonstrative pronouns** are *ıā* pl *ıā rāng*, this, and *uā*, that Their oblique form are *ı* and *uı* *Sāı* and *sīrā* are **Interrogative pronouns** and mean 'who? mat is 'what?' There is no **Relative pronoun**, a participle or verbal noun being used instead The **Reflexive pronoun** is *ān'thāng*, own

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IV VERBS —Verbs Substantive There are *dong* and *nnāng* which mean to 'exist and *ong*, to be (a copula) The letter *ā* may also be used as a copula Thus *nāmā ā*, it is good *nok*, a house , *nok ā*, it is a house The principal word is in fact treated as if it were a verbal root.

Gāro verbs do not change for number or person, both of which are indicated by the subject There is, hence, only one form for all numbers and persons of each tense The various ideas connoted by mood and tense are indicated by suffixes as in the following conjugation of the verb *dol*, beat

Present *āreā dol-ā*, I beat

Pres Definite *āngā dol-eng-ā, āngā dol ē dorg ā*, I am beating

Imperfect *āngā dol-eng-ā kā, āngā dok-eng-ā chim, āngā dol-eng ōm* (dialectic), I was beating

Past *āngā dol-ō lā, āngā dok-jol, āngā dol-ā chim, āngā dok-om* (dialectic), I beat *Dol-ā kā* is also used as a perfect

Perfect *āngā dol-ā kā*, I have beaten

Pluperfect *āngā dol-ā kā-chim*, I beat a long time ago I had beaten

Future *āngā dol-gen* and (dialectic) *āngā dok nın*, I shall beat

Imperative *nā'ā dollo* beat thou

Subjunctive Pres *āngā dol nā mān nā*, I may beat

Past *āngā dol-gen-chim*, had I beaten

Infinitive *dolya*, to beat.

Participles
Conditional, *dok-o-dē* if beating
Present, *dok-ē*, beating
Past *dok-ō-ā*, having beaten

Verbal nouns
Active, *dōl-gipā*, he who beats This suffix is also used with nouns much like the Hindōstāni *wālā*
Passive, *dol-gimin*, he who is beaten , so *rık-gimin*, that which is built

The **Causal Verb** is formed by adding *āt* to the root, as *āngā dok-āt-ā*, I cause to beat

The **Passive Verb** „ „ *ā lŏ mān* to the root, as *āngā dol ā lŏ mān -ā* I am beaten

The **Intensive Verb** „ „ *bē* to the root, as *āngā dok-bē ā kā*, I have well beaten

The **Negative Verb** „ „ *jā* to the root, as *āngā dokjā-ā*, I do not beat The future is *dok-jā uā* The Imperative is *dol-nā bē*

The Interrogative particle *mŏ* is usually put at the end of the sentence, as *nā'ā u nā khēn ā mā*, do you fear him

With regard to the preceding skeleton grammar, the following additional remarks, which are mainly based on information kindly supplied by the Reverend M C Mason, will be found of use

The staccato pronunciation of a vowel, which is indicated by an apostrophe, is what in more Eastern Indo-Chinese languages is called a 'tone' In them it is known as the 'abrupt tone'

It is to be noted that Gārō words and modifications are freely built up by, or contracted from, other Gārō forms For example take the case endings, ō is the sign of the Locative, nī of the genitive, and kō of the accusative, ō-nī, of in, becomes 'from', again, ō-nī-kō is 'from,' but always implies separation by some force, so that the action causing the separation terminates, as it were, upon an object which is indicated by kō Similarly, nouns in any case can be treated as verbs, as ā'bāō, in a field, ā'bāō-chim (he) was in the field As an example of contraction we may take rē'bāengā, is coming, which is formed from rē'bāē, coming, and ong'ā, is This is plainer in Ābeng, where the form is rē'bāongā In the first the initial o of ong'ā has been elided, and, in the second, the final ē of ɾē'bāē

In regard to pronouns, ā'chingā, we (including the person addressed), is contracted from nā'ā, thou, and chingā, we A form nā'chingā is still in use. In Kamrup we have ān'chingā Āngā-chim, means 'it was I'

The three auxiliary verbs dong, ong', and gnāng (or in Kamrup gnung) differ slightly in meaning Ong'ā is the copula, 'is' Gnāng means 'there is' or 'is there ?' Dongā is a stronger form than gnāng, and is probably a contraction of donē ong'ā, is being placed (see above for the contraction), by dropping the onē.

In verbs, the present definite is a contracted form, as explained above In the past tenses the termination āhā is a simple indefinite past, while chim is a definite past and is added to other tenses, as in dokā chim, dokengā-chim, dokengāhā chim With the future it implies a past condition contrary to reality In Ābeng chim becomes ming, and in Rugā minō Āhā and jok are often used interchangeably, especially by careless speakers, but, properly, jok gives more the force of the perfect Thus, nikāhā, (he) saw, but nikjok, (he) has seen There is, really, no form for a pluperfect ('I had beaten ') A past tense must be used, and the meaning judged from the context

There are several future endings with various shades of meaning Thus rē'āng-gen, (he) will go, re'āng-gen-jok (implying a completed determination), (he) has decided to go, rē'āng-nākā (contracted from rē'āng-nā-ɛkā), (he) wishes to go, gnī (contracted from gennī, of the will) implies a certain future, as ā'chingā sī-gnī māndē, we are men who are destined to die

There is a difference in meaning between the verbs rē'ā and ɾē'āngā. The first implies merely voluntary motion (Hindī chal'nā), and the second that motion is away from (Hindī, chalā jānā), or continued (to go along)

An almost limitless number of particles may be used to express manner, degree, or character of the action, actor, or object acted upon, by placing the particle after the verbal root Thus ē (derived from rē'ā, go, compare the Kamrup form) in nik ē-jok, for rē'āngē nikjok, (he) went and saw, nik-bē āhā, (he) saw intensely, nik-toh-jok (he) saw all, or all saw, according to the context

Ārō, the usual word for 'and,' is of course borrowed from Bengali The pure

Gārō idiom is to use the particle *mu*, *māng* or *ming*, meaning 'with,' according to dialect or locality Thus, *Jŏhon-mu Jālŏb ı̆e̅ānge̅ mı̆kāhā*, John and James went and saw

The letter *n* is used to express emphasis or definiteness, and may be used at the end of any word, or any part of a word, according to conception Thus *uā*, that, *uān*, that one, *āngnī*, my, *āngnin*, mine, *uān-ŏ*, in that one, *u-n-ŏ n*, at that (time) (here the *n* is added twice) If the final letter of the principal word is a consonant, a vowel is inserted, as in *pilāk ān*, all

ĀCHIK OR STANDARD DIALECT

This dialect was returned from the Garo Hills District under the name of *Mā-chi* It is the form of the Gārō language which is used by the local missionaries for literary purposes, and is fast superseding the other dialects It is the speech illustrated in the preceding grammatical sketch It is spoken in its purity in the centre of the Garo Hills, but also appears, with slight variations in Goalpara, Kamrup, and Mymensingh In the last named district it is called *Mānde̅*, which is the Gārō word for 'man'

The number of its speakers is as follows —

Garo Hills		30,000
Goalpara .		11,700
Kamrup		5,100
Mymensingh		8,600
	Total	55,400

These figures are only approximate estimates, as no attempt has been made in the census of 1891 to classify the Gārō dialects

The following version of the Parable of the Prodigal Son in the Āchik dialect is taken from the existing translation of the gospel of St Luke by the Reverend M C Mason of Tura I seize this opportunity of expressing my obligations to that gentleman for much valuable information regarding the Gārō language generally, and also for the kindness with which he has prepared the list of words in the Ruga dialect

The version is first given in the Bengali character, to show how Gārō is written in that alphabet, and subsequently in the usual method in the Roman character with interlinear translation

TIBETO-BURMAN FAMILY. Bârâ or Bodo Group

GARO

Ãchik or Standard Dialect

Bengali Character

(The Rev. M. C. Mason) (Garo Hills)

বালিবাবা মান্দেনি দেফাক্ষে সাকব্রি গ্রাংচিম্। উম্রানাংঅনি হক্বনিতে বাণিপাথেন ইনাহা, ও আক্, গামোনি ছাংনা গাঅার্কিণি কাল্খো আন্দা অন্বো। উনান উগা উবাঙান্দা ভাঙ্গিথার্অানিখো হয়ান্ডক। উন্ক্সাখানা আদিতা নাল্ দংএথা উবা দেঙর্ণিতে ফিলাক গাম্খো বাচিংএও নং চেলাচি বেত্সাংডক, আরো উম্রানো নান্দৃলিছা পাকারিন্ গাম্ধাংখো কনিয়াহা। আরো উনি ফিলাক্থোন খবচ খামানোয়া উবা সংও বিলংএ থাবাপ্ হংবেবাহা। উন্নান্ উবা চায়ানিরাএংডক। আরো উবা বেত্সাংএ উবা নংনি সায়্সাও দংসপডক, ছাবো উবা উম্রো এবাক্ নিবিক্চিনা আথাং ছাবান্দা ওয়াতাতাহা। আরো উবা ওয়ার্কনি চায়ানি বিথাপ্বাচি হক গাপাদ্না দিক্বেয়াচিম্, ইন্দিবা ফিনারুবা উন অন্ডাডক। ইন্দিবা উবা গিসিক্ বালিলে ইন্ডক, থাংথা বাণিপা আত্লানি বালিতা নংন্দ্বার চায়ানিখো থাএ নান্এত্রা, ইন্দিবা দায়রা ইগানো হক্খিবে দিনাসিবেংরা। আংগা চাথাতে থাখাং সান্দা বেত্সাংএ উবা ইনৃগন, ও আক্, আংগা সান্দ্গিনা থারো নাংনি নিকাও থাপ্খো লাকাহা। নাংনি দেফাক্ষেনে ত্রিংথুনা নিথোলা, নাংনি থাংথা নাণিপা নখন্ সাক্না শিতা আথে না্বো। উনিথোয়া উবা চাথাতে আথাং বাওনা বেবাংডক। উন্নান চেলাং ফিদিংন উনি ফান্দা উখো নিক্নোয়ে খাদাচাংডক, আরো না্সাবিবাও উম্রো শিপাকে হ্বনিবেবাহা। উঙন উবা দেফাক্ষে উখো ইনাহা, ও আক্, আংগা সান্দ্গিনা, আরো নাংনি নিকাও ফাপ্খো দাকাহা, নাংনি দেফাক্ষে ইনে ত্রিংথুনা নিথোলা। ইন্দিবা ফাণিপা আথাং নংন্দ্বার্খো আগানাহা, হ্ব্জন চনা নামৃবাতাখো রাবায়ে উথো গানাহ্বো, আরো উনি ভাকোনা ভাক্ষেহ্রম্ আবো ভাওনা ভাথোপ্ হ্নংবো, আচিং চাএ খাংচানা। মাবনা আংনি ইয়া দেফাক্ষে দিবাহাচিম্, ইন্দিবা থাংচাফিলাহা, আরো গিমাহাচিম্, ইন্দিবা মান্ফিলাহা। উন্নান্ উবামাং খাংচানা আবাচেংডক॥

আরো উনি দেফাক্ষে দাল বাধগিপা আবাওচিম্। উনিথোয়া উবা বেবায়ে নকোনা দেকারবাথা গ্রিপ্ ২ চুকাখো খুহা। উন্নান নখন্ রাংঅনি সাক্সাখো হ্রামে, ইয়াবার মাব হংআ ইনে সিংবাহা। উন্নান্ উবা উনা আগানাহা, নাংনি হংগিপা বেবাহা, আরো নাংচি ফান্দা উখো ৩দৃস্এ মান দোয়ানা আল্লানিখো দাকাহা। উন্নান্ উবা থাংনাংএ নিংচি নাপারনা দিক্লাডক। উঙন উনি ফান্দা হংঘাথবায়ে উখো মৃমন্ডক। ইন্দিবা উবা ঘাগানচাকে ফাণিপাথে ইনাহা, নিবো, ইন্দিতা বিল্সি আংগা নাংনা গামাহা, চাংসাবা নাংনি গেঅতাখো চাক্চিদৃখুলা, ইন্দিবা বিপেংস্কারাং বাক্না খাংচানা গানা ণিতা নাথা চাংসাবা ছানা দবক বিনা মাংসাখো অন্ খুলা, ইন্দিবা জেন্সানো নাংনি ইয়া দেফাক্ষে, নিবিবাং বাক্না নাংনি ভাংগিধার্অানিখো মিনোকগিপা বেবাহা, উনান্ নাথা ঘালানিখো নাকাহা। উঙন উবা উনা ইনাহা, দেদে, নাথা ফান্দান্ হ্র বাক্সা গৃল। আরো আংনি ফিলাকান নান্দিন। ইন্দিবা আচিং খাংচানা আরো খাংগোরুনা নাংচা, মাবনা নাংনি ইয়া হংগিপা দিবাহাচিম্, ইন্দিবা থাংচাফিলাহা, আরো গিমাহাচিম্, ইন্দিবা মান্ফিলাহা॥

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

GĀRŌ.

ĀCHIK, OR STANDARD, DIALECT (GARO HILLS)

(The Rev. M C. Mason)

Bādiābā māndē-ni dē-pāntē sāk-gni gnāng chim Uā māng'-ō ni
A-certain man's son person-two were Them-from

okgitē pā-gipā-kō in ā hā, 'ō ā-pā, gām-ō-ni āng-nā
the younger him-who was-the-father to said, 'O my-father property from me to

gā'ākgni pāl-kō āng-nā on'-bō' Unōn uā uā-māng'-nā jāng gitāngā-ni-kō
about-to-fall share me-to give' Then he them to the means-of-living

suāl-jok Un jā'mānō āditā sāl ong'-ōā uā dē-okgitē pilāk gām-kō
divided Of-that after some day having-been that son-youngest all property

rā'chimong-ē song chelā'-chī rē'āng-jok, āro uānō nām-gijā dākāri-n
collecting country distant-to went away, and there good-not doing-only

gām-tāng-kō rusi-ā-hā Āro u ni pilāk-kō n khoroch kā'mān-ōā uā
property-own wasted And his all-even expenditure having-been made that

song-ō bilongē kārāp ong'-bē ā-hā Unōn uā chā'asibā-eng-jok
country-in excessive famine was very Then he was beginning-with scarcity-to-eat

Āro uā rē'-āng-ē uā song-ni sāk-sā-ō dong nāp-jok, āro uā u kō
And he going away that country-of person-one-on stay-entered, and he him

wāk nirik-chī nā ā'tāng ā'bā-ō-nā wātāt-ā-hā Āro uā wāk ni chā'ā-ni
swine watching for his own field-to sent And he swine's eating-of

bikāp-rāng-chī ok gāpāt-nā sik-bē ā chim, indibā pilāk-bā u-nā
pods-by-means-of belly filling-to wished very-much, but every one him to

on'-jā-jok Indibā uā gisik rā'pil-ē in-jok, 'tāngkā rā'-gipā ā-pā-ni
gave-not But he mind taking-again said, 'money taker my-father's

bāditā nokol-rāng chā'ā-ni kō āgrē mān'-eng ā, indibā āngā iānō
how many servants food in-excess are-getting, but I here

okkri-ē sināsi-eng-ā Āngā chākāt-ē ā'tāng pā-ō-nā rē'āng-ē u nā
being-hungry am-about-to-die I arising my-own father-to going-away him-to

in-gen, "ō ā pā, āngā sālgi-nā āro nāng'-ni nikā ō pāp kō dāk-ā-hā,
will say, "O my father, I heaven-to and thy sight-in sin did,

nāug'-ni dē-pāntē 'n-ē mingku nā nitō-jā, nāng'-ni tāngkā rā'-gipā
thy son saying call-still-to for worthy-not, thy money taker

nokol sāk-sā gitā āng-kō dāk-bō '" U-ni khōā uā chākat-ē ā'tāng
servant person-one like me make '" That-of after he arising his-own

pā-ō-nā rē'bā-jok Unōn chel'engpition u-ni pā ā u-kō niksō ē
father to came Then far away yet-being his father him seeing-before

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kā'sāchāk-jok,   ārē   dāārĭāng ē   u-kō   gipāk-ē   ku'dĭm-bō-ā-hā   Uōn   uā
pitied,   *and*   *running*   *him*   *embracing*   *kissed very-much*   *Then*   *that*

dē pāntē   u-kō   ĭn ā-hā,   'ō   ā pā,   āngā   sālgĭ-nā   ārō   nāng'-nī   nĭkā ō
son   *him to*   *said,*   'O   *my-father,*   I   *heaven-to*   *and*   *thy*   *sight in*

pāp kō   dāk-ā-hā,   nāng'-nī   dē-pāntē   ĭn ē   mĭngku-nā   nĭtō-jā'   Indĭbā
sin   *did,*   *thy*   *son*   *saying*   *call-still-to*   *worthy-not'*   *But*

pā-gĭpā   ā'tāng   nokol-rāng-kō   āgān-ā-hā,   'jol'jol   cholā
he who was the-father   *his-own*   *servants-to*   *said,*   'immediately   (a) coat

nāmbātā-kō   rā'bā ē   u-kō   gānāt-bō,   ārō   u-nī   jāk-ō nā   jākstom ārō   jā'-ō-nā
(the)-best   *bringing*   *him*   *clothe,*   *and*   *his*   *hand on*   (a)-ring   *and*   *foot-on*

jā'-kōp   on'-bō,   ā'chĭng   chā'-ē   kātchā-nā   Maĭ-nā   āng-nī   ĭā   dē pāntē
sandal   *give,*   (let)-us   *eating*   *rejoice*   For   *my*   *this*   *son*

sī-ā hā-chĭm,   ĭndĭbā   tāngchāpĭl ā-hā,   ārō   gĭm-ā-hā-chĭm,   ĭndĭbā
had died,   *but*   *has come-back-to-life,*   *and*   *had-been-lost,*   *but*

mān'pĭl-ā-hā'   Unōn   uā-māng'   kātchā-nā   ā'bācheng-jok
has been found again'   Then   *they*   *rejoice-to*   *began*

Ārō   u-nī   dē pāntē   dāl'bāt gĭpā   ā'bā-ō chĭm   U-nī   kōā   uā
And   *his*   *son*   *he who-was-the-biggest*   *field-in was*   That-of   *after*   *he*

rē'bā ē   nok-ō-nā   sēpāng-bā-oā   grĭp-grĭp   chrokā kō knāhā   Unōn   nokol-rāng ō nī
coming   *house-to*   *having-neared*   'grip grip'   *dancing*   *heard*   Then   (the)-servants from

sāk-sā kō   okām ē,   'ĭā-rāng   maĭ ong'ā ?'   ĭn-ē   sĭng'-ā-hā   Unōn   uā   u-nā
person-one   *calling,*   'these   *what*   *are ?'*   *saying*   *asked*   Then   *he*   *him-to*

āgān-ā-hā,   'nāng'-nī   jong-gĭpā   rē'bā-hā'   ārō   nāng'-nī   pā ā
said,   'thy   *he-who is the-younger brother*   *came,*   *and*   *thy*   *father*

u-kō   ān'seng-ē   mān'sōā-nā   ālā-nī kō   dak ā-hā.'   Unōn   uā   kā'onāng-ē
him   *well*   *getting beforehand-for*   *a-feast*   *made'*   Then   *he*   *being-angry*

nĭng'-chĭ   nā-pāng-nā   sĭk-jā-jok   Uōn   u-nī   pā-ā   ong'kātbā-ē   u-kō   mol'mol-jok
within to   *enter-to*   *wished-not*   Then   *his*   *father*   *coming-out*   *him*   *besought*

Indĭbā   uā   āgānchāk-ē   pā-gĭpā kō   ĭn ā-hā,   'nĭ-bō,   ĭndĭtā   bĭlsī āngā
But   *he*   *answering*   *he-who-was the-father to*   *said,*   'behold,   *so-many*   *year*   I

nāng'-nā   gām-ā hā,   chāng-sā-bā   nāng'-nī   gē'otā-kō   chāk-chĭk-ku-jā,   ĭndĭbā
thee-for   *worked,*   *once-even*   *thy*   *command*   *resisted-yet-not,*   *but*

rĭpengkā-rāng   bāksa   kātchā-nā   mān'-nā   gĭtā   nā'ā   chāng sā-bā   āng-nā
fellow-friends   *with*   *rejoice-to*   *get-to*   *like*   *thou*   *once-even*   *me-to*

dobok   bĭ'sā   māng sā-kō   on'ku jā,   ĭndĭbā   jensāl-ō   nāng'-nī   ĭā
goat   *young-one*   *animal-one*   *gavest yet-not,*   *but*   *when*   *thy*   *this*

dē-pāntĕ,   dārĭ-rāng   bāksā   nāng'-nī   jāng gĭtāngā-nī-kō   mĭnōk-gĭpā,
son,   *harlots*   *with*   *thy*   *means-of-living*   *the-one-that-swallowed-up,*

rē'bā hā,   unōn   nā'ā   ālānī kō   dāk-ā-hā'   Uōn   uā   u-nā   ĭn-ā-hā,   'dēdē,
came,   *then*   *thou*   *a feast*   *made'*   Then   *he*   *him to*   *said,*   'dear-son,

nā'ā   pāngnān   āng   bāksā   gnāng,   ārō   āng-nī   pĭlākān   nāng'-nĭ n
thou   *always*   *me*   *with*   *existest,*   *and*   *mine*   *all*   *thine-even.*

Indıbā	ā'chıng	kātchā nā	ārŏ	kā'srŏk-nā	nāng-ā	maınā	nāng'-nī	ıā
But	*we*	*rejoice to*	*and*	*be-glad-to*	*ought,*	*for*	*thy*	*this*

jong-gıpā   sı-ā-hā-chım,   ındıbā   tāngohāpıl-ā-hā ,   ārŏ
he who-is-the-younger-brother   *had-died,*   *but*   *has come-back to-life ,*   *and*

gım-ā-hā-chım,   ındıbā   mān'pıl-ā-hā '
had been-lost,   *but*   *has-been found-again.* '

The Gārŏ spoken ın Kamrup dıffers slıghtly from the standard, though not suffi-cıently to constıtute an ındependent dıalect

The followıng peculıarıtıes may be noted —

The suffix of the ablatıve ıs *nĭlŏ*, not *ŏnĭlŏ*   Thus, *pālgıpānĭkŏ*, from a shop-keeper

The first person plural, ıncludıng the person addressed, ıs *ān'chıngā*, not *ā'chıngā*

The usual termınatıon of the past tense ıs *ŏm*   The termınatıon *jŏl* ıs also some-tımes heard, but ıt ıs an ımportatıon from the Garo Hılls

The termınatıon of the future ıs *nım*, not *gen*   *Nım* ıs also used ın the north-east of the Garo Hılls

The negatıve ımperatıve ıs not *dok-nā bĕ*, but *dok-jā-bĕ*, whıch ın other dıalects has an ıntensıve force, ' do not strıke at all '

The ınıtıal consonant of the verbs *re'ā* and *rē'āngā*, to go, ıs dropped, so that we have *ē'ā* and *ē'āngā*   These words are often sounded *he'ā* and *hē'āngā*, the aspırate beıng saıd to be due to the effort to emphasıse the staccato sound of the *ē'*   Or ıt may be due to Bârâ ınfluence   compare the lıst of words on page 4

[No. 17.]

TIBETO-BURMAN FAMILY.   BÂRÂ OR BODO GROUP

GÂRŌ.

STANDARD DIALECT OF KAMRUP   (DISTRICT KAMRUP)

(The Rev. C E. Burdette, 1899)

TRANSLITERATION OF TRANSLATION OF PARABLE OF THE PRODIGAL SON INTO GARO

Bādiābā	māndēnī	dēpāntē	sāk-gnī	gnungchim	Uāmāng'ōni'
A-certain	*man's*	*son*	*person-two*	*were*	*Them-from*

okgitē	pāgipākō	inōm,	'ō āpā,	gāmōnī	āngnā
last-born (child)	*the-one-who-is-father-to*	*said,*	*'O father,*	*wealth from*	*me-to*

gā'ākgnī	pālkō	āngnā	on'bō'	Unōn	uā	uāmāng'nā	jānggitāngāmkō
destined-to-fall	*share*	*me-to*	*give'*	*Then*	*he*	*them-to*	*the-means-of-living*

suālōm.	Unjā'mānō	bānggijā	sāl	hē'āngō	uā	dē okgitē	pilāk
divided	*That-after*	*many-not*	*day*	*being-gone*	*the*	*child-last-born*	*all*

gāmkō	rā'chimangē	song	chel'āchī	hē'āngōm,	āro	uānō	nāmgijā
the-wealth	*collecting*	*country*	*a-distant to*	*went,*	*and*	*there*	*good-not*

dākārin	gāmtāngkō	gimātōm	Ārō	unī	pilākkōn
doing(s)-merely	*(his)-own-wealth*	*destroyed*	*And*	*his*	*all*

khoroch	kāmānō	uā	songō	kārāp	ong'bōōm	Unōn
expenditure	*being-made*	*that*	*country-in*	*famine*	*was-intensely*	*Then*

uā	chā'āsibāēdong	Ārō	uā	hē'āngō	uā	songnī	sāk-sāō
he	*was-becoming-destitute*	*And*	*he*	*going*	*that*	*country of*	*person-one-in*

dongnāpōm,	āro	uā	ukō	wāk	nirikchinā	ān'tāng	ā'būōnā
took refuge ,	*and*	*he*	*him*	*swine*	*herd for to*	*(his)-own*	*field-to*

wātātōm	Ārō	uā	wāknī	chā'ānī	bikāprāngchi	ok
sent-(caused-to-leave)	*And*	*he*	*swine's*	*food*	*husks-with*	*belly*

gāpātnā	sikbēāchim,	indībā	pilākbā	unā	on'jāōm	Indībā	uā
fill-to	*wished-intensely ,*	*but*	*even-all*	*him-to*	*gave-not*	*But*	*he*

gisik	rā'pilē	inōm,	'Tāngkā	rā'gipā	āpānī	bāditā
senses	*taking-back*	*said,*	*' Money*	*one-who-receives*	*father's*	*how-many*

nokohāng	chā'ānīkō	chūong'ē	āro	āgrēpilē	mān'ēdong ,	indībā
slaves	*food*	*sufficing*	*and*	*exceeding*	*are-getting ,*	*but*

āngā	okkriē	sināsidong	Āngā	chākātē	ān'tāng	pāōnā
I	*hungering*	*am-being-about-to die*	*I*	*arising*	*(my)-own*	*father-to*

hē'āngē	unā	in-nim,	" Ō āpā,	āngā	sālginā	āro	nāng'nī
going	*him-to*	*will-say,*	*" O father,*	*I*	*Heaven-against[1]*	*and*	*thy*

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[1] 'For' in an adversative sense

mikhāngō *presence-in* — pāp *sin* — kāōm, *have-done,* — nāng'nī *thy* — dēpāntē *son* — 'nē *saying* — mingkunā *call still-to*

nītōjā, *fit-(am)-not,* — nāng'nī *thy* — tāngkā *money* — rā'gipā *taker* — nokol *slave* — sāksā *person one* — gitā *like* — āngkō *me*

dākbō'' *make.'"* — Unikōā *Afterwards* — uā *he* — chākhātē *arising* — ān'tāng *(his)-own* — pāōnā *father-to* — hē'bāōm *came*

Indibā *But* — uni *his* — nāmen *very* — chel'-ē-dongpitiōn *in-being-still-distant* — uni *his* — pāā *father* — ukō *him* — niksōē *seeing-before-hand*

kā'sāchākōm, *pitied,* — ārō *and* — dāāriāngē *running* — ukō *him* — gipākē *embracing* — khudimōm. *kissed* — Uōn *Then* — uā *the*

dēpāntē *son* — ūko *him-to* — inōm, *said,* — 'ō *'O* — āpā, *father,* — āngā *I* — sālginā *Heaven against* — ārō *and*

nāng'nī *thy* — nikāō *sight-in* — pāp *sin* — kāōm, *have-done;* — nāng'nī *thy* — dēpāntē *son* — inē *saying*

mingkunā *call-still-to* — nītōjā.' *fit-(am)-not'* — Indibā *But* — pāgipā *he-who-is-father* — ān'tāng *(his) own* — nokolrāngkō *slaves-to*

āgānōm, *said,* — 'Cholā *'Coat* — nāmbātākō *the-best* — rā'bāē, *bringing* — ukō *him* — gānātbō, *cause-to-put-on,* — ārō *and*

jākōnā *the-hand on-to* — jākstem, *a-ring,* — ārō *and* — jā'ōnā *the-foot-on-to* — jā'khōp *sandal* — on'bō, *give,* — ārō *and* — ān'ching *we*

chā'ē *eating* — kā'chānā *to-rejoice (1st Pers Impve)* — Mainā *For* — āngnī *my* — iā *this* — dēpāntē *son* — siōmchim, *had-died,*

indibā *but* — tāngchāpilōm, *has-come back to life,* — ārō *and* — gimāōmchim, *had-been-lost,* — indibā *but* — mān'pilōm' *has-(been)-got back'*

Unōn *Then* — uāmāng' *they* — kā'chānā *rejoice-to* — ā'bāchengōm *began*

Ārō *And* — uni *his* — dēpāntē *son* — dāl'bātgipā[1] *the-one-who-was-great* — ā'bāōchim *in-the-field-was*

Unikōā *Afterwards* — uā *he* — hē'bāē *coming* — nokōnā *the house-to* — sēpāngbāōā *being-come-near* — bāngsī *flute*

sikākō *the-blowing* — ārō *and* — gripgrip *the-whole-company-together* — chrokākō *the-dancing* — knāōm *heard* — Unōn *Then*

nokolrāngōni *the-slaves-from* — sāk-sākō *person-one-to* — okāmē, *calling,* — 'iārāng *'these* — mai *what* — ong'ā?' *are?'* — inē *saying*

sing'ōm *asked* — Unōn *Then* — uā *he* — āgānōm, *said,* — 'nāng'nī *'thy* — jonggipā *one-who is-a-younger-brother*

hē'bāōm, *has-come,* — ārō *and* — nāng'nī *thy* — pāā *father* — ukō *him* — ān'sengē *well* — mān'sōānā *getting-beforehand-for*

ālā *feast* — dākōm' *has-made'* — Unōn *Then* — uā *he* — kā'ōnāngē *being-angry* — ning'chī *the-inside-to* — nāpāngnā *go-in-to*

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1 'First born would be expressed by the word *dejākrā* = righthand child.

sıkjāōm   Uōn   ūnī   pāā   ong'kātbāē   ukō   mol'molōm.
wished-not   *Then*   *his*   *father*   *coming-out*   *him*   *entreated*

Indībā   uā   āgānchākē   pāgıpākō   ınōm,   'nībō,   ındītā
But   *he*   *answering*   *him-who is father to*   *said,*   'look,   *so many*

bılsī   āngā   nāng'nā   gāmō,   chāngsābā   nāng'nī   gē'etākō
year   *I*   *thee-for*   *laboured,*   *even-once*   *thy*   *commandment*

chākchıkkujā,   ındībā   rıpengskārāng   bāksā   kā'chānā   mān'nā,
have-disregarded-yet-not,   *but*   *friends*   *with*   *rejoice-to*   *to get,*

gıtā   nā'ā   chāngsābā   āngnā   dobok bı'sā   māngsākō   on'khujā,
so-as   *thou*   *even-once*   *me-to*   *goat young*   *live-thing one*   *hast-given-yet-not,*

ındībā   jensālō   nāng'nī   ıā   dēpāntē,   dārīrāng   bāksā   nāng'nī
but   *at-what-time*   *thy*   *this*   *son,*   *harlots*   *with*   *thy*

jānggītāngānīkō   mınokgıpā   hē'bāōm,   unān   nā'ā   ālā   dākōm'
means-of-living   *one-who-swallows*   *has come,*   *him-for*   *thou*   *a-feast*   *hast-made'*

Uōn   uā   unā   ınōm,   'dēdē,   nā'ā   pāngnān   āng   bāksā   gnung,
Then   *he*   *him-to*   *said,*   'child,   *thou*   *always*   *me*   *with*   *art,*

ārō   āngnī   phılākān   nāng'nın   Indībā   ān'chıng   kā'chānā   ārō
and   *my*   *all*   *thine*   *But*   *we*   *rejoice-to*   *and*

kā'sroknā   nāngāchım,   māınā   nāng'nī   ıā   jonggıpā
exult-to   *was-necessary,*   *for*   *thy*   *this*   *he-who-is a-younger-brother*

sıōmchım,   ındībā   tāngchāpılōm,   ārō   gımāōmchım,   ındībā
had-died,   *but*   *has come-back-to-life,*   *and*   *had-been-lost,*   *but*

mān'pılōm'
has-(been)-got-back'

ĀBENG

The Ābeng dialect of Gārō is spoken in the western half of the Garo Hills, and in the neighbouring part of Mymensingh, by about 38,000 people

The dialect differs but slightly from the standard. In the pronouns, the Kachārī form *bī* is used to mean 'he' or 'she' It is applied only to human beings We notice the use of pronominal prefixes, in forms like *āng-pā* or *ā-pā*, for *āng-nī pā*, my father

In verbs, the future termination is *nāwā*, which corresponds to the negative future termination *jāwā*, found in Āchik. In the past tense *ming* is substituted for *chim*

TIBETO-BURMAN FAMILY.   BÂRÂ OR BODO GROUP.

GĀRŌ

ABENG DIALECT

(The Rev J. Ellison)   (DISTRICT, GARO HILLS)

Ak-sā   māndēnī   dēpāntē   āk-gnī   dongāming   Bisongni   jāngchīō
Person-one   man's   son   person-two   were   Them-of   (the) midst-in

jonggipā   pāgipākō   āgānjok,   'ō āpā,   jē   gām   āngā
(the)-younger-brother (the)-father-to   said,   'O father,   what   property   I

mānnāwā, ukō   āngnā   ronbō'   Uōn   āpā   bīnī   gāmkō   suīlē
get-will,   that   me to   give'   Then (the)-father   his   property   dividing

ronjok   Ākīsā   sālnī   jāmānō   dē-sāchon   dimdāk
gave   (A)-little   day-of   after-in   (the)-child-last-born   all

gāmkō   chimbngē   song   chēlāchā   rē'āngē,   mung   uōnī
(the)-property   collecting   (a)-country   far to   went-away,   and   there

nāmgijā   māndē   gitā   dākē   ān'tāngnī   gāmkō   bonēttokjok   Bīnī   dimdāk
(a)-bad   man   like   doing   his-own   property   caused-to-end   His   whole

gām   bonōā,   uā   songō   nāmēn   ākāl   hongjok,   uōn   bīā
property   when-ended,   that   country in   excessive   scarcity   was,   then   he

duk   mānbējok   Uōn   bīā   rē'āngē   uā   songnī   āksā   māndēō
distress got-exceedingly. Then   he   going   that   country's   one   man-in

dongtimē chā'jok,   bīā   bīkō   wākjinmā   nirikāl   ābāchā   wātētjok
abiding   ale,   he   him   swine-herd (-of)   follow   (the)-field-to   sent

Etnikōā bīā   wāknī   chā'ānī   chā'chēkō   chā'nā   hāmōbā,
Then   he   swine's   eating-of   husks   eat-to   sought-although-(he),

dimdākbā   bīnā   ronjājok   Jāmān   kitikō   bīā   gisikō   chānebie
all   him-to   gave-not   Afterwards   (the)-end-in   he   mind in   thinking

āgānjok,   'āngnī   āpānī   bāsikbā   dāngā   rā'gipā   nokoldrāng   bāngēn
said,   'my father's   how-many   labour   take who   servants   much

mikō chā'nā   mānōngā,   āngāsā   iānō   okriē   siongā   Āngā   chākātē   āpāōnā
rice eat-to getting-are,   I-only   here   hungering   dying-am   I   arising   father-to

rē'āngpilē   āgānnāwā,   "ō   āpā,   silgānī   mung   nāmnikgijākō,
going-back   say-will,   "O father,   heaven's   both   good-seeing-not (or displeasure),

nāngnī   mung   nāmnikgijākō   dākāhā,   nāngnī   dēpāntē   mingē   dāo
your   and   good-seeing-not   have-done,   your   son   calling   now

āngā   nītōpājā,   dāngā   rā'gipā   nokol   āksāgitā   āngkō   rārikbō"'   Uni
I   fit-not-am,   labour   take-who   servant   one-like   me   keep"'   This-of

jāmānō   bīā   chākātē   āpānī   mik-kāngōnā   rē'āngjok   Uōn   chēlē
afterwards   he   arising   father's   face-unto   went   Then   far-away

dongē bīnī āpā bīkō nıksōē kāsāchākbējok, mung kātē,
being his father him foreseeing had-compassion-much, and running,

rē'āngē, bīkō gıpākē, kudımāhā Uōn dēgıpā bīkō āgānjok, 'ō
going, him embracing, kissed Then (the)-son him said, 'O

āpā, sılgānī mung nāmnıkgījākō nāngnī mung nāmnıkgījākō dākāhā,
father, heaven's both good-seeing-not your and good-seeing-not done-have,

nāngnī dēgıpī mıngē āngā dāo nıtōpājā' Indībā bīnī pāgıpā
you child calling I now fit-not-am' But his father

nokoldrāngkō āgānjok, 'tengrē bā'rā dımdāknā bātē nāmākō rābāē
(the)-servant told, 'quickly cloth all-than excelling good bringing

bīkō gānıtbō, mung bīnī jāksīō jāksītem, mung bīnī jā'chokō jākop
him clothe, and his finger-on ring, and his foot-on sandal

ronbō Mung mā'su bīsā mılbēākō rābāē denbō, nāchıngā chā'ē
give And kine young fat-very bringing kill, we eating

ān'sengnāwā, mainī āngnī ıā dēgıpā sīōbā, tāngpīlāhā, mung
happy-will-be, for my this child dead-although, lives-back, and

gımāōbī, mānpīlāhā' Uōn bısong ān'sengāhā
lost-although, got-back' Then they happy-were

Unī jāmānō bīnī dēpāntē dālbātgıpā ābāō dongāming,
This of (the) after-in his son (the) largest (the)-field-in was,

mung biā rē'bāē nok sēpāngōnā sokbāwā dokākō ārō
and he coming (the)-house near-unto arriving (the)-drumming and

ān'sengīkō knāē nokoldrāng-ōnı āksākō rınggāmē sıngāhā, 'māwā hongāhā?'
dancing hearing servants-from one calling inquired, 'what is (it)?'

Biā bīkō āgānjok, 'nāngnī jonggıpā rē'bājok, ārō nāngnī pāgıpā
He him told, 'your younger brother come-has, and your father

bīkō hīn ān'sengē mānpılānā mā'su bīsā mılbēākō denāhā'
him body well getting-back-for (the)-kine young fat-very killed-has'

Uōn biā kāchāıē noknıngāchā rē'āngnā gōngjājok Uōn bīnī āpā
Then he angry-being house-within-to go-to wished-not Then his father

bārāngaōnī rē'bāē bīkō mālmokjok Indībā biā pāgıpākō āgānjok,
(the)-outside to coming him besought But he father-to said,

'nībō, bāsık bılsīnā dıpāt āngā nāngnī nokol gıtā dongongā,
'behold, how many year to until I your servant like am,

r'āngsābā nāngnī āgānākō gālkujā, ındıbā āngā bādākē
once-even your saying rejected not-yet, but I in-order that

bājushādrāngming tārımē chrokmēsaē chā'nā mānnāwā, ındākē
companion-fellows with along dancing-feasting eat-to get-will, thus

rāngsābā dobok bīsā māngsākō āngnā ronkujā, ındībā nāngnī jē
once-even goat young one me to given-yet-not, but your which

dēpāntē mēchık dārīdrāngming tārımē nāngnī gāmkō chā'ē bōnetāshā, bīnī
son woman lewd ones-with along your property eating ended-has, his

M 2

rē bāmūingō bīna bīsā miltēākō denābā.'   Tōn pāgipā āgānjok
coming-time-in him-for (the)-young fat-very Filled'   Then (the)-father said,

'angdērāchā, nā̃ jāngnān āngming tārimē dongā, mung āngnī dimdāk
'my-child-darling, you always re-with along remain, and my all

gām nāngnī. Indītā nāchingā ānsengē chrokmēsānā nāngā, mānā
property (is)-yours But we happy-being dance-feast-to ought, for

nāngnī nā jonggipā siōbā, tāngchāpilābā, mung
your that younger-brother dead-although, come to-life-back-has, and

gimāōbā, mānpilābā.'
lost-although, got-back-has'

ĀTONG, KUCHU, OR ĀTING.

This dialect is spoken by some ten thousand people in the lower Someswari Valley in the south east of the Garo Hills, where it is known as Ātong or Kuchu, and by some five thousand in the neighbouring portion of the district of Mymensingh, where it is said to be called Āting. It presents some points of resemblance to that current in Cooch Behar and Jalpaiguri, but, on the whole, is much more near to the Standard. The following are the principal points of difference between it and the latter.

Instead of the termination *gipā*, which we meet in the standard dialect, and which is equivalent to the Hindī *wālā*, we find *gābā*. This is of very frequent occurrence, and is often the equivalent of the English definite article. Thus, *wā'-gābā*, the father.

The termination of the accusative is *ō*, that of the genitive is *mi*, that of the locative is *chi*, and that of the ablative, *mīō*, or *mingāō*. The sign of the plural is *drang* or *rāng*. In the case of pronouns the plural sign is *tim*. In Āo Nāgā the plural sign is *tam* and in Mikir *tum*.

Āngā is 'I.' The other forms of this pronoun are *ning*, *ningān*, *nā'nāng*, we, *ningmī*, our, *āngā-ō*, me.

Nāng' or *nāng'ān*, thou, *nāng'-mī*, thy, *nā'-tim*, you, *nāng'-mī*, your.

Ue, *uān*, or *uen*, he, *u-mī*, or *u-ming*, his, *uā-ō*, him; *u tim*, they, *u-timī*, their.

'Who ?' is *chang*, and 'whoso?' *chāng-mī*. 'What?' is *along*.

The verb substantive is *dong'ā*, *gnāng* or *gānāng*, is, *chim*, was. The termination of the past is *ol*, as *tol ol*, struck. Examples of a negative past are *hun'-nān-chāk*, did not give, *gong'-in-chāl*, was not willing. The Past Participle ends in *at*, as in *dong'at*, having been, or in *at mu* (*mu* meaning 'with'), as in *rā'aimu*, having taken.

In this dialect *d* becomes *t*, as in *tok*, to beat, and *tāk*, to do.

TIBETO-BURMAN FAMILY.   Bârâ or Bodo Group.

GĀRŎ

Ātong or Kuchu Dialect

(The Rev E. G. Philips)   (District, Garo Hills)

TRANSLITERATION AND TRANSLATION

Chăng-mĭ-bā sā'-bāntaɪ mɪng'-nĭ gānāngɪt'chɪm Utɪm-mɪng mɪng'-sā ɟong
Some one's son-male person-two were Them-of person-one brother

mɪlgābā wā'gābā-nā bālok 'ō āwā', ɟɪn-mĭō āng mān'-nā
small-the father-the to said, 'O father, (the) property-from my get-to

nānggābā-ō āng-nā hun'bō' Umɪngān uē utɪm-nā ɟānggɪ kĕngwā mɪngāō
necessary-the me-to give' Then he them to life (the) living of

hāntɪok U-mĭ kɪnkɪn hāotaɪ sān ɟārāwāchɪān ɟong mɪlgābā
divided. That-of after some time delaying brother the-small

ɟɪn-gumukāō rā'aɪmu song ɟān'gābāsāng rē'engok, umɪe umɪngān
property-(the) whole taking country far-the-to went, and there

nemchāgābāō tākaɪmu gĕ'lēngmɪng ɟɪnā-ō ɟāmātok Umĭe umɪng ɟɪnā-ō
evil doing his-own property ended And his property

ɟāmetmān'wāmĭ kɪnkɪnān uē song-chĭ nōmēn ā'kāl dong'bĕok Uchɪn uĭ
ended-after afterwards that country in very scarcity was-very. Then he

kānggāl dongaɪtok Umɪngān uē rē'engaɪmu u-mĭ song-mĭ mɪng'-sā-chĭ
impoverished was-becoming Then he gone-having that's country's person-one-in

mudāngok, umĭe uē uā-ō wāk chaɪsāmkāl'-nā gĕ'teng hā'bāsāng hɪtĕtok
entered(service), and he him swine watch-to his-own field-to sent

Umĭe uē wāk sāgābā kōplāksāng pɪ'buk pɪngātnā sɪkbĕāchɪm, utākchɪbā
And he swine eating-the pods with stomach fill-to wished-very-much, but

gumukān u-nā hun'nānchāḷ Utākchɪbā uē sumāntrĭē bālok, 'tāngkā
all him-to gave-not But he thinking-again said, 'money

rā'sākgābā āwā-mĭ bɪskɪn rēngmādā-rāng sā'wāmɪngāō pāng'ɪ mān'e
receiving-the my-father's how-many servants food much getting

dong'ā, utɪbā āngā ɪt-chĭ okɪaɪ tāɪ-nā tākaɪdok Āngā ɟāsɪmu gɪ'teng
are, but I here hungering die-to doing-am I arising my-own

wā'-chɪnā rē'engaɪmu bālaɪnɪ, "ō āwā', ɪngā rāngrɪ-nā āro nāng'-mĭ
father-to going say-will, " O father, I heaven-against and your

nukwā-chĭ pāp tākok, nāng'-mĭ sā'-bāntaɪ nōwaɪ mɪng-nā chaɪtōānchāḷ,
seeing-in sin done-have, your son saying call-to fit-am-no-more,

nāng'-mĭ tāngkā rā'sākgābā rēngmā mɪng'sā tākaɪ āngā-ō tākbō" ' Umɪngān
your money receiving-the servant one making me make" ' Then

uĭ jăsaimu gē'teng wā'-chīnā rai'ak Umingē jān'bēwāmingān u-mī wā'-gābā
he   arising his own father-unto came   Then distant-very-from his father-the

uā-ō nuksāwaimu kā'gālsākok, umīo rikāngaimu uā-ō kā'bākkaimu ku'timmok
him seen-having compassion-had, and running-to-him him embracing   kissed

Uchiān sā'-bāntai u-nā bālok, 'ō āwā', āngā rāngrā-nā umie nāng'-mī
Then (the) son him-to said, 'O father, I heaven-against and   your

nukwā-chī pāp tākmānok, nāng'-mī sā'-bāntai nōwai mingnābā chaitōānchāk'
sight-in sin done-have, your son saying to-call fit-am-not'

Utākchibā wā'gābā gē'teng rōngmādā-rāngā-ō bālok, 'rābāk rābāk jāmā
But the-father his-own servants-to said, 'quickly quickly coat

silkālwā'ā rā'aimu u-nā kupetbō, umie u-mī chāk-chīnā chāksitem, umie
(a) better bringing him-for put-on, and his hand-for (a) ring, and

u-mī chī'chīnā jī'kōp hun'bō Umie mā'su pī'sā mēlgābāō tinaimu tokbō,
his foot-for sandal give And cow young fat-the leading-here kill,

nā'nāng sā'aimu kusi dong'nā, ātongnā āng'mī sā'-bāntai taiokgit'chim, utākchibā
we feasting happy be to, for my son died-had, but

kēngpīnok, umie mā'ākgit'chim, utākchībā mān'pīnok Umingān utim kusi
lived-again, and lost-was, but received-again Then they happy

dong'nā tākok
be-to did

  Umie u-mī sā'-bāntai chungkāl-gābā hā'bāchigit'chim. Umingē uē rai'aimu
  And his son larger-the (the) field-in was Then he coming

nok-nekwī-chīnā dong'chīi gil'gāl gil'gāl gurukwā ō nāāk. Umingē
house-near-to arriving gilgāl gilgāl dancing heard Then

rēngmādī-ring ming'sā-ō hokaimu īi, 'atong dong'wā'? nōwai sing'ok Uchiān
(the)-servants-from one calling he, 'what is'? saying asked Then

uĭ u-nā bālok, 'nāng'-mī jong-gābā rai'āk, umingē nāng'-mī wā' uā-ō
he him-to said, 'your brother-the arrived-has, therefore your father him

kusi dong'ai mān'sāwaimu mā'su pī'sā mēlgābā-ō tokok' Uchin uē
happy being received-having cow young fat-the killed-has' Then he

kā'siaimu ning'sāng dāng'āng nā gong'anchāk Umingē u-mī wā'gābā
angry-being within-to enter-to willing-was-not Then his father-the

hong'kātaimu mol'molok Utākchibā uē wā'gābā-nā bālsākok, 'Chaibō, iskin
coming-out besought But he father-the-to answered, 'Lo, so-many

bisil (or basal) āngā nāng'-nā kāmok, wensābā nāng'-mī hitwā-ō sākchikku'chā,
year I you-for laboured, once-even your command resisted not-yet,

utākchibā rōgaisengāmu kusi dong'rimnā mān'nā gādā nā'ā wensābā
but fellows with happy be-to-together able-to-be like you once-even

āng-nā purun pī'sā māngsābā hun'kuchā. Utākchibā jē-mī sān-chī nāng'-mī
me-to goat child one-even gave-not-yet But which-of day-in your

iē sābāntai dārīdārāngmu nāng'-mī jānggi kengwāmīō mā'āt-gābā rai'āk,
his son harlots with your life living ends who came,

utchīdō   nā'ā   mēl'gābā   mā'su   pī'sā-ō   tokok'   Uchīān   uē   u nā   bālok,
then   *you*   *the-fat*   *cow*   *young*   *killed'*   *Then*   *he*   *him-to*   *said,*

'sā',   nā'ā   pāngnān   āng-mu   gānāng,   umīe   āng-mī   gumukān   nāng'-mī
'child,   *you*   *always*   *me-with*   *are,*   *and*   *my*   *everything*   *yours (is)*

Utākchībā   nā'nāng   nēmnuk-nā   umīe   kusī   dong'-nā   nāngā,   ātongnā   īē
But   *we*   *rejoice-to*   *and*   *happy*   *be-to*   *ought ,*   *for*   *this*

nāng-mī   jong   taiokgit'chīm,   utākchībā   kengpīnok,   umīe   mā'ākgit'chīm,   utākchībā
your   *brother*   *died,*   *but*   *lived-again ,*   *and*   *lost-was,*   *but*

mān'pīnok'
got-again.'

Gārō is also spoken in the State of Cooch Behar, and in the District of Jalpaiguri In the former, the number of speakers is estimated at 1,200, and in the latter at 4,013 Those of Jalpaiguri are immigrants who have scattered over the district In Cooch Behar they are settled principally in the Eastern and North-Eastern portions of the State, comprised within the Tufānganj Subdivision The language of these people is much mixed with Bengali It will be sufficient to give a version of the Parable of the Prodigal Son, and another specimen received from Cooch Behar, together with a list of words from Jalpaiguri.

The Gārō language of these two districts differs widely from that of Kamrup and the Garo Hills Putting the numerous importations of Bengali to one side the vocabulary has many points of variance, and the differences of grammar are so great as almost to entitle this form of speech to be called a separate language It is, however, rather a corrupt jargon than a true dialect, and its corruptions are apparently due for the most part to the influence of the other surrounding Non-Aryan languages It is not worth while making a full list of all its peculiarities, nor, indeed, could such a list be made in any satisfactory way from the specimens and the list of words which follow It will be sufficient here to give the following main points of divergence from the standard type and to point out that in many respects it agrees with the Ātong dialect

NOUNS —The standard terminations of the genitive and dative, *ni* and *nā*, are freely used We have also the following The termination *nō* is commonly used in Jalpaiguri for the dative and the accusative The termination of the ablative is *ni-pri* in the same district There seems to be a locative in *ing* in words like *chākrā ing*, on the hand, and *debr-ing*, to the field Another form of the locative takes the prefix *hā*, as in *hā-song*, in a country

The plural is formed by adding *dōā* or *dō*

PRONOUNS —*First person* —We have *āng*, I , *āng-gō* and *ā-nā*, me, to me , *ē-ni*, *i-ni*, of me, mr , *ning*, *ni*, we , *ningi*, *ning*, of us, our

Second person —We have *nāng*, thou , *nung*, thou , *ni ni*, thy , *nōnok*, you , *nōnok ni*, *nōnōngi*, *nōnē*, your The plural is commonly used for the singular

Third person,—*u*, *ñon*, he , *nō*, him , *ū-nā*, *ū-krau*, to him , *ū-nōng mon*, for him , *Onol*, *anōk*, they In the second specimen from Cooch Behar, *morju* is translated 'she' and 'her'

The Bengali relative pronoun *jē* is of very frequent occurrence 'Who?' is *chāng* with a genitive *chi-ni* 'What?' is *āto* or *ētūng*

VERBS —*Dōā* or *tōā* is 'is,' and *tōā* or *tōy-tōā*, 'was' There are, however, several other forms. Thus, *sai-au*, *sai-tōā*, and *sai ā*, was The negative verb substantive is *'ōng chā* or *dōng-chā*, is not

The *Present* tense seems to show signs of inflexion We have—

	Sing	Plur
1	*tōng-ā*, I strike	*tōng-ā*
2	*tōk*	*tōk*
3	*tōk*	*tōk*

The following is an example of the *Imperfect,*—*mini-tōā*, (They) were laughing Compare *sai-tōā* and *tōy-tōā*, above

Examples of the *Future* are *bōr-nā*, I will say, and *min-nā*, we will laugh In the list of words from Jalpaiguri the termination is spelt *ñyā*

N

The usual termination of the *Past* tense is *au*   Of this there are numerous examples, of which it will be sufficient to cite *lāo au*, he gave , *nĕkh-au*, he saw   In *bōr-tau*, he said, a *t* seems to have been prefixed to the termination   Another common termination is *tānā*, as in *lāo-tānā*, he gave , *fai-tānā*, he came, and others   From Jalpaiguri we have *tōk-ai-tenā*, he struck, and *lŭi-tānā*, he went   Examples of a negative past are *lāō-chau*, gave not, and *dāng-chau*, entered not

The *Past Participle* ends in *ai mon*, as in *gās ai-mon*, having done.

TIBETO-BURMAN FAMILY.   Bârâ or Bodo Group

Gârô (or Cooch Behar).

Specimen I.

Mâ-sĭn   sâk-sâ ni   mi   si   mung ning   toĭ   Si   pwŏmŏr   ĭp111
Man   person one of   male   child   person two   were   Child   younger   own

ĭni   bortau,   'iwa,   ji   mălmiti   toĭ   āng   je   bhaigŏ   măsã
father to   s l,   'father,   what   property   is   I   what   share   get

... ... lu   Û mĭri   ũni   m ĭjã-nãi   jĕ   toĭ   je   tông-chã
... me to   rice'   The man   them of   among   what   is   what   is not

'· pon   bhaigo   gasai-mon   hõ au   Din   apesĭ   hũ-au   sã   pwŏmor
... ...   partition   doing   gate   Days   few   went   child   young

sĭ pon   runximan l i   basong   pijniang   hu au   Ũ ai   tõ-i-mon
... ...   gathering   to-country   distant   went   There   remaining

... ... kar hi   g xai mon   nĭksingpri   sompottini   ãt pon   dũ-prilãu au
... ...   evil   doing   completely   property of   everything   expend-did

Ã-pon   khorch   g xai mon   ũ   hãsong   khub   mongã   sai au   Ũni
I everthing   expend   doing   that   in country   great   scarcity   was   His

Hub   duk bhu   sai toi   Ũ-mĭriwã   sĭni   li mon   sohorĭ   mărãp   sũksã
much   distress   was.   That man   then   going   town-of   man   one

nĭsĭl   ku au   Ũ   hiĭk   chorũngã   debr-ing   dimbi-sĭt-au   Hiãk
companionship   tol   Him   sxinc   to keep   field to   sent   Sxine

... ...   jabŏlĭ   xaiĭ   ũmãri   ũ-man   ok   dufumã   năpã   Kintuk
... ...   chaff   eat   that man   thereby   belly   to-fill   wanted   But

... ...   ũnã   hũ chau   Jila   ũni   xot   saiã,   ũon bŏrt-au,   'ĕni
... body   Hini to   gare not   When   his   consciousness   was,   he   said,   'my

... i ni   lo'ŏ   măni   s ini   chakor   toi,   onŏk   bãkhai-mon
father of   loe many   pay   eating   servants   are,   they   wasting

pãrai mon   si,   ãr   ung   maisini   chinã   bol   Āng   chăpai-mon
sparing   eat,   and   I   hunger with   die   surely   I   getting-up

ã-vãni   Iotingĭ   kingĭ   ũ-krau   bŏrnã,   "i   āwã,   āng   Hrãy   mãhôngãy
father-of   near   will-go   him to   shall-say,   "O   father,   I   God   before

ãr   nônôngi   mãhôngãy   pĭp   gãsitonã,   nônôngi   sã-bãntai   tidông   āng   dông-
and   your   before   sin   did,   your   son   worthy   I   am-

chĭ   Ānggŏ   dormã   sini   gondŏ   chãkor   dũpãng"'   Ũon   chãpai mon
not   He   pay   eating   like   servant   keep"'   He   getting-up

ãwã-ni   Iŏrôngĭy   hũ au   Jĕlãy   ũon   pijnãng   tôv-tõã   ũni   āwã   nŏkh-au,
father-of   near   went   When   he   distant   was   his   father   saw,

n 2

ākābālā gā-ai-mon tō'ōng-nāng-au, ūni tukūr līyai-mon hūtum-au Sāwā
compassion doing ran, his n-cl taking listed Son

āwā bōrau 'ē āwā, āng Hvāy māhōngāy ār nōnōngi
father-to said, 'O father, I God before and your (you)

māhōngāy ā̆p gāsē-tānā, nōnōngi sā-bāntai tidōng āng dōng chā'
before sin ail; your son worthy I am not'

Kintuk āwā chākor dōā bōrtau, 'sākōk pēnēm lāfai-mon ūnā
But father servant many-to said, 'cloth good bringing him

dākān, ūni chākraing chistām dākān, ār chākōmmai jōtā aākān
put-on, his hand-in ring put-on, and feet-in shoe put-on

Ni sai-mon gēlēingā minnā Eni sā-bāntai chiai mon, hēng-au,
We eating will-sport will-laugh My son dying, is-alive,

māyai-mon, mon-au' Anokan gēlēi tōā mini tōā
lost-being, is-recovered' They sporting were laughing were (remained)

Uni sā-bāntai gōdōā aēbriyān tōy-tōā Jēlāy ūon fai-au nēgēau
His son older field was When he came home of

kohngā sokai-au bosaoi ār chāilungē nāu Uon chākorōk sāksā
near arrived dance and song heard. He servant one

kālāngau sēngai-mon, 'iā ētūng?' Uon bōrt-au, 'nini ājong
called asking, 'this what?' He said, 'your brother

fai-tānā Pēnēm pēnēm fai tānā Ugmon nini āwā bhōj lāo-tānā'
came Well well came Therefore your father feast give did'

Uon rāhā-au, nēgūngō dāng chau Ugmon ūni āwā
He became-angry, house-into entered not Therefore his father

potōi-au, ūni somjā-somji gāsē-au Uon ūni āwā job lāo-au,
out-came, him entreat did He his father answer gave,

'iti bobūllō āng nōnōngi kām tori-au, kōnō bēlā nōnōngi kārā-au
'so many years I your service did, any time your word

bākaung chā Nāng kōnō bēlā ānā purōn-sā lāwaing chā, āng
disobeyed not You any time me goat-child gave not, I

baidōā lāyai-mon mini-tōā gēlai-tōā Kintuk nōnōngi ē
friend-many eating laughing-was sporting-was But your this

sā-bāntai michi sābēk lāai-mon jē sompotti uri-lāo-au, ūon jēlā
son woman harlot taking who properly flung-away, he when

fai-tānā ū-nōng-mon nāng bhōj lāo-au.' Uon ūnā bōrt-au, 'nāng sodai
came him-for you feast gave' He him said, 'you always

āng mon tōy-tōā; ēni jē tōā jē tōng chā ūon ātpon nini
me with were; my what is what is not that all your.

Ning gēlēingā minnā nigā. Imrā nini ājong chiai-mon, hēng-au;
Our sport laugh ought-to-be This your brother dying, is-alive,

māyai-mon, mon-au.'
lost-being, is-recovered'

[No 21]

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

GĀRÖ (OF COOCH BEHAR)

(STATE, COOCH BEHAR)

SPECIMEN II.

The description of an imaginary bride given by a Gārö (Pahārī) to his family

Pɛnɛ̄m	bŭchŭng,	morjū	bŏllāng-kălāo-kălāo	Morju	bŏkā,	hāurū
Well	*good,*	*she*	*fair*	*She*	*white-fair,*	*hair*

khŏrī	tŏā,	hāurū	lauī	pɪlāu	bŭchŭng	Morjū	nĕkong	khŭb	pērŏngā
tuft	*is,*	*hair*	*big*	*long*	*good*	*Her*	*nose*	*very*	*prominent*

Ŭnɪ	āwī	āmāy	sārchā,	koɪnɛjū	nɪmā	Koɪne	nŏnŏ	moknā	mok-chā?
Her	*father*	*mother*	*bad,*	*the girl*	*good*	*Girl*	*your*	*mind-after*	*mind-not?*

Chākāing-dŏ	abŏknā,	chɪkām-dŏ	obŏknā,	kānŏ-sŏ	pūjɪ mŭtɪ	kān
Arms	*handsome,*	*feet*	*handsome,*	*bust that*	*beautiful*	*bust*

Hoɪntang	pānī	kāpā,	sŏkŏ	tāngā	kāpā,	māɪ	lɪmbā	kāpā,	mūɪ
Thread	*to-spin*	*can,*	*cloth*	*to-weave can,*		*rice*	*to cook*	*can,*	*curry*

lɪmbī	kāpā,	āt-pon	kāpā	tɪrɪngyā	Ŭnɪ	āmāy	tŏā,	ŭnɪ	āwā
to-cook	*can,*	*all-sort*	*can*	*work*	*Her*	*mother*	*is,*	*her*	*father*

tŏā,	ŭnɪ	dādŏ	tŏā,	ŭnɪ	ājong	bā	tŏā,	ŭnɪ	jɪnau	tŏā,
is,	*her*	*elder-brother*	*is,*	*her*	*younger-brother*	*too*	*is,*	*her*	*sister*	*is,*

ŭnɪ	cɪtɪ	tŏā,	ŭnɪ	ākāɪ	tŏā,	ŭnɪ
her	*mother's sister*	*is,*	*her*	*father's elder-brother's-wife*	*is,*	*her*

monɪ	tŏā,	ŭnɪ	jūkū	bhorgɪ	āt-pon	tŏā	Nĕg-waɪ
mother's brother's-wife	*is,*	*her*	*kith-(and)*	*kɪn*	*all*	*are*	*House-ɪn*

hāsh kɪsɪ̄-bā	tŏng-chā,	Nĕg-waɪ	sompottɪ	tŏng chā,	mosū-motaɪ	ūban
anything	*is not,*	*House ɪn*	*property*	*is-not,*	*cattle*	*(even)-that*

ŏng-chā,	sŏkŏ	kān-bā	māch-chā,	chŭn-bā	māch-chā	Sĕndŏkĕn
are not,	*cloth*	*to wear*	*has got-not,*	*to-wrap with*	*has-got-not*	*Always*

maɪfɪ,	māɪŏ	sānān	māch chā	Tɪbɪgɪnā,	gŏngnā	gŏng-chā?	Nŏnok
hungry,	*rice*	*to-eat*	*has-got not*	*What-now,*	*like (or)*	*like not?*	*You-all*

koɪnā	jurɪngnā	jūrɪ	chā-nā?	Nɪ	chaɪ-mon	faɪ-au
girl	*will take ɪn match*	*take ɪn-match*	*not?*	*I*	*seeing*	*come-did*

The following dialects are reported to exist in the Garo Hills —

Chibok spoken by	1,500
Dalu "	500
Ruga "	500

Chibok and Ruga are spoken only in a few small villages at the head-waters of the Nitai River, and Dālu at the village of that name on the Bogai. I have not succeeded in obtaining specimens of Chibok and Dālu, but, through the kindness of the Rev M. C Mason, I am enabled to give a set of standard words and sentences in the Ruga dialect (*vide* pp 135 and ff) It will be seen that Ruga differs considerably from Gāro, but there are not sufficient materials available to give a complete account of its various grammatical forms

The suffixes of declensions are,—gen *nī, nīā*, dat *nō*, and abl *nīā* The suffix of the plural is *dīkā, rung* being also used

The pronouns are—

	First Person		Second Person		Third Person	
	Sing	Plur	Sing	Plur	Sing	Plur
Nom	*āng*	*ning, nāāng*	*nāng*	*nānung, nārung*	*uuā uān, hīng*	*hīnung*
Gen	*āniā,*	*niniā, nāāngniā*	*nāniā,*	*nānungniā*	*hīniā*	*hīnungniā*

In Verbs, the suffix of the present is *ō*, of the past *minō* and *jō*, and of the future *nōā (? ōā)* The root meaning 'beat' is *toh*, not *doh*, and 'to go' *lai*, not *rē*.

KŌCH DIALECTS

The name 'Kŏch' looms large in the history of Northern Bengal and Assam   A Kŏch dynasty, whose original home seems to have been Cooch, *i e*, Kŏch, Behar, and which first became prominent in the early part of the sixteenth century was master of nearly the whole of the lower Assam Valley and of Northern Bengal as far west as the present District of Purnea   There are various traditions as to the origin of this line of kings, and, according to Mr. Gait, it is most probable that it has descended from a Mech ancestor, by two Kŏch mothers [1]

The people called Kŏch spread all over Northern Bengal and Assam, and have now everywhere become completely Hinduised   In Bengal they have intermingled with the surrounding aboriginal tribes and have acquired a cast of feature which is partly Dravidian, while in Assam they have preserved their original Mongolian type [2]   In both tracts they have abandoned their own language and speak the Bengali or Assamese of their Aryan neighbours   Hodgson has been able to give a vocabulary of the words used by them, which is nearly all Bengali, and regarding their grammar says that it is wholly a corrupt form of that language   This is equally true at the present day. Specimens of the corrupt Bengali spoken by Kŏches and Rajbangs'is[3] will be found on pages 135 and 163 of the Bengali section of this survey

I think that there can be little doubt that the original Kŏches were the same as the Bodos   'Kŏch,' 'Mech,' and 'Bārā' or 'Bodo,' all connoted the same tribe, or, at most, different septs of the same tribe   This is well shown by the traditional origin of the Kŏch Kings from a Mech father and Kŏch mothers   In Assam the name 'Kŏch' is no longer that of a tribe, but rather that of a Hindū caste, into which all converts from the different tribes,—Kachāri, Gārō, Lālung, Mikir, etc ,—are admitted on conversion   The case is very much the same in Bengal.

The name 'Kŏch,' in fact, everywhere connotes a Hinduised Bodo who has aban-doned his ancestral religion for Hinduism and the ancestral Bodo language for Bengali or Assamese

There is, however, in Dacca, the Garo Hills, and Goalpara a small body of people who are known as Kŏch or Pāni Kŏch, and who still speak a language belonging to the Bodo group, and are either animistic or nominal Hindūs.   Six sections of them have been recorded in the Garo Hills, *viz* , Harigayā, Satpariyā, Dasgayā or Banai, Chaprā, Wanāng, and Tintekiyā   The last are also found at the base of the Hills in the District of Goalpara   The first five are said to be named after the places where they formerly resided, and the Tintekiyās from the dress of their women, who wear one cloth round the waist, another over the body, and a third on the head   These six sections used to be considered to be the only pure Kŏches in existence, but it is now believed to be much more likely that they are not Kŏches at all, but are Gārōs who have never got be-yond an imperfect stage of conversion to Hinduism, involving merely the abstinence from beef.   It has been conjectured with some probability that they assumed their present

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[1] *The Koch Kings of Kāmarūpa*   J A S B lxii, Pt I, 1893, p. 294
[2] *Report on the Census of Assam for 1891*, p 212
[3] Rajbangs'is are the Hinduised Kŏches of Rangpur and Goalpara   The name means 'of royal descent , and evidently refers to the fact that the people who bear the name are of the same tribe as the Rājās of Cooch Behar and Mangaldai   The word *Koch* is said to be derived from the Sanskrit *Krauñcha*, which means the Eastern Himalayas

name of Pānɪ Kŏrh, which means 'small,' or 'ɪnferɪor Kŏch,' by way of propɪtɪatɪng the thoroughly Hɪnduɪsed Kŏch power which was predomɪnant on theɪr borders   Theɪr language, so far as I can judge from the specɪmens whɪch I have seen, ɪs a mongrel of Gārŏ and Bengalɪ or Assamese

In the Garo Hɪlls ɪt ɪs stated that each sectɪon of the so-called Kŏches speaks a dɪfferent dɪalect, but no specɪmens of any of these forms of speech could be obtaɪned I am hence oblɪged to content myself wɪth the specɪmen receɪved from Dacca whɪch ɪllustrates the dɪalect of the extreme south, and wɪth that receɪved from Goālpara receɪved from the extreme north   The latter ɪs called Tɪntekɪɪā   The only other specɪmen of the language that ɪs avaɪlable ɪs the Vocabulary of the 'Konch' dɪalect of the Garo Hɪlls drawn up by Lɪeutenant Wɪllɪamson, and referred to below ɪn the lɪst of authorɪtɪes   Thɪs I reprɪnt ɪn the lɪst of words for purposes of comparɪson   The dɪalect dɪffers from both of those of whɪch I gɪve specɪmens, but ɪs evɪdently based on Gārŏ

Thɪs so-called Kŏch dɪalect ɪs spoken by the followɪng number of people —

BENGAL—
  Dacca   .   .   4,500
                                                           _____
        Total for Bengal   4,500
ASSAM—
  Garo Hɪlls—
      Harɪgaya   .   1,100
      Satparɪyā   1,100
      Dasgayā or Banaɪ   1,100
      Wanāng   1,100
      Tɪntekɪyā   .   1,100
                                                     _____
                   Total   .   .   5,500
  Goālpara—
      Tɪntekɪyā   300
                                              _____
                   Total for Assam   5,800
                   GRAND TOTAL   10,300
                                             ======

It ɪs hardly necessary to poɪnt out that, ɪn the case of the Garo Hɪlls, the fɪgures are only rough estɪmates

The followɪng are the authorɪtɪes on the Kŏch language, vɪz , both those whɪch deal wɪth the language spoken at the present day by Kŏches, and also thɪs corrupt Gārŏ or Mĕch spoken by the Pānɪ Kŏches

AUTHORITIES—

HODGSON, B H ,—Essay on the Kŏcch, Bŏdŏ, and Dhɪmāl Trɪbes   Calcutta, 1847   Reprɪnted ɪn Vol I of Mɪscellaneous Essays relatɪng to Indɪan Subjects, pp 1—160   London, 1880   Contaɪns a Kŏcch vocabulary   Hodgson states that the Kŏcch grammar ɪs merely corrupt Bengalɪ

HUNTER, W W ,—A Comparatɪve Dɪctɪonary of the Languages of Indɪa and Hɪgh Asɪa   London, 1868 The Koch words are taken from Hodgson

WILLIAMSON, W J ,—A Vocabulary of the Garo and Konch Dɪalects   Journal of the Asɪatɪc Socɪetv of Bengal, xxxvɪɪɪ (1869), Pt. I., pp 14 and ff   Thɪs vocabulary ɪs nearly ɪdentɪcal, so far as the Eng lɪsh goes, wɪth the Standard Lɪst of Words and Sentences used ɪn thɪs Survey

DALTON, E T ,—Descrɪptɪve Ethnology of Bengal   Calcutta, 1872   Panɪ-Kŏcch or Kŏcch Vocabulary cn pp 93 and ff

BEAMES, J.,—On some Koch Words ɪn Mr Damant's Artɪcle on the Palɪs of Dɪnajpur   Indɪan Antɪ· quary, I (1872), p 371

CAMPBELL, Sir G.,—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and Eastern Frontier* Calcutta, 1874 Vocabulary on p 150

DALTON, G H ,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers* Journal of the Royal Asiatic Society, Vol XII (1880), pp 235 and 254 Vocabulary

STACK, E ,—*Report on the Census of Assam for 1881* Note on the tribe by E S on pp 73 and ff. Calcutta, 1883

GAIT, E A ,—*Report on the Census for Assam, 1891* .Shillong, 1892 Para 167, p 161, account of Kōch with vocabulary Account of the Kōch Tribes on p 212

The following is a brief account of the main peculiarities of this Kōch dialect Throughout, pronounce the vowel *o* as in 'song' —

The suffix of the plural is *tăng*

The case suffixes are —

Acc -Dat *lo*
Instr *ii*
Dat. *nē lond-āo*
Abl *nē hong-tē, nē tuhi, dong-ten*
Gen *nē*
Loc *āo*

The following are the principal pronominal forms —

I,	*Ăngā*	We,	*Chingā*
Me,	*Ăng-nā*	Us,	*Ching-nā*
My,	*Ăng-nē*	Our,	*Ching-nē*
Thou,	*Nããā*	You,	*Nã-pārā*
Thee,	*Nã-nā*	You,	*Nã-pă-nā*
Thy,	*Nã-nē*	Your,	*Nã-pă-nē*
He, that,	*Uā*	They,	*U-tăng*
Him,	*U-nā*	Them,	*U-tăng-nā*
His,	*U nē.*	Their,	*U-tăng-nē*
This,	*Iā*		
Who?	*Sārā*	Whose?	*Sā-nē*
		What?	*Mā dā*

The following are verbal suffixes —

Present, *-ā*
Present Definite, *-nā hai-ā*
Imperfect, *-nā-hā-ning*
Past, *-ning, -jok, -ai-ā.*
Future, *-găn*
Conjunctive Participle, *-ai*

The final *ng* of *ning*, is sometimes dropped, as in *dong-ni*, were The negative particle is *jā*, as in *hong-jā*, am not , *hon-u-jā*, did not give The verb substantive is usually *dong*, but sometimes *hong* is used

The causal verb is formed by suffixing the root *hon*, give, to the conjunctive participle, as in *fătai hon*, cause to wear, put on

o

fā-nē　　kāudā-nā　　hın-ɹok　　　Kıntu　　chellaı-dong-ten　　u-nē　　fā　　u-ko
father's　vicınıty-to　went　　　But　　a dıstance-from　　hıs　father　　hım

nuk-ɹok,　　ēbong　　māyā　　hōng-aı,　　daur-pārī　　hın-ɹok,　　godok-āo　rōm-ɹok,
saw,　　and　　pıty　　takıng,　　runnıng　　went,　　neck-on　caught,

khudum-ɹok　　Doı　　u-ko　　āgān-ɹok,　　'fā,　　āngā　　shorgo-nē　bıruddhē
kıssed　　(The)son　hım-to　saıd,　'father,　I　heaven　agaınst

ō　　nã-nē　　nekkhēm-āo　　pāp　kurı-ɹok,　　āngā　　ār　　nã-nē　doı　āgān-aı
and (ın)-your　presence-ın　sın　dıd,　　I　any-more　your　son　sayıng

mı-thıt-dıl-gā-nē　　ɹogyo　hong-ɹā'　　Kıntu　　fā　　āpānā　chākhor-tāng-ko
to-be-known　　woı thy　am-not'　　But　　(the)-father　hıs　servants-to

āgān-ɹok,　'nā-pārā　ɹot kurı　nāmmā-wā　chonnā-ko　　hāb-aı　　u-nā　　fāt,　ı-nē
saıd,　'you　soon-doıng　good　　cloth　　brıngıng　hım　put-on,　hıs

ɹāk-āo　hāngutı,　　ō　　dātheng-āo　　ɹothā　　fātaı-hon,　　ēbong　chıngā　chāı
hand-on　rıng,　　and　　feet on　　shoes　　put-on,　　and　we　eatıng

ānondo-kūrı-ā,　kāron　āng-nē　oı　doı　shı-aı-ā,　　thāngā-ā,　　gēm-aı ā, mān-aı-ā'
make-meı ry,　for　　my　thıs　son　was-dead, ıs-alıve,　　was-lost, ıs-found'

Porē　u-tāng　　ānondo-kurı-nā　　haı ā
Then　they　merrıment-makıng-for　began.

TINTEKIYĀ OF GOALPARA.

The Tintekiyā Kōches of Goalpara are, as above stated, settled at the foot of the Garo Hills Their language is a corrupt form of Gārō, largely mixed with Bengali words I am able to give a version of the Parable in this dialect, transcribed into the Roman character, from a copy received in the Bengali character from that district No interlinear translation was given, and I do not venture to supply one

The Gārō portion of the specimen agrees in many respects with Ātong, and with the form of Gārō spoken in Jalpaiguri and Cooch Behar The following are the chief features of its grammar —

The suffix of the plural is *rong* That of the accusative-dative is *nā*, and of the genitive is *ni* *Bārā* corresponds to the Gārō *gipā* The pronouns are —

āng, I, plural (including the person addressed) *ning*, *ā-nā*, to me, *ā-ni*, of me, *āng-mung*, with me, *nāng*, thou, *nāni*, thy, *u*, he.

The verb substantive is *tōā* or *tong*, is, the past is *tōā* (compare Cooch Behar) or *tong-tō* The suffix of the present is *trā*, that of the past, *jok* or *tō*, and of the future *-inā* (compare Ātong *ni*, Cooch Behar *ñyā*)

Examples of negative verbs are *lhāo-chā-jok*, or *lhāo-chā-tō*, did not give, *li-chā-jok*, did not go, *bākai-chā-tō*, did not refuse

TIBETO-BURMAN FAMILY. Bârâ or Bodo Group

KŌCH

Tintlkiyi Dialeot

Bibī morodānī duitī shīshī tōā   Tomōrā āwā-bārānā bāk-jok, 'āwā, āng jeō mānā o-on lhīo'   Tātē jī tōā duī jōnāk lhāo-jok   Ākuī dīn tuī mung tomōrā shāshā shob laī-mung judā shongē lī-jok, ār oī shongō lū-mung chānā chānā bā ātā ātā bā rīkī-mung āpīnī mīlīmāl khālīrīkī bā kaī-jok   Tākā poīshā mākaī-mung sānāmānsā-jok   Tātē tomōrā shīshī oī shongēn gosek nobbārānī nokkēr lī-jok   Nobbārā āpīnī bhāo wāk-chārānā wāshīk-jok   Wīk sānī onāpārobī sīnā lāmtō, ār mo rongbō sānā lhāo chā jok   Tātē īpīn monē monō gāthaī-mung tomōrī shāshā bāk-jok, 'ānī āwānī nokē kotō morodānī ētēu ētēn sīī-' lī-trī, ār āng ētuī-mung uhuī thītō   Āng taī āwānī nokē lū-mung bīkīnī, "āwā, āng wuīānīē lū-mung ār ānī āwānīēb pāp rektārā, nānī āng shāshā dong-chā , ānī nāng chākhor gonē rākhaī "'   Pāchō tuī mung āwā bārānī lījok   Lāmhājānē shīshā bārīnī mukī-mung āwā bārā hochop-jok   U shāshā-n āwā bārānā bāk-jok, 'āwā' āng waīānīē lu-mung, ār ānī āwānīēb pīp rektārā, nānī āng shāshā dong-shā '   Āwā bārā chākhornī bāk-jok, 'pēlem shokanthāī-mung wānā dākān, chāshīō chāshītām dākān, ār chāthungē jōtā dākān , nīng sīī-mung nānān renggē rīknā, Ātānā ānī ī shāshā thī-mung, heng jok , mārātārī-mung, taī-mān-jok, taī āng nānān renggē-rīkī tongnā '

Ār mātā shāshā bhīē tongtō   Taī nokē fī-mung ātā ātā bā boshānī chaīchālumnī nā-jok.   Taī fī-mung sābek morodānī shīngchaī-jok, 'orong ātā?'   U sābekā bāk-jok, 'nānī tomōrī bhāī nokē pēlemon fī-trā , nānī āwā sānākāgnā pēlem pēlem lhāotārā '   I korōen mātā shāshā hrāufīī-mung nokē lī chā jok   Pāchō āwā bārānā fīī-mung nānān korō mātā shāshā bārānā bujhāī-jok   Uā āwā bārānā bāk jok jē, 'chāī, āng etō bossur tongtō nāng jotōbākā totō āng nānā sānīkāgnī lhāoto, āng gosek dīnābō nānī korō bīkaī-chā-tō   Ēkbārō ānā bhīībondh-mung renggē īīknānā gosek purung shāshā-bō lhāo-chā-tō   Ānā tānā lhāo-chā-jok nānī tomōrā shāshā tākā-poīshā byāoshā-rong-nā lhāī-mung, tākē nāng pēlem pēlem gāsā-jok '   Āwā bārān mātā shāshā-nā bāk-jok, 'āwā, nāng shodāī āng-mung tōā , ānī joto tōī nānī n   Anī khushī rīkī-mung renggē rīkī-tong, ātānā nānī ī tōmōrā bhāīvā thī-lī-trā-mung, taī heng jok, mārātāra-mung, taī-mān-jok '

RĀBHĀ

This is a language which is fast dying out, and regarding which it has been very difficult to obtain any information It certainly belongs to the Bodo group. Two dialects of it have been reported, *viz* .—

Name of Dialect.	Where spoken.	Number of speakers
Rangdāniā	Goalpara	29,000
	Kamrup	370
	Garo Hills	1,000
		30,370
Maitaria or Matrai	Garo Hills	1,000
	TOTAL	31,370

The above figures are estimates Goalpara and Kamrup do not report the name of the dialect, but the specimen received from the former district is Rangdāniā, and I have hence provisionally entered the Rābhā of both districts under that dialect

Regarding the Rābhās and their language, Mr Gait speaks as follows in his Census Report —

" The Rābhās, who are also known as Totlās and Dātiyāl Kachāris, are found chiefly in Goalpara, Kamrup, Darrang, and the Garo Hills There seems to be a good deal of uncertainty as to who these people really are In Lower Assam it is asserted that they are an offshoot of the Gāros, while in Kamrup and Darrang, it is thought that they are Kachāris on the road to Hinduism That they belong to the great Bodo family is certain, but it is not equally clear that the Rabhas are more closely allied to any one tribe of that group than to another. They have their own language (which is fast dying out), and it is not necessary for a Kachāri or Gāro to become a Rābhā on his way to Hinduism. On the whole, therefore, although some Kachāris and Gārōs may have become Rābhās just as others have become Kōches, it seems probable that the Rābhās are in reality a distinct tribe

" In the Garo Hills there are said to be five sections of Rābhās, *viz*, Rangdāniā, Pati, Maitariā, Daburi, and Kachāri These Rābhas of the Garo Hills are said to differ very slightly from the Kōches of the same district.

" In Kamrup and Darrang, the above-mentioned subdivisions tend to disappear, the Rangdāniā and ·Pati sections alone being reported

" The Rābhās consider themselves superior to the Kachāris, and have, as a rule, abandoned ·their tribal dialect in favour of Assamese "

According to Mr Damant the Pati Rābhā have become to a great extent Hinduised, and have abandoned their own language for Assamese , the remainder still preserve their own customs and language to a greater or less extent He considered the Maitariā Rābhā to be most probably the purest specimens of the race , they bear a close resemblance both to the Gārō and Pāni Kōch, both in their dialect and in their manners and customs They are a scattered and broken race, having few, if any, villages of their own, but living in small hamlets along with the Mech and Kōch

AUTHORITIES—

DAMANT, G H ,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers* Journal of the Royal Asiatic Society, xli, 1880, pp 228 and ff Account of Language on p 233 Vocabulary of 22 Matrai Rābha words on p 254

GAIT, E A.,—*Report on the Census of Assam for 1891*, pp 162 and 232 Shillong, 1892

I am indebted to the Reverend A. F Stephen for the following version of the Parable of the Prodigal Son in the Rangdāniā dialect It has evidently been most carefully transliterated from a copy in the Bengali character, and the rules of pronunciation are those for pronouncing that language Thus, every *a* should be pronounced as

the *o* in 'hot' The only exception is the diphthong *ai*, which should be pronounced, as in Hindī, like the word 'I' It will be observed that this system of writing differs slightly from that adopted for the other languages of the Bodo group, in which I have represented the sound of *o* in 'hot' by *o* The pronunciation of the letter *s* is probably like *sh* as in Bengali In addition to this specimen, I have also received an incomplete list of words from the Deputy Commissioner of Goalpara This I do not publish, but it is utilised below

The following sketch of the main points of Rangdāniā is based on all the materials available It will be observed that in many cases it shows points of resemblance with the Ātong dialect of Gārō, with the Gārō of Cooch Behar and Jalpaiguri, and with the Tintekiyā Kōch of Goalpara

NOUNS —The plural suffix is *tāng*, as in *bāl-tāng*, swine, *lākar-tāng*, servants In the pronouns *rang* is used, and this also appears in *sudāri-rang*, harlots

The suffix of the accusative-dative is *ō*, as in *tākā-ō*, money, *bābrā-ō*, to the father The suffix *nā* is also common for these cases, as in *tāskhu-nā*, to the hand

The suffix of the genitive is *ni*, as in *lai-ni*, of a man After *ng* the *n* of the suffix is dropped, as in *rāngl̄āiāng-i*, of heaven, *lākar-tāng-i*, of servants

The suffix of the locative is *i*, as in *mājār-i*, among, *hādām-i*, in a place, *sang-i*, in a village

An ablative is formed by adding *pārā* to the genitive, as in *jānbai-ni pārā*, from a distance

These suffixes are capable of combination Common is *i-nā*, in to, hence, towards, as in *sang-i-nā*, towards a village, hence, as a dative of motion, to a village Similarly, we have *sang-i-ni*, of in a village, *i e*, an inhabitant of a village

The suffix *brā* corresponds to the Gārō *gipā*, as in *bā-biā*, the father, equivalent to the Gārō *pā-gipā*

ADJECTIVES —Gender is denoted by the words *mābā*, male, and *māju*, female, when there are no special words like *bābrā*, father, *āyā*, mother, *dādā*, elder brother, *bibi*, elder sister, *lai*, man, *mislāng*, woman, *sābrā-meusā*, son, *sābrā-musā*, daughter

The numerals are *sā* or *sān*, one, *ming* or *mi*, two, *thām*, three The others are borrowed from Bengali As in other Bodo languages, numerals take generic prefixes Thus —

For human beings, *sāk-sā* or *sāk-sān*, one, *kā-ming* or *kā-mi*, two, *ān-thām*, three

For irrational animals, *mang-sān*, one, *maning*, two, *mang-thām*, three

For clothes, *khō-sā*, one, *khuning*, two, *khun-thām*, three

For coins, *gō-sān*, one

It will be observed that these prefixes are liable to changes according to the numeral to which they are prefixed

PRONOUNS —The following forms of the personal pronouns have been noted —

Āng, I, *āng-ō*, me, *āng-i*, my, *āng-i-nā-ke*, for me, *ching*, we.

Nāng, thou, *nāng-ni*, or *nāng-i*, thy, *nā-rang*, you

Ō, he, *ō-ni*, of him, *ō-na*, him, *ō-rang*, they, *ō rang-i*, their

The demonstrative pronouns are *ı*, this, and *ō*, that   The genitive of *ı* is *ı nı*, of this

> For the relative, the Bengali *jı* is used.
>
> *Chāng,* who ? *āto,* what ? *ānā,* why ?
>
> *Nāng-ı ātā-mu,* what is your name ?
>
> *Nāng-ı chābā-nı chāng-ı sābı ā rıbı-tā,* whose boy walks behind you ?

VERBS —*Toā,* is, are , *to-jā,* was, were , *chhāng-ja,* became , *tong ja,* remained

The following are examples of the various tenses —

Present,—*mān-ĕtā,* are getting , *khāı-ĕtā,* are doing , *sı tā,* am dying

Past,—*kānı-ja,* said , *ı on-ja,* divided , *renq-ja,* went , and many others

Future,—*mān-noyā,* will get , *kānı-noyā,* will say , *lāqı-noyā,* will be necessary

Imperative —This tense takes no termination   We have *ı ā-khu* (in which *I hu* is
    not a tense sign), give, and *rāsām,* keep

Past Participle,—*khār-danq-be,* when it was done , *ı ıbı-danq-be,* when he came

Conjunctive Participle,—*ı ıbung-e,* gathering , *khār-e,* doing, and many others

Infinitive,—*chāraı-nā,* to herd , *punq-nā,* to fill , *ı eng-nā,* to go   All these are
    infinitives of purpose

Verbal Noun,—*tām-e,* beating , *suk-e,* playing , *f ı ısā-e,* dancing

NEGATIVE —The negative particle is *chhā,* as in *nem chhā,* not good, bad,
    rā-khu-chhā, gave not , *nunq-chhā,* wished not , *I hār I ıı-chhā,*
    have not done

I am indebted to Mr J D Anderson for the following note on the specimen —

The specimen of Rabha supplied by the Reverend A F Stephen furnishes an interesting hint between Garo and Bāṛa   Even one specimen suffices to show that, like those two languages, Rabha is a tongue once agglutinative which has become inflexional, under the influence of surrounding Aryan languages   The specimen being a translation from Assamese, has few cases of agglutination, but there are some   Thus *I I ır-dang,* finish doing, is the equivalent of the Baṛā *khām zap ,* *rā khu,* go and give, corresponds to the Baṛā *hu haı*   Of the verbal roots in the specimen more than half can be identified with the corresponding Baṛā roots, as the following list will show —

Rābhā			Baṛı	
to, tong,	be		*dang*	
mān,	(as in Garō), get		*man*	
rā,	give		*hu*	(The Baṛā *h* frequently becomes *r* in the cognate tongues)
ron,	divide		*rān*	
chā,	go		*zā*	
reng,	go		*thīng*	
khār,	do		*I hīm*	(In Rabha the word for ' work seems to be *khāmı*)
pung,	say		*būng*	
nung,	wish, think		*nung*	
sā,	eat		*zī*	
sı,	die		*thoı*	(This phonetic change is common throughout the group)
nuk,	see		*nu*	
rım,	seize		*hom*	(*h* becomes *r* as in *hu* above)
khutām,	kiss		*khudum*	
fensā,	return		*fin*	
kheng,	breathe, live		*thīng*	
mā,	lose		*g°mā*	
tām,	drum		*dām*	
nā thım,	hear		*khnā song*	
rā bā,	bring		*lā bā*	

Some few roots are borrowed from Assamese, as *charai*, feed, *guni*, think, *singechi*, ask, *simja*, entreat. *Ri hi* come, is evidently an agglutinate, and the *ri* is no doubt the Gārō *ji*, which represents the Bāṛā *fai* So the *thii* in *koi thii* kill, is found in Bāṛā The *jai* in *jai-lung*, run, is probably the Gārō *khai* which corresponds to the Bāṛā *khit* Fʼos, send seems to be derived from *fi* or *fai*, come, and the *oso* resembles the Lalung *os*, give or cause So *fʼos* may be 'make to come' *Chāng*, become, is probably an intensitive form of *chā* cited above This leaves nine roots which on the information available, cannot be identified with Bāṛā roots These are *kāni*, *sai*, *rubung* gather, *depre*, squander, *māng sī*, arise, *bobai*, call, *rā sām*, keep, *nāsi*, love, *fran*, call, and *dogo-bā*, go out

The system of conjugation resembles both Bāṛā and Gārō Thus the imperative, as in Bāṛā, is the bare uninflected root The infinitive ends in *nī* as in Gāro, and resembles the Bāṛā *nū* But so far as can be judged from one specimen, the system of conjugation is less specialised than Gārō and corresponds very closely to Bāṛā and Tipura Thus there is a conjunctive participle in *e* which exactly performs the work of the similar Bāṛā participle in *ui*, and is even used in a reduplicated form to express continuance of action, thus *ribi e ribi-ān=* the Bāṛā *fai ui fai ui* meaning 'continuing to come.' The past participle in *be* is equivalent to the similar Bāṛā participle in *bī* On the other hand, the negative-verb in *jā* is the same as the Gārō one The system of declining nouns is very similar in Rabha and Bāṛā, but the former borrows an ablative in *pānī* from the Assamese পরা।

It should be mentioned that Rābhā appears to be a Hindū name for the tribe and that many men calling themselves, (or called by their Hindu neighbours,) Rabha, speak pure Kachari At one time Rābhās were the fighting clan of the Bāṛā family, and many members of it joined the three Assam regiments before they took to recruiting Gurkhas

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP

RÂBHÂ

RANDĀNIĀ DIALECT (DISTRICT GOALPARA)

(The Revd. A. F. Stephen, 1900.)

Sāk-sā	kaı-nı	kāmı	sābrā-mousā	to-ja	O-rang-ı	mājār-ı
Person-one	*man-of*	*two*	*child-son*	*were*	*Them of*	*among*

fajangbrā	ō-nı	bābrā-ō	kānı-ja,	'bābā,	jı	mālmātā	āng	mān-novā
the-youngest	*his*	*father-to*	*said,*	*'father,*	*what*	*property*	*I*	*will-get*

ō-nā	rā-khu,'	ārō	ō	ō-rang-ı	mājār ı	mālmātā	ron-ja	Kŏc-den	chābānı
that	*give,'*	*and*	*he*	*them-of*	*among*	*property*	*divided*	*Few days*	*after*

fajangbrā	dımdāk	rubung-o	jāngaı	sang-ı-nā	reng-ja,	ō	hādām-ı ō
youngest	*all*	*gathering*	*distant*	*village-towards*	*went,*	*that*	*place-in he*

nem-chhā	khāmı	khār-e	ō nı	tākā-ō	depre-ja	Ārō ō	dımdāk
good-not	*work*	*doing*	*his rupee (i e, money)*	*finished*	*And he*	*all*

kharas	khār-dang-be ō	sang-ı	nemspıyān	ākāl	chhāng-ja,	ārō ō
expenditure	*when-done that*	*village-in*	*great*	*famine*	*became,*	*and he*

nemspıyān	dukh	mān-nā	chhāng-ja	I	j'oyān ı	ō	ō	sang-ı-nı
great	*distress*	*to-get*	*began*	*This*	*time at*	*he*	*that*	*village in-of*

sāk-sā	kaı	kātāng-ı-nā	reng-o	ō-nı	pāk-o	tong-ja,	ārō ō	ō-nā
person-one	*man*	*near-towards*	*going*	*him-of*	*with*	*remained,*	*and he*	*him*

ō-nı	pāthār-ı-nā	bāk	chāraı-nā	f'ose-ja	Ō	bāk-tāng-nı	sā-gaı	chhābek
his	*field-towards*	*swine*	*to-herd*	*sent*	*He*	*swine-of*	*eatable*	*husks*

pāk-ē	ō-nı bodām	pung-nā	nung-ja,	andangōbā	sāk-sā-bā	ō nā	rā-khu-chhā
with his	*belly*	*to-fill*	*wished;*	*but*	*person-one-even*	*him-to*	*give-not*

Ō	man-ı	gunı-e	kānı-ja,	'āng-ı	bābrā-nı	nŏk-ı	penchek	lākar	toā,
He	*mind-in*	*thinking*	*said,*	*'my*	*father-of*	*house-in*	*how-many*	*servant*	*are,*

ō-rang	nemspıyān	maı	sā-nā	mān-ĕtā,	ārō ı	hādām-ı	bokıbānā
they	*much*	*rice*	*to-eat*	*are-getting,*	*and this*	*place-in*	*hunger-because-of*

āng	sı-tā	Āng	māngsā-e	āng-ı	bābrā	kātāng-ı-nā	reng o	kānı noyā,
I	*am-dying*	*I*	*arising*	*my*	*father*	*near-towards*	*going*	*will-say,*

"bābā,	rāngkārāng-ı	dıkāng	ārō	nāng-nı	nukbı-ı	nem-chhā	khāmı-ō
"father,	*heaven-of*	*before*	*and*	*thy*	*sight in*	*good-not*	*work*

khār-ja,	āng-ō	nāng-ı	sābrā	bobaı-nā	nem-chhā,	āng-ō	nāng-ı	sāk-sā
did,	*me*	*thy*	*child*	*to-call*	*(is)-not-good,*	*me*	*thy*	*person one*

lākar	gāndā	rāsām" '	Chābā-nı	ō	māngsā-e	ō-nı	bābrā	kātāng-ı-nā
servant	*like*	*keep" '*	*After*	*he*	*arising*	*his*	*father*	*near towards*

rıbı-ja Andangōbā jāngbaı-nı pārā ō-nı bābrā ō-nā nuk-nā mān-e
came But distance-of from his father him to-see getting

nemspıyān nāsı-ja, āro jaıtung-o ō nı takrāng-ō rım-e ō nā khutām-ja,
much loved, and running his neck holding him kissed

Sābrā ō-nā kānı ja, 'bābā, āng rāngkārūng-ı dıkāng āro nāng-ı nukbā-ı
Child him-to said, 'father, I heaven of before and thy sight-ın

nem-chhā khāmı-ō khār-ja, āro nāng-ı sābrā ō kānı-nā nem-chhā'
good-not work did, and thy child to say (ıs)-good not'

Andangōbī bābrā lākar-tāng-ō kānı-ja, 'nemspıyān nemgaı nen-ō rābā-e
But father servants-to said, 'very good cloth bringing

ō nı kān-ō rā-khu, āro tāskhu-nā chhāchhākām, āro tāthong-ı-nā jotā
his body-to give, and finger-to ring, and foot-on-to shoe

rā-khu, chıng maı sā-e khusı chhāng-ja, u-nı bādāng, āng ı
give, we rice eating happy became (ı e, wıll-become), thıs-of for, my

sābrā sı-ja, andangōbī fensā kheng ja, ō mā ja, andangōbā fensā
child was dead, but again lived, he was lost, but again

mān-ja' Ār ō-rang khusı khār-nā chhang-ja
was-found' And they happiness to-make began.

I j'oyān-ı ō nı dādābrā pāthār-ı to-ja Ō nōk kātāng-ı-nā rıbı-e
This time at his eldest field-ın was He house near-towards coming

rıbı ān khām tām-e kārā suk e f'usā-e nāthım-ja Ō lākar-tāng-ı
coming drum beating bamboo playing dancing heard He servants of

mājār-ı sāk-sā fran-o ō nā, 'āto khār-ĕtā?' sıngechhı ja, āro ō
among person one calling him to, 'what are doing?' asked, and he

ō-nā kānı-ja, 'nāng-ı fajang-brā rıbı-ja, āro nāng ı bābrā tod'ekām gāndā
hım to said, 'thy younger came, and thy father marriage like

maı kh'usaı rākhu-ja, u-nı bādāng ō ō-nā nem mān-ja' Ō rā ō sā-e
rice feast gave, thıs-of for he hım good got' He anger eating

nōk pımungā reng-nā nung-chhā U-nı bādāng ō-nı bābrā dogobā e
house ınto to-go wished-not Thıs-of for his father going-out

sāmjāe-ja. Ō ō-nı bābrā-ō ı khātā kānı-ja, 'chhı, basar pāng e āng
entreated He his father-to this word said, 'lo, year many I

nāng-ı khātā nāthım-e āng nem-chhā khāmı-ō khār-ku-chhā, andangōbā nāng
thy word hearing I good-not work have-done not, but thou

āng-ı khurmā-tāng-nı pāk-e khusı chhāng-nā āng ı-nā-ke prın sābrā ō kōkthāt-e
my friends of with happy to-be me-for goat child killing

rākhu chhā, ı nāng-ı sābrā nāng-ı mālmūtā-ō sudārı-rung pāk-e kharas
gavest not, this thy child thy property harlots with expenditure

khār-e rıbı-dang be nāng ō-nā-ke tod'ekām gāndā maı kh'usaı rākhu-ja
doing when-came thou hım-for marriage like rice feast gavest'

Bābrā ō-nā kānı-ja, 'sābrā, nāng āng-ı pāk e apreān toā, āro āng-ı
Father him-to said, 'child, thou me-of with always art, and my

dɪmdāk   mālmātā   nāng-ɪ   Chɪng   khusɪ   khār-nā   lāgɪ-noẏā   u-nɪ
all   *property*   *(ɪs)-thɪne*   *We*   *happɪness*   *to-male will be necessary*   *thɪs of*
bādāng   nāng-ɪ   faɪaɳgbrā   sɪ ɪa,   andaɳgōbā   fensā   kheɳg-ɪɪ,   ārō   mī-ɪɪ,
for   *thy*   *younger*   *was-dead,*   *but*   *again   was alɪve,   and   was lost,*
andaɳgōbā   fensā   mān-ɪa'
but   *again*   *was-found'*

TIPURĀ

This language is reported from the following localities —

		People
Bengal—		
State of Hill Tipperah, where it is spoken by	90,000	
District of Dacca, " "	300	
District of Chittagong Hill Tracts ,	15,250	
	———	105,550
Assam—		
District of South Cachar, ,	300	
	———	300
Total number of speakers		105,850

Tipurī has also been reported as spoken in Sylhet, but an examination of the specimens received from that district shows that the language is really Hallāmī, spoken by immigrants from the State of Hill Tipperah, and belonging to the Kuki, not the Bodo Group. Mr J D Anderson, however, informs me that in 1883 there were many Tipperahs in the south of the district, especially in the Balisira Hills. Under these circumstances it is doubtful whether there really are at present in Sylhet the 8,000 speakers originally reported or not.

Specimens have been received from most of these localities. They show no dialectic differences,—only slight variations of spelling, which might be expected in recording an unwritten language. It will suffice to give the two specimens received from Hill Tipperah, and, to illustrate the varieties of spelling, the list of words received from Dacca. In the Chittagong Hill Tracts the language is also called Mrung.

Mr Endle has shown in his grammar that Gārō in many cases forms a connecting link between Bārā and Tipurī. A perusal of the following specimens will show several points of resemblance (especially the plural termination *rao*) between the latter and Dimā-sā, or Hills Kachārī.

The following are the authorities on Tipurā which I have noted —

AUTHORITIES—

PHAYER, Sir A ,— *An account of Arakan* Journal of the Asiatic Society of Bengal, Vol x, 1841, Pt. II, p 711 (Vocabulary)

SOTHERLAND, H C ,—*Tipperah* Calcutta Review, Vol xxxv, No 70, 1860

LEWIN, T H ,—*The Hill Tracts of Chittagong and the dwellers therein* Calcutta, 1869 Reprinted in *Selections from the Records of the Government of Bengal*, No 43, 1869 Contains vocabularies of Tipperah and Mrung

HUNTER, Sir W W —*A Statistical Account of Bengal* On pp 489 and 490 of Vol vi there is a vocabulary of Tipperah by T H Lewin

ENDLE, Rev S —*Outline Grammar of the Kachari (Bārā) Language as spoken in District Darrang, Assam* The Introduction contains a *Note on the relation of the Kachári (Bara) Language to that of Hill Tipperá*, including a comparative vocabulary of Kachárí, Garo, and Hill Tipperá

ANDERSON, J D —*A short List of Words of the Hill Tippera Language with their English Equivalents Also of words of the Language spoken by the Lushais of the Sylhet Frontier* Shillong 1885

CAMPBELL, Sir G —*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier* Calcutta, 1874 On pp 188 and ff and 204 and ff there are vocabularies of Hill Tipperah

RĀDHĀ MOHĀ DEV VABMAN THAKUR,—*Kak barak mā, a Grammar of the Traipur Language* (in Bengali) Comilla, 1900

NOTE —Mr Stuart s *Report* on District Tipperah (Calcutta Bengal Secretariat Press, 1856) has a list of so-called Tipperah words on p 3 They are however, Kuki, not Tipura

We find, so far as we can judge from the uncertain spelling of the specimens, the extreme short *a*, written ", which has been noted in Bârâ thus, the word for ' child,' corresponding to the Bâra *f·sā* is *b·sā, bsā* and also *bāsā* As will be seen in this example, a long *ā* is sometimes substituted for the short one   So also we find *jālā* or *lā*, male, corresponding to the Barâ *z·lā*   It must be remembered that the Tipurā specimens and list of words were originally written in the Bengali character.   Hence the pronunciation of the letter *s* must be considered as doubtful   Every *o* is to be pronounced as *o* in 'hot'   *At* is to be pronounced as in Hindī

Several suffixes are used to form the plural   The most common is *rao*, as in Dī-māsā   Others are *rol, rong, song,* and *Lobāng*.   Examples are   *mānui-rao*, things, *sēlēng-rao-no*, to the servants, *sā-juL-rol*, daughters, *chēi·ai-rong*, children, *bā-song* or *bā-Lobāng*, fathers

The sign of the Accusative-Dative is *no*, as in *bā no*, to the father

The sign of the Instrumental is *bai*, as in *buduL-bai*, with ropes, *bo-bai*, thereby

The sign of the Ablative is *ni-thāni* or *ong-oi-sē*, as in *bā-ni thāni*, or *bā-ong-oi-sē,* from the father

The sign of the Genitive is *ni*, as in *bā-ni*, of the father

The sign of the Locative is *go* or *aō*, as in *yāLum-go*, on the foot, *no go*, in the house, *yāg-aō*, on the hand   After *ng*, the *g* of *go* seems to be liable to elision, as in *ruLung-o*, on the road-side, *sēLāng-o*, before   *Ō* is also used, as in *duLu-ō*, in difficulty

The following are the principal pronominal forms which I have noted —

I, *Āng*	We, *Chung*
Of me, *Āni*	Of us, *Chi-ni*
To me, *Āno*	Us, *Chun*
Me, *Ān*	
Thou, *Nung*	You, *No-rol*
Of thee, *Ni-ni*	Of you, *No-rong-ni*
Thee, *Non*	You, *No-rol-no*
He, that, *Bo*	They, *Bo-ro, bo-rao*
Of him, *Bi-ni*	Of them, *Bo-rong-ni, bo-rao-ni*
Him, *Bo-no*	Them, *Bo-rong-no*
Who ? *Sā-bo*	What ? *To-mo*, substantive, *Bo*, adjective

The Bengali Relative *jē* is used

The following are instances of the use of pronominal prefixes —*ni-ni no-sālā*, your son, *ni-ni no-fāung*, your younger brother, *ni-ni no-fā*, your father, *bi-ni bu-fā* or *bi-ni bo-fā*, his father

As regards verbs, the usual verb substantive is *tong*, with a present *tong-ō*, and a past *tong-Lhā*   Sometimes the initial *t* appears to be dropped   At least we find a present *ong-o*, an infinitive *ong-nā-ni*, to be, and a negative form *ong-li-ā*, am not (compare the Gārō form)   The verb *nāng* means "become"

The following suffixes are used in conjugation —

Present,—*o* or *ō*, as in *āng-bu-o* or *āng bu-ō*, I strike   The second person singular and plural takes *di*, as in *nung bu-di*, thou beatest

Future,—*ā-nu*, as in *āng bu-ā-nu*, I shall strike   A euphonic *w* is inserted in *sā-wā-nu*, I will say

Past,—*khā* or *kā*, as in *bu-khā*, struck, *sā-kā*, said (Probably here, as in Bengali-written Gārō, the aspiration is superfluous).

Imperative,—The second person takes *di*, as in *bu-di*, strike.

Conjunctive Participle,—*oi* as in *bāg-oi*, having divided, and many others

Infinitive,—*nā-ni*, as in *bu-nā-ni*, to strike.

There is a termination *mā-ni*, the use of which is not clear from the specimens We have *chā-mā-ni*, eatable things, *thāng-mā-ni*, going, *Iāmā-mā-ni*, having been lost, *māsā-mā-ni*, the act of dancing, *tām-mā-ni*, music

The following instances of negative verbs occur —

Ong-li-ā, am not, *ru-li-ā*, gave not, *kān-li-ā*, did not wear, *thung-li-ā*, did not play. Another formation appears in *nor-iā-khā*, disobeyed not, *ru-iā-thā*, gavest not.

As in other Bodo languages, the causal verb is formed by suffixing the verb 'to give' to the main verbs, thus, *Iān-ru-di*, cause to wear

I give a list of Tipurā words with their Barā equivalents, which may be of interest, as showing the close connexion of the vocabulary of the two languages I am indebted for it to Mr J D Anderson

Tipurā	Bārā.	English
mātāi,	*mādai,*	god, spirit
shāl,	*sān,*	sun.
tāl,	*nāl hā-bir* (night-lord),	moon
āthū kurui,	*hā-thár khi,*	star
nākhā,	*nāl kā,*	heaven
bār,	*bār,*	wind.
shātung,	*sān-durg,*	sunshine
hā, .	*ha,*	earth
shām,	*sān-khrī,*	salt
shár,	*shurr,*	iron
hā-chu,	*hā-zū,*	mountain
toi,	*dui,*	water
toi-mā,	*dui-mā,*	river
toi-sā,	*dui-sā,*	stream
Iā-chāng,		
khām-khā,		flame
kár,		fire
kuthi,		
Ihárá,		
kukur,		

Tipurā	Bārā	English
bekreng,	begeng,	bone
thui,	thoi,	blood
mukhāng,	mukhāng,	face
murku,	mushugur,	eye brow
chābám,	zabam,	forehead.
bu-khū,	khū gā	mouth
kuchui,	grsh-thoi,	lip
salai,	salai,	tongue
ābu,	ābu,	breast (female)
fikhung,	bikhung,	back
bakhā	bikhā,	liver
sitāp,	sitāp,	bladder.
kalam toi,	galam dŭi,	sweat
chānā,	zā-nai,	food
mai rung,	mai-rāng,	rice
mai,	mikhām,	cooked rice.
chu,	zō,	rice-beer
rī,	hī,	cloth
yasithām,	nāshithām,	ring
mākhrā,	mŭkhrā,	monkey
māsā,	māsā,	tiger.
sŭi mā,	sŭi-mā,	dog
mathām,	māthām,	otter
mushuk,	m°sō,	cattle.
pummā,	burmā,	goat
sinjā,	inzāt,	mouse
tau,	dau,	bird
tā-khū,	dau khū,	owl
tau-khā,	dau khā,	crow
bu tui,	bi dŭi,	egg (bird-water)
chibū,	zibō,	snake
yānglā,	embu bánglā,	toad
ā, ngā,	nā,	fish (This word seems universal among the hill tribes)
thām mai,	thām-fai,	fly
thām pui,	thām fui,	mosquito
mai,	mōi,	paddy
khel,	khun,	cotton
sıpıng,	sıbıng,	sesame
mōi,	mōi,	vegetables
phānton,	phānthong,	egg plant
khāo,	thāu,	oil
fālai	fātāi,	betel-leaf

Tipurā	Bārā	English.
bu-fāng,	*f⁻-fong,*	tree
wā,	*oā,*	bamboo
thai chu,	*thai zu,*	mango
thaili,	*thaili,*	plantain
bu-thai,	*f⁻-thai,*	fruit
chekrā,	*sekrā,*	sickle
thăplā,	*hă-thăplā,*	ashes
jālā, jŭ,	*z°lā, zu,*	male, female, (suffix)
hár,	*hár,*	night
pau-khwā,	*bau-gār,*	forget.
okhwŏŭ,	*ukhui,*	hunger
tŭi-khāng,	*dŭi-gāng,*	thirst
tā,	*dā,*	now.
ka-sam,	*g°-săm,*	black.
khufur,	*g⁻-fut,*	white.

Q

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

TIPURĀ

(STATE, HILL TIPPERAH)

SPECIMEN I

Borok   kaı-sā nı   bāsā-jālā   ku-nuı-nı   bısıngoı   būsā-jālā-kusu
Man   person-one-of   child-male   persons-two-of   among   child-male-younger

bı-nı   bu-fā-no   sā-kā,   'bā,   jē   mānuı   āng   mān-ānu,   bo-no   ā-no   ru-dı'
his   his-father-to   said,   'father,   what   things   I   shall-get,   that   me-to   give'

Ākhālaıō   bo   bo-raō-nı   bısıngoı   mānuı   bāg-oı   ru-khā.   Bı-nı   kısu-dın
Thereupon   he   them-of   among   things   having-divided   gave   That-of   some-days

thāng-khlaı-no   bı-nı   bāsā-lā-kusu   jotō   thāchā   khālaı-oı   hākohālo   dīsh
after   his   child-male-younger   all   together   having-made   remote   to-country

thāng-kā   Āro   bo   bējāy   cholē-mung   cholē-oı   bı-nı   mānuı-raō
went.   At-that-place   he   improper   manner   behaving   his   things

urā-oı   khıbı-khā   Bo   jotō   urā-oı   paı-khālaı-oı   āro
having-wasted   squandered.   He   all   having-squandered   having-finished   at-that-place

jobor   ākāl   nāng-khā,   taı   bo-bo   duku-ō   kālaı-khā   Afru   āō   jāgā-nı
great   famine   arose,   and   he-too   difficulty-ın   fell   Then   that   place of

kaı-sā-nı   thā-nı   thāng-oı   tong-khā,   āō   borok-bo   bo-no   bı-nı   āoro
person-one-of   near   having-gone   remained,   that   man-also   him   his   field ınto

wāk   muruk-nā-nı   hor-oı   ru-khā.   Ulō   wāk-raō   jē   buku-raō   chā-ō
swine   grazing-for   having-sent   gave   Afterwards   swine   what   husks   eat

bo-baı   bo   bo-hog   puru-nā-nı   khālaı-khā,   kentu   bo-no   kēbo   ru-h-ā.
thereby   he   his-belly   filling-for   did (tried),   but   him-to   anybody   gave-not

Ulō   thāngchā-oı   bo sā-kā,   'ā-nı   bā-nı   busuk   mulāsēng   mān-oı
Then   senses-recovering   he said,   'my   father's   how many   pay   having-received

sēlēng   nāng-mānı   bēshı   chā-mā-nı   mānuı   mān-oı-tong-ō,   āro   āng   ukhu-oı
servants   than-enough   more   eatable   things   used-to-get,   here   I   hungering

thuı-ō.   Āng   bāchā-oı   ā-nı   bā-nı   thā-nı   thāng-ānu,   bo-no   sā-wānu,   "bā,
die   I   arising   my   father's   near   will-go,   him-to   will-say,   "father,

āng   shorgē-nı   bıröddhē   nı-nı   sākāngō   pāp   khālaı-khā,   āng   taı
I   heaven-of   against   your   presence-ın   sın   have-committed,   I   any-more

nı-nı   nā-sā-lā   hınoı   sınıjāk-nā-nı   lāek   ong-h-ā,   ā-no   nı-nı   dormāy   mān-oı
your   your-child-male   as   known-to-be   worthy   am-not,   me   your   pay   receiving

sēlēng-nı   hāhāy   nāruk-dı"'   Ulō   bo   bāchā-oı   bı-nı   bu-fā-nı   thā-nı
servants-of   like   keep."'   Then   he   arising   his   his-father's   near

thāng-kā   Kentu   bo   hākchālō   tong-sāni-no   bi-ni   bu-fā   bo-no
went   *But*   *he.*   *at-distance*   *when-was-yet*   *his*   *his-father*   *him*

nug-nā-ni   māng-khā,   tai   hāmjāgmāni-bai   khaichig-oi,   thāng-oi,   bi-ni   totorā
to-see   *was-able,*   *and*   *affection-through*   *running,*   *going,*   *his*   *neok*

rom-oi   motomsu-kā   Bāsā-jālā   bo-no   sā-kā,   'bā,   āng   shorgē-ni   birōddhē
holding   *kissed*   *The-child-male*   *him to*   *said,*   *'father,*   *I*   *heaven-of*   *against*

tai   ni-ni   sākāngō   pāp   khālai-khā,   āng   tai   ni-ni   bāsā-lā   hinoi
and   *your*   *presence in*   *sin*   *have-committed,*   *I*   *anymore*   *your*   *child-male*   *as*

siniijāk-nā-ni   jōgya   kurui-khā'   Kentu   bo-fā   bi-ni   sēlōng-raō no   sā-kā,
known-to be   *worthy*   *am-not'*   *But*   *his-father*   *his*   *servants-to*   *said,*

'tāg-di   jotō-ni   kāhām   ri   tobu-oi   bo-no   kān-ru-di,   bi-ni   yāg-aō
'quickly   *all-of*   *best*   *cloth*   *bringing*   *him*   *to-put-on give (cause),*   *his*   *hand on*

yāsitām,   tai   yākum-go   yākānāp   kān-ru-di,   tai   chung   chā-oi   ānondo
ring,   *and*   *feet-on*   *shoe*   *cause-to-put-on,*   *and*   *we*   *eating*   *merriment*

khālai-nā,   kāron   ā-ni   i-āng-sā-jālā   thui-oi   thāng-mā-ni,   thāng-kā,
make;   *for*   *my*   *this-my-child-male*   *having-died*   *going,*   *has-become-alive,*

kāmā-mā-ni,   mānfi-kā'   Ulō   bo-raō   ānondo   khālai-nā-ni
having-been-lost,   *again-have-got.'*   *Afterwards*   *they*   *merriment*   *make-to*

nāng-khā
became (began)

Tai   bi-ni   bāsā-jālā-kotor   khētō   tong-māni,   bo   fai-oi   noō ni
And   *his*   *child-male-elder*   *field-in*   *on being,*   *he*   *coming*   *house-of*

sāmlailai   ong-khā-lai   māsā-mā-ni   tai   tām-mā-ni   khānā khā   Āfru
near   *when-was*   *dancing*   *and*   *music*   *heard.*   *At-that-time*

bo   sēlōng   kai-sā-no   sāmō   nūng-oi   sung-khā,   'i   jotō   tāmo?'   bo   bo-no
he   *servant*   *person-one*   *near*   *calling*   *asked,*   *'this*   *all*   *what?'*   *he*   *him-to*

sā-kā,   'ni-ni   no-fāung   fai-kā,   tai   ni-ni   no-fā   bējāy
said,   *'your*   *your-younger-brother*   *has-come,*   *and*   *your*   *your-father*   *much*

chā-nā-ni   sānām-khā   Bo   bo-no   sā-go   kāhām   mān-khā'   Kentu   bo
to-eat   *prepared*   *He*   *him*   *body-in*   *healthy*   *has-found.'*   *But*   *he*

khāmchui   kāsājāk-khā,   bisingō   thāng-nā-ni   nai-li-ā.   Ulō   bi-ni
angry   *became,*   *inside*   *to-go*   *wished-not.*   *Afterwards*   *his*

bu-fā   fātārō   fai-oi   bo-no   bujāo-nā-ni   nāng-khā   Kentu   bo   jobāb
his-father   *out*   *coming*   *him*   *to-convince*   *began*   *But*   *he*   *answer*

ru-oi   bi-ni   bu-fā-no   sā-kā,   'nāyo-di   usuk   bosor   bom-oi   āng
giving   *his*   *his-father-to*   *said,*   *'behold*   *so-many*   *years*   *since*   *I*

ni-ni   sēbā   khālai-oi   ni-ni   kōnu   kok   nor-iā-khā,   tobō   nung   kōnu
your   *service*   *doing*   *your*   *any*   *word*   *disobeyed-not,*   *still*   *you*   *any*

sālō-bo   ā-no   punsā   mā-sā bo   ru-iā-khā   jē   ā-ni   kiching   kāmār-raō-no
day-even   *me-to*   *kid*   *one-even*   *gave not*   *that*   *my*   *friends*   *relatives*

nāwo   ānondo   khālai-nā-ni,   kentu   ni-ni   i   no-sā lā   khānkijug raō-ni   logē
with   *merriment*   *would-make,*   *but*   *your*   *this*   *your child-male*   *harlots of*   *with*

nɪ-nɪ mānɯu chā-oɪ khɪbɪ-kā, bo jĉ-fru faɪ-kā -fru nung
your goods having-eaten squandered, he at-what-time . came at-that-time you

bɪ-nɪ bāgoɪ chā-mung kāhām khālaɪ-kā' Kentu bo bo-no sā-kā, sā
him of for food good made' But he him-to said, 'child

nung jotō-fru-no ā-nɪ logē ŏ ong-ō, toɪ ā-nɪ jŏ tong-ŏ jotŏ-no nɪ-nɪ.
you all-times-at me of with live, and my what is all yours

Kentu ānondo khālaɪ-dɪ khusɪ ong-nā-nɪ chā-khā,
But merry make glad to-be-of matter-has-become,

āmānɪ-hɪn-khā-laɪ nɪ-nɪ ɪ no-fāung thuɪ-mānɪ-sō,
because your this your-younger-brother having-died,

thāng-kā, kāmā-mānɪ, mān-fi-kā.'
has-become-alive, having-been-lost, again-found'

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP

TIPŪRĀ

(STATE, HILL TIPPERAH)

SPECIMEN II

A POPULAR SONG

	Tokhāmaı-khaıchumu	hāyā hārung-ō	bāroı
	(*Name of a wild creeper*)	*ın-unworthy-valley*	*being-blossomed*
	Hāyā hārung ō	thāoı	
(*and*)	*ın-unworthy-valley*	*having-fı uıted*	
	Bubāro	sıkālā	kān h ā
	flower	*young-women*	*wore-not*
	Bothaı	chērıı-rong	thung-lı-ā
	fruıt	*chıldren*	*played-not*
	Lāmānē-rukung-ō	bartāloı	
	By road-sıde	*ıf-would-blossom*	
	Lāmānē-rukung-ō	khaıtāloı	
(*and*)	*by-road-sıde*	*ıf would-fruıt*	
	Bubāro	sıkālā	khān-khā-man
	flower	*young-women*	*would-have worn*
	Bothaı	chēraı-rong	thung-khā-man
(*and*)	*fı uıt*	*chıldren*	*would-have played.*

FREE TRANSLATION

Tokhāmaı khaıchumu havıng blossomed and borne fruıt ın an unworthy mountaın-valley, ıts flowers have not become ear-ornaments of young women nor ıts fruıt play-thıngs of young chıldren Had ıt blossomed and fruıted by the road-sıde, ıts flowers would have become ear-ornaments of young women, and ıts fruıt playthıngs of young chıldren

CHUTIYĀ

There[1] are some eighty-seven thousand persons of the Chutiyā tribe in Assam They have four sub tribes the Hindū, the Ahom, the Borāhi, and the Deori Chutiyās Of these, the first three are nearly all Hinduised, and with their tribal customs have abandoned their tribal language and now only speak Assamese The Deoris, who are the Levites of the tribe, are less than four thousand in all They are a secluded people in the Lakhimpur and Sibsagar Districts of Upper Assam, whose principal settlements are on the Majuli Island in Sibsagar, and on the Dikrang river in North Lakhimpur They have preserved the language, religion, and customs which, we may presume, have descended to them with comparative little change from a period anterior to the Ahom invasion. The Chutiyā[2] language, indeed, may fairly claim to be the original language of Upper Assam. The original seat of the Deoris was in the region beyond Sadiya It is only about a century ago that they removed thence to their present settlements, and some of them still occasionally visit Sadiya for religious purposes

Regarding the language, Mr Brown's remarks may be quoted —

"Very little appears to be known about the Chutiya language hitherto Some time in the forties, Colonel Dalton contributed a few words to the Asiatic Society's journal, from which his acute genius discerned the connection with Kachari. It is the main object of this little work [the writer's Grammar] to confirm and establish that conclusion. A short note is appended of the principal grammatical resemblances between Chutiya and Kachari, and it is hoped that the materials provided will be useful to anyone making a system atic study of the Bodo group of languages A somewhat longer Deori Chutiya vocabulary was contributed to Hodgson's Essays by the Rev Mr Brown of Sibsagar, but the usefulness of this is marred by its being mixed up with the vocabularies of a number of Nâga dialects Both these vocabularies are inaccurate, and even misleading, on such important points as the numerals Besides them, I am not aware that any thing has been published about the Chutiya language Indeed, it has recently been officially announced to be extinct by the author of the Assam Census Report for 1891 This is by no means the case, for, although the Deoris all speak Assamese fluently, and have incorporated a good many Assamese words in their own vocabulary, still they all speak their own language, and are rather proud of it, and of the difficulty of learning it."

According to the above there should be about four thousand speakers of Deori The returns furnished for this survey show a much smaller number and are as follows I am not in a position to offer any special remarks as to their correctness or otherwise —

Sibsagar (returned as Deori)	.	300
Lakhimpur (returned as Chutiyā)		4
	Total	304

Under any circumstances the number of speakers of Chutiyā is small, but the language deserves study on account of its philological and historical interest I do not think that there can be any doubt of its representing the most archaic stage of the various languages grouped together under the name of Bodo It is most nearly connected with Dimā-sā or Hills Kachāri, but is certainly more primitive in its grammatical system The conjugation of the verb is specially worthy of notice

We here see in full play that system of modifying infixes, of which there are only sporadic remains in the other languages of the Bodo group Even in the full study

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[1] Most of what follows is condensed from the Introduction to Mr Brown s Deori Chutiyā Grammar
[2] The *people* are generally called Deoris simply , the *language* is properly known as Chutiā or Chutiyā

of Bárá of Mr. Endle, the number of these infixes which he has succeeded in pointing out is very small compared with the number in Chutiyā   The student of the latter language has the advantage of being able to consult Mr Brown's excellent grammar, which contains all the necessary information in full detail and arranged in a scholarly manner   To this he is referred for much information regarding the tribe and its speech which is necessarily omitted from this brief sketch

The following is a list of the authorities on Chutiyā with which I am acquainted —

AUTHORITIES—

HODGSON, B H.,—*Aborigines of the North East Frontiers   Journal* of the Asiatic Society of Bengal, Vol xix (1850), pp 309 and ff   Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol II, pp. 11 and ff   (London, 1880)   Contains a Deoria Chutia Vocabulary by N Brown

HUNTER, Sir W W ,—*A Comparative Dictionary of the Languages of India and High Asia, with a Disser tation*   London, 1868   Contains a Deoria Chutia Vocabulary taken from Hodgson.

DALTON, E T ,—*Descriptive Ethnology of Bengal*   Calcutta, 1872   Vocabulary on p 93 taken from Hodgson

STACK, E ,—*Report on the Census of Assam for 1881*   On p 76 there is an account of the tribe by E S Calcutta, 1883

GAIT, E A ,—*Report on the Census of Assam for 1891*, pp 161 and 233   Shillong, 1892

BROWN, W B , I C S ,—*An Outline Grammar of the Deori Chutiya Language spoken in Upper Assam, with an Introduction, Illustrative Sentences, and short Vocabulary*   Shillong, 1895

The following brief sketch of Chutiyā grammar is entirely based on Mr Brown's work, to which the reader is referred for a full and detailed account of the many interesting philological facts which are displayed by this language.

SKELETON CHUTIYĀ GRAMMAR.

I PRONUNCIATION —There is a very short *a* (as in 'company'), which Mr Brown writes *ă* This I write as a small [·] above the line as elsewhere in the survey The letter *a* is pronounced as in 'that,' *o* as in 'stop,' and *ei* as the *i* in 'bite' Other letters as usual, nasalization, being represented, as elsewhere, by [~]

II. NOUNS —No gender of inanimate objects. Animate objects prefix *mukagu* (male) for the masculine and *mishigu* (female) for the feminine. Nouns expressing relationship either use special words for each gender (*bābā*, father , *yoyo*, mother), or take special terminations (*puho*, son , *puhā-ri*, daughter)

The plural number is formed by suffixing *raju*, *laju*, or *chiga* The last is only used with human beings

In declension, the nominative singular, as in Kachāri, may take *a*, giving the force of the definite article The following is a typical declension —

> Sing Nom. *mōshi(-a)*, a (the) man
>
> Acc. *mōshi-na*, a man
>
> Instr *mōshi-ch'ng*, with *or* by a man
>
> Dat *mōshi mai*, to a man.
>
> Abl. *mōshi chapi*, *mōshi-go bachāpi*, from a man.
>
> Gen. *mōshi-go*, of a man.
>
> Loc. *mōshi-hā*, in a man.
>
> Plur Nom. *mōshi-raju* (*-laju, or -chiga*), men.
>
> Acc. *mōshi-raju-na*, etc., men,
>
> and so on.

Adjectives usually, but not always, precede the noun. The comparative is formed by adding *gīrī* or *gārike* to the accusative of the noun with which comparison is made, e.g., *ghora-na gārike lokolo*, stronger than the horse The superlative is formed by using *suguro* or *suguru* al, as in *sugoro-na gārike loi*, harder than all, hardest.

Numerals take qualifying prefixes as usual, examples are for human beings, *dega* or *duka* , for animals, abstract nouns, and indefinites *ra Dugu-cha mōshi*, one man , *ru-ja lip-dru*, one goat.

III. PRONOUNS —Personal pronouns have two plurals each— a long and a short. They are declined as follows, only the genitive is irregular

	First Person.	Second Person	Third Person (near)	Third Person (remote)
Sing Nom.	*ā*	*nā*	*lī, lā-shi*	*tā, tā-shi*
Gen.	*ag-yo*	*ri-yo*	*lī yo*	*tā-yo*
Dat.	*ā-mai*	*nā mai*	*lā-r-ai*	*lā mai*
Acc.	*ā-na*	*nā-na*	*lā na*	*lā-na*
Plur (Long) Nom.	*jā-ru*	*lo-ru, no-ru*	*lā ru*	*tā-ru*
Gen.	*jari-yo*	*lori-yo nori-yo*	*lāri yo*	*tāri-yo*
Dat.	*jaru-mai*	*loru-mai, noru-mai*	*lā ru-mai*	*tā ru mai*
Plur (Short) Nom.	*ja-u*	*lo-u, no-u*	*la u*	*ta-u*
Gen.	*jar*	*lor nor*	*lau-yo*	*bau-yo*
Dat.	*jau-mai*	*lo-u-mai no-u-mai*	*la u-mai*	*ta-u-mai*

The suffixes *ae* and *re* may be added after the case terminations. The first gives a reflexive force. The second is emphatic. The plural of the first person is often used in the sense of the singular Pronominal prefixes occur in *ja ba*, my father *ja-yo* my mother

Other pronouns are *sā*, who , *dām*, what , *brā*, which , *brā-n*, which (adjective) The relative (probably borrowed from Assamese) is *ji-bā* (Lit, who that)

IV VERBS —The conjugation of the verb is based on the same principles as those which we meet in other Bodo languages There is a negative conjugation of which the typical note is the vowel *ā* The main peculiarity of the Chutiyā verb is that, besides the usual tense suffixes, there may also be added infixes to the root which modify its meaning, not only giving the idea of mood, but also modifying the sense in a more extensive way When these are used, the order of structure is as follows —

Root + modifying infix + negative + tense suffix. There are two conjugations. The first is the regular one In the second *b* and *r* of the

r These are respectively ... to ... and ... respectively   The following are examples of the positive and negative forms of both conjugations   Every root ends in a row ' :—

	Conjugation I, *lare* or *lari*, give		Conjugation II, *No*, do.	
	Positive	Negative	Positive	Negative.
Pres.	*I lare* (I) give	*Lari ā* (I) do not give	*No-ā*, (I) do	*No-ya*, I do not do
Pres. definite	*ā lan-tera* I am giving (only used in the first person)	Not used	*ā no-mena*, (I) am doing (only need in the first person)	Not used
Past	*Laren* / *Lari tera*, }(I) gave	{ *Lari ā-ge*, } *Lari ā pi*, } (I) did not give	*No mem*, (I) did	*No yā ge*, (I) did not do.
Perf.	*I en ni* (I) have given	*Lari ā ni* (I) have not given	*No ni*, (I) have done	*No yā ni*, (I) have not done
Pluperf.	*I en rumde* (I) had given	*Lari ā rumde*, (I) had not given.	*No-numde*, I had done	*No yā numde*, (I) had not done
Fut.	*I aren* (I) shall give	{ *Lari ā n*, } *Lari ā mae*, } *Lari ā ron*, } (I) shall not give	*No-n*, (I) shall	{ *No yā n*, } *No yā non*, } (I) shall not do
Cond.	*I are-rde* / *Lari ten te*, } (I) would have given	*Lari ā rde*, (I) would not have given	*No-rde*, } *No-nende*, } (I) would do	*No-yā mde*, (I) would not have done
Imper.	{ *2 Lare*, } *Lari le* } Give thou } / *Lare sā*, let him give	{ *Dā lare* } *Dā lante*, } Do not give / *Dā lare sā*, let him not give	{ *No*, } *No-me*, } Do thou. / *No-me sā*, let him do	{ *Dā no*, } *Dā no me*, } Do not do / *Dā no me sā*, let him not do
Infin.	*I are-sa* o give (purpose)		*No noi*, to do (purpose)	
Pres. part.	*Lare nagra* giving	*Lari ā cha* not giving	*No nana*, doing	*No-yā cha*, not doing
Perf. and agent part.	} *Lare sa* } having given a giver	*Lari ā la*, not having given, a non giver	*No-ya* having done, a doer	*No-yā ma*, not having done, a non doer
Fut. part.	*Lare mto going* '	*Lari ā mto* not giving '	*No-mto*, doing '	*No yā mto*, not doing '
Inf. pass. part. and verbal act of giving	*Lari la* given the act of giving	*Lari ā la*, not given, the act of not giving	*No-ma*, done, the act of doing	*No yā ma*, not done, the act of not doing

The verbal noun may be declined as a gerund, thus, *lari la so*, of giving and so on

Irregular Verbs :—The verb *lhe*, go takes an infix *ro* as follows :—

Pres. *lhero* ; Pres. def., *lhe-ro-na* ; Past *lhe ro-m* Perf., *lhe-ro-ni* ; Plup, *lhe-ro-rumde* Fut, *lhe-n*, Imper., *lhe-ro*   Inf *lhe sa*   Participles, *lhe ro-ngra*, *lhe sa*, *lhe ro mto*, *lhe-ro-ba*   The negative form *lhi yā* is conjugated regularly

The Verbs Substantive are :—

1 *du* ; am art, is are, *du-mde*, was, were   There is a future *du n*, and a participle *du mto*   Other parts wanting
2 The Saumese *ho* (Second conjugation) is also used
3 *sā* to become (First conjugation) is regular
4 The negative of *du* is, present, *jā* ; past, *jā m* ; plup, *jā rumde* ; fut, *jā n* ; dis) part, *jā mto*

Another Defective Verb is *no-i* (neg *no yā*) it is necessary

The Passive is formed by conjugating the past passive participle with *sa*   It is rare

Adjective verbs suffix verbal terminations to adjectives. Thus *chu*, good, *chu i*, is good   Or the present participle may be used with *du*   Thus, *chepepe*, cold, *chepepe nana dui*, it is cold

Infixes :—These are many   Examples are :—

1 *Mā* forms a potential verb		e g,	*lari mā-i* I can give
2 *Pā*	causal	„	*lari pā i*, I cause to give
3 *Reh*,	continuative	•	*lare reh n*, I shall keep giving
4 *Te* or *teri*	completive		*lari te-n* I shall finish giving *lari teri ā*, I do not finish giving
6 *Jeng* or *je*	obligative	•	*lari jen*, I shall have to give

There are others, the force of which is obscure

' Equivalent to the Assamese Bengali participle in *te* or *bā*

x

The following version of the Parable of the Prodigal Son in Deuri Chutiyā is from the pen of Mr H N Colquhoun, I C S , Assistant Commissioner of Lakhimpur   The speakers reside in the North Lakhimpur Sub-division. Words borrowed from Assamese are written in italics   The spelling differs slightly from that in the preceding grammatical sketch   As in Mr Brown's grammar, the long mark is only put over a vowel when it is strongly accented   The vowel *a*, without the long mark, has the sound of *a* in ' that '

[No. 27]

TIBETO-BURMAN FAMILY.   BÂṚÂ OR BODO GROUP

CHUTIYĀ.

DEURI DIALECT   (DISTRICT LAKHIMPUR)

SPECIMEN I.

(H. N. Colquhoun, Esq., I.C.S.)

Lāshi   moshio   dukuni   pishā   dumde   *Soru*-bāsi   pishā   chipāna
A-certain   man of   two   sons   were.   Younger-that   son   father to

nicha-rumde,   'baba,   jauna   lāribāshi   *māl-bostu*   jauna   lāre '   Chipā
said,   'father,   me-to   to-be-given   goods   me-to   give.'   Father

māl-bostu   yangva   lāre-bem   Michiga   *din*-yā   imāribi   *soru*-bāsi   pishā
goods   dividing   gave   Few   days   afterwards   younger-that   son

mugune   *māl-bostu*   gulangna   asama   atigu   keiamde   Pohore   sabacha
all   goods   collecting   far   country   went   There   riotously

agungna   bayo   *māl-bostu*   orkura-bem   Mugune   *māl-bostu*   hālna
living   his   goods   wasted   All   goods   having-eaten

bāsi   atigu-hā   de   *ākāl*   sāba-hā   hāja   hunā   *dukh*   nimām   Bā
that   country-in   great   famine   being   to-eat   not-finding   hardship   suffered   He

bāsi   atigu-hā   moshio   nidubem   Bā   chu   hārene   uga-mai   pāchibem
that   country-in   man   joined   He   swine   feed-to   field-to   sent

Pohore   chu   hāraba   shium   bā   *nije*   hāne   *man*-sarom   Bāna   hāne   *ekone*
There   swine   food   refuse   he   himself   to-eat   wished   Him-to   to-eat   anything

lāriage   Imāribi   bicha   chungna   nicha-rumde,   'jario   babayo   dachiga
not-gave   Afterwards   better   becoming   he-said,   'my   father's   how-many

yomtu   hāne   nimāngna   pacha   *rākhi*   Jau   hāja   hunā   chiron   Jau
servants   to eat   getting   remainder   keep.   I   to-eat   not having   will-die   I

sargangna   babayo   *guri*-mai   ken   Jau   nichan,   "baba,   Midio   pichāpi   niyo
rising   father of   towards   will-go   I   will-say,   "father,   God-of   against you of

pichāpi   pāp   numem ,   pishana   nigin-nayam ,   yomtu   yākin   *rākhi* " '
against   sin   have done ,   son   do-not-call-me ,   servant   like   keep-me " '

Sargangna babaro guri-mai kirum Deriya asā-hā dumtā, baba nigengna
Rising father-of towards went. Still far off being, father seeing

riāf numem Jongna kerana chuma-hābem Pishā nicha-rumde, 'baba,
mercy made. Running singing kiss-ate Son said, 'father,

Midio pichāpi niyo pichāpi pāp numem. Pishāna nigin-nayam' Baba
God-of against you-of against sin have-done Son do-not-call-me' Father

yomtuna nichabem, 'muguna garike chu ina lāhangna puneji, ashiti-hā
servants to said, 'all than best robe bringing put-on, hand-on

anauti, apasu-hā jula genemi Mugune hang-nina rang nan Jario pishā,
ring, foot-on shoe put-on. All-we feasting rejoicing will-do My son,

chingna, chanung, kimangna, nimām' Bohoro rang nimāne
having died, is-alive; having lost, I-have found-him.' Then rejoicing to find

nanumde.
thei-did(began)

Demāshi pishī uga-hā dumde Yayo osor-mai hāngna gānuma
Elder son field in was. House near coming dancing

sageruba kinamem Yomtuna jungna, 'dām sirom?' shimem. Yomtua
music heard Servant calling, 'what is it?' asked Servant-the

nichabem, 'niyo pishiya kom Chipā pishāna chu nimāngna moshi
said, 'your brother has come Father son well finding men

gutangna hāredi' Demāshi pisha hang nimāngna hiduyāge Chipā him
collecting is-feasting' Elder son anger possessing went-not-in Father out

halna gubem Chipīna nichabem, 'om-charo biba uga mungna
coming called To-father said, 'many years' work doing

niyo chuna buri-hāke nārevā Nā jario soma hārene hipedura
your order at-any-time disobeyed-not You my friends to-feast goat

kārivā Michiya pishī saba moshi song māl-bostu hāngna deriya
gave not The other son bad people with goods having-eaten now

keri Bayo hung moshi gutanga hāredi' Chipā nichari
has come Him of on-account men collecting you-are-feasting' Father said

'pishā, achang nitore dui Ayo jicha dui, niyoke bacha
'son, here ever thou art Mine how-much is, thine so-much

Chengsa 'dungna rang nan-gna dumtā chui Pishiyanina
Together being rejoicing making sitting is-good This-my-son

chingna, chanung, kimana, nimām'
having died, is-alive, having lost, I-have-found-him'

TIBETO-BURMAN FAMILY. Bârâ or Bodo Group

CHUTIYĀ

Deuri Dialect.   (District Lakhimpur)

Specimen II

Lā	gochar	ho-ya	A	bayâ	hâ	ham	kukunoi	ke-ya	Lakhire
This	*case is-not(-true)*		*I*	*his*	*house*	*theft*	*to-make*	*did-not go.*	*Thus*

dumde	Mushu	Dhani-Ram-yâ	bachapi	jirumde	bibacha	sarang,	wa
it-was	*Cow*	*Dhani-Ram-of*	*from*	*I-bought*	*year*	*last,*	*that*

mushua	kimarang	Ba	mushua	chucha	ladunumde,	areke	kerchi	chikund
cow	*was-lost*	*That*	*cow*	*well*	*I-kept,*	*but*	*often*	*owner's*

achâmai	kirum	A	katehate	lakuna	kejei.	Jibu-dina
house-to	*went*	*I*	*many-times*	*to-fetch*	*had-to-go.*	*On-the-day-of-which*

Dhani-Ram	nicha-rumde	bayâ	achâ-mai	mushu	utakunoi	kerurumde.
Dhani-Ram	*spoke*	*his*	*house*	*cow*	*to-look for*	*I-went*

Sa	kubayâ-poro	imari-hâ	kerurumde	ayâ	mushu	dumde-na-ja	utu-kunoi	bayâ
Sun	*setting*	*after*	*I went*	*my*	*cow*	*was-or-not*	*to-see*	*his*

ya-uta	jikurumde	Bohore	laschusarang	Bayâ	pisiya	Maloti	mushi
house	*walked-through*	*Then*	*this-happened*	*His*	*sister*	*Maloti*	*girl*

saruba	jagichi	bibakin	atu-hâ	disâ	ticha	langna	ya-mai	kirumde
grown-up	*of-eighteen years*		*hand-in pot*	*one*	*bringing*	*compound-to*	*came*

Bohowa	muji	numde	A	bana	ni-ja,	bohore	ana	nijem
Then	*dark*	*it-was*	*I*	*her*	*saw-not,*	*but-then*	*me*	*she-saw*

Himo	momna	dige	nina	nijingna	juchâbem	Dhani-Ram	bayâ
Frightened	*being*	*ghost*	*saying*	*thinking*	*screamed*	*Dhani-Ram*	*and-his*

achâ-yâ	mushi,	mishuga	utukanoi	karumde	nina,	nimen	Basi	chu-na
house-of	*people,*	*girl*	*to-visit*	*had-come*	*saying,*	*seized*	*That*	*word*

Dhani-Ram	itumlaya-yâ	duguju-hâ	ichabem	Bayâ	pisi-yâ	chuchemana
Dhani-Ram	*police-of*	*before*	*told*	*His*	*sister's*	*shame*

ladungna	paruyâ	ya-châ	ichabekum	a	bayâ	tiju	ham	kurumde,	Maloti
hiding	*Court*	*house-at*	*he-said*	*I*	*his*	*mangoes*	*theft*	*made,*	*Maloti*

ana	hijem	popo-hâ
me	*saw*	*tree-on*

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[1] The system of spelling is not the same as in the preceding specimen The termination of the genitive is written *yâ* instead of *yo*, and the long mark over ā is usually omitted, as in Mr Brown's Grammar

FREE TRANSLATION OF THE FOREGOING.

This case is false   I did not go to steal anything at his house   The facts are these   I missed my cow which I had bought from Dhani-rām a year ago   The cow though carefully kept by me used to visit her former owner's house very often, and I had to go and fetch her several times   On the day referred to by Dhani-rām I went to his house to see if my cow had gone there   That was after sunset   I walked through his compound as usual to see whether my cow was straying there   It so happened that at that time his sister Milati, a grown-up girl of eighteen years, came to the compound with a water pot in her hand   It was then nearly dark   She saw me unexpectedly going towards her though I myself had not noticed her   She got frightened and screamed as if she thought I was a ghost   The people of the house, including Dhani-rām, came and seized me, saying that I had come there to visit the girl   That was the story Dhani-rām told to the Police, but in the Court in order to hide shame of his sister he gives out that I was stealing his mangoes and that Milati saw me first on the tree

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP

CHUTIYÂ.

DEŪPI DIALECT (DISTRICT SIBSAGAR.)

SPECIMEN I.¹

[Words borrowed from Assamese are in Italics]

Mashɪ dukchāɪ-yo pɪshā duk-hunɪ dumde Pɪshā duk-humo sarbāsɪ pɪshā
Man's one sons two were Sons two-of younger son

bɪyo chɪpī-nā nesɪbem, ' bā, ayyo-bahâ *bostu* dethā khuduɪ ānā lāre' Bāsɪ
his father-to said, 'father, me in goods what fall me-to give' That

chu hāre bāsɪā bɪyo *bostu*-nā *bhāgnāngā* lārebɪm Fangsā *dɪn* chayāfi hare
word at he his goods dividing gave Many days before past

sarbāsɪ pɪshā mugrane lāhāngnā muthnāngnā āchā *dekh* māɪ kherem,
younger son all brought (and)-gathered-together far country to went,

ɪre bɪbâ chā-bā nangnā mugrane *bostu* lābɪbem, āre jɪbā-hâ bāsɪā mugrane
and there bad living by all goods wasted, and when he all

labɪbem, bāhâre *bohut* hānaɪ jābāchoram āre bāsɪā *dukho* khudubem Imāɪ
wasted, in-that-land great famine arose and he want-in fell After-

bɪ bā kherengā bāsɪ *delho* mashɪ nada chāhâ dumekhum bāhâ bāsɪ bānā
wards he going that country's man one house-in lived. then he him

bɪyo ugīhā chu *rākhɪ* bekhu pāsɪem Chu hābānā tuna bā hānaɪ hanumde
his field-in sicine tending for sent Swine eaten husk he to-eat wanted,

kɪntu bānī sheure larāge Imarɪfi bā *jñān* nɪmāngnā nɪsābom, 'ayyo
but him-to even-any-one gave not Then he sense gaining said, 'my

bɪbīyo lo'ō chāloro hābānā gārɪke *odhɪksā* nɪmāɪ, āsā ɪchɪgāngnā
father's how-many servants eating for than more get, I hungering

chɪrɪ Ā dere khāgāngnā bābɪyo bungmāɪ khen, āre bānā nɪsākhun,
hare-died I now rising father's near will-go, and him-to will-say,

" Ibɪ, ī ɪchu-pɪchāhâ chumɪmāɪ ā āre nɪya bāhâ *pāp* namem
"father, I heaven against liked not and your presence sin did

ɪrɪ nɪvo pɪshānɪnī nɪsā jurɪ-jā ānā nɪyo *dormohāhu* hārubā
He your son name calling fit-am-not. me your wages eating

chɪdorolkɪr rallɪbe" ' Imɪnfi bɪ khɪgāngnā chɪpaɪyo bumāɪ khɪrem
servant like keep" ' Then he rising father's near went

Kɪrɪu lɪ bɪng achɪhâ dumīhâ bɪyo chɪpī bānā hɪjebem *morom*
But he great distance-in remaining his father him saw compassion

nangnā larjenma duta nmgnā chumā hābem Bāhāre pishāwā bānā
being-affected running neck catching kiss ate. Then son him

nisābem, 'bābā ā̃ āchu-pichāhā chummāi ā āre niyo hijemāhā pāp
said, 'father, I heaven-against liked not and your sight sin

namem, niyo pishānmā nisā jujiri-jā' Kintu chipāwā biyo
did, your son-name calling fit-am-not' But father his

chākor-jono nisābem, 'phārchāre chuhmā nāhāngnā nānā genemekhu, biyo
servants-to said, 'quickly good-robe bringing him put-on, his

athuhā chmāguh, areke āpāchu mohmi jotā genemekhu, areke jār
hand-on ring, and feet two shoes put on, and we

hāngnā rong namenā Lachi ayyo pishā chirum, āreke chumem, bā
eating merry make This my son was-dead, again is-alive, he

kimārumde, deri nimani' Imānfi bāiu rong nanai nini
lost-was, now found' Then they merry to-do began

Bāhā biyo demashi pishā ugāhā dumde Bā khāngnā achāyo ruguhā
Then his elder son field-in was He coming house of near

nimāngnā jānumā goyon nunumā khināmekhum. Imānfi bā chākor mujā
reaching dancing song doing heard Then he servant one

jungnā chimekhum, 'lā-lāju dām chāri?' Bāhā chākorā bānā simem
calling asked, 'these what happening?' Then the-servant him-to replied

'niyo pishiā khoari, niyo chipā bhoj lāreri, bā bānā chuchā
'your brother come, your father feast has-given, he him safe-sound

nimām bāmā' Bāsi chu hāre lāchi gāngnā bā chikimi māi hiduni
getting for' That word at angry getting he inside in enter

man-jā bāmā biyo chipā bāji māi biri hāngnā kābo namem
wished-not therefore his father outside to out coming entreating did

Bāsi chu hāre bā biyo chipānā sime nāngnā nisābem, 'itabe, achchā
That word at he his father-to reply giving said, 'look, many

bochorā ā̃ nānā ālpāch nani, niyo chunā ā̃ dumoke dabi-yā, cheure
year I you-to service did, your word I ever threw-not, yet

ā̃ ānā lag-lagaria chāug rong nanai nā ānā lefeduru pishā mujāke
I my companions with merry to-do you me-to goat young-one one-even

dumoke lāriāge. Kintu niyo pishā jibā chābā mishigu bāchāng dungnā niyo
ever gave-not But your son who bad women with living your

bostu jubāchōram, bā khabā hāre bāyo hung bhoj lārebem' Bāhā bā
goods emptied, he coming at his for-sake feast gave' Then he

bānā nisābem, 'bā, nā sodāire ā̃ chāng dui, ayyo jibā jibā dui bākhāni
him-to said, 'son, you always me with are, my what what exists that-whole

niyo Jāru rong nanumā ānond chārubā chui, lāchi niyo pishā chirumde
yours We merry making glad become good, this your brother dead-was

āreke chumem, kimārumde, deri nimani'
again is alive, lost-was, now found'

[No 30]

TIBETO-BURMAN FAMILY.   Bârâ or Bodo Group

CHUTIYĀ

Deuri Dialect   (District Sibsagar)

Specimen II

[Words borrowed from Assamese are in Italics]

Ayyo muwā Bhogram, bābāyo muwā Dhanıram, Panıdehıng mauzā ha
My name Bhogram, father's name Dhanıram, Panıdehıng mauza at

ayyo nyā, bāhâre ugā mungnā hāı Ã ayyo mıshınā dıgı mānaı
my home, there-at cultivation doing eat I my wife thread to-spin

lānımde, ̣kachı hungnā nānā dıgı manā hıjāgıre bāsı chu hâre avyo
gave; back coming her thread spinning seen-not that word at my

achı gāngnā bānā ã̄ dājabem Bā ugābem. Bıyo chımā chıpā nyā
anger arising her I slapped She cried. Her mother father house

utıgā-hâre dungge. Bāru khangnā ānā nıngnā bobekhum Ayyo mıshıā
near were They coming me catching beat. My wife

āthu chāng ānā bobem Bāsı chu hâre ã̄ sasengnā yogı mıjā
hand by me beaten That word at I shame-getting dāo one

labem, yogınā phuraıebeu ayyo chunā *rakhınaı* nınā bāhâre yogı bānıyo
took, dāo brandishing my body to-protect for at-that dāo their

saba yobem chamāı Āwā yobīnā nīnā yoyā Ã oporādhı hoyā,
bodies cut perhaps I cutting intending cut-not I guilty am-not,

hojur ānā lehebe Ayyo mıshıa *bor* chābā Bā ayyo chu khınātayā.
Your-Honour me release My wife very bad She my word hears-not

Nıtau bā ānā chabısı. Bā muka nyāyā Āwā muka hāyā
Always she me abuses She cooked-rice cooks not. I cooked-rice eating-not

chā durjı. Ã̄ chā duamta bāsı muka nıjāngnāhāy, bıyo chımāıo
even remain I house not-remaining she cooked-rice eats, her mother's

achabâ hāngnā khay Pıshası pıshā *dukh* naı. Bıyo chımā chıpā bānā
house-at eating comes Daughter son trouble give. Her mother father her

charebem. Bıyo chāpı ã̄ mıchıgage chuı nımayāge *Hojur* dere anā
ruined Her from I even-little peace got-not Your-Honour now me

hajoba da-pachı, chu māshınā ã̄ *jāmınākā* lāreman Bāmāı kheremtâ
hajat-to not-send, good men I surety-in give-can. Thereto go-if

avyo jat khenı; ã̄ juyā, dahı mama
my caste will-go, I abscond-not, fear do-not.

FREE TRANSLATION OF THE FOREGOING

My name is Bhogrām, my father's name is Dhanirām I live in Panidehing Mauza, where I am a cultivator

I ordered my wife to spin thread, but on my return I did not find her doing the work Thereupon I became angry and slapped her She screamed aloud and then her parents, who live close by, came out of their house, seized hold of me and beat me, and also had me beaten by my wife

On this, feeling myself disgraced, I took up a *dāo*, which I began to brandish in self defence While doing so the *dāo* might have caused injuries on their persons, but I did not intentionally inflict any blows, and I am not guilty Your honour will do well by releasing me My wife is very wicked She does not obey me, and, on the other hand, always abuses me She does not cook food for me I have to remain without food, but when I am away from home, she would cook for herself and eat it, or sometimes she would go to her parents' house and there take her meal and come back She has been giving similar trouble to my children as well. Her parents have ruined her I have no peace whatever on her account. Your honour should not send me to the lock-up now I am prepared to furnish sufficient bail and substantial persons will stand surety for me If I am sent to the lock up I shall lose my caste I am not a man to abscond, and there is no ground for fear on that account.

MORĀN

This language has not been reported by anyone as existing in British India, but the following notice concerning it is quoted from page 160 of Mr. Gait's Report on the Census of Assam for 1891, in order to complete the survey of the Bodo group :—

'One Bodo form of speech has escaped notice at the present census and also in 1881. The Morāns of Sibsagar and Lakhimpur have a tribal tongue of their own. It is fast disappearing, and owing probably to their desire to rank as Ahoms, was not entered as a language in a single instance in the census schedules. It is evidently very closely allied to Kachāri (although the Morāns are said to deny all connection with that people), as will be seen from the Kachāri equivalents, which I have added to the following list of Morān words collected by Lieutenant Gurdon :—

English	Morān	Kachāri
Water	di	dūi.
Salt	sin	sanhri (sham. Tiprā)
Paddy	mai	mai.
Rice	mairun	mairang
Cooked rice	miyām	mikhām.
Flesh	mohan	brdot (Tiprā, maihān)
Sun	sān	sān
Moon	dān	dān.
Stars	hatara	hātorkoi.
Heaven	dang	akhrangā.
Rain	makuhang	rākhā.
Tree	seriang	bangfang
Clothes	hangla	hi.
Head	koro	knarā.
Body	han	midam.
Teeth	hāia	hāthā.
Hand	hapka	ākhai.
Foot	happatola	arang (yafa-talā = 'sole,' Tiprā)
Male	hwa	hlā.
Female	heoi	hingzhān.

LIST OF STANDARD WORDS AND SENTENCES IN THE VARIOUS
LANGUAGES OF THE BODO GROUP.

English	Bárá or Plains Kachárí (Darrang)	Mech (Jalpaiguri)	Lālung (of Nowgong)	Dimā-sā or (Ca...
1. One	Se, sŭï	Thai-sī chā-sī, mā-sī, fāng-sī (e e stel ton Grammar)	Ki chā (with human beings, sa-chā)	Ma shi (... d'etch)
2. Two	Ne, nŭï	Thai-ni, thai noi	Ki ning	Mā-ginnī
3. Three	Thăm	Thai-thām	Rep'd to be the same as in Assamese	Ma-gutām
4. Four	Bre, brŭï	Thai bri	Ditto ditto	Ma-brī
5. Five	Bā	Thai-bā	Ditto ditto	Ma-bon
6. Six	Ra, da	Thai-rō	Ditto ditto	Mā-do
7. Seven	Sni, s'ni	Thai-shini	Ditto ditto	Ma-sinnī
8. Eight	Zāt	Jokhai-noi	Ditto ditto	Ma pai
9. Nine	Skhŏ	Jokhai noi thai-sī	Ditto ditto	Ma sagū
10. Ten	Zŭ, zi	Jokhai-noi-thai ni	Ditto ditto	Ma-jī
11. Twenty	Zakhai-bā (rre jours)	Jokhai-bā	Ditto ditto	Mā tron, b... ... -e)
12. Fifty	} Assan se a ed	{ Jokhai-bā rā-noi jokhai noi-thai-ni	Ditto ditto	Ma-dān
13. Hundred		{ Sho	Ditto ditto	Rāu shī
14. I	Āng	Āng	Āng	Ang
15. Of me	Āng ni, āng-hā	Āng-ni, me, āng-no	Āngē	Āni
16. Mine	Ditto	Āng-ni	Āngē	Āni, t~ro, a
17. We	Zang, zang-fur -frā -far	Jung, ur, jang-no	Jing-ran, ching, ching-khēdā	Āni rao
18. Of us	Zang-fur ni, &c	Jung-ni	Jinge	Āni rao-ni, '
19. Our	Ditto	Jung-ni	Jinrē	Ānirao ni
20. Thou	Nang	Nung, tree. nung no	Na	Ning
21. Of thee	Nang-ni, nang-hā	Nung-ni	Nē	Ninī, to-tre,
22. Thine	Ditto	Nung-ni	Nē	Ninī
23. You	Nang sur nang-sar	Nung sor-ō, are nung sor-os	Na-ru, nā ra-khēdā, ri-khē-ca	Ninī rao
24. Of you	Nang sur-ni, &c	Nung sor-ni	Nu-ra-nē	Ninī-rao-ni, rao-kē

English	Bârâ or Plains Kachari (Darrang)	Mech (Jalpaiguri)	Lālung (of Nowgong)	Dima sa of (C
25 Your	Nang sur ni, &c	Nung-sor ni	Nū-ra-nŏ	Nini rao-ni
26 He	Bi	Bi ŏ, *him*, bi no	Bŏ	Bŏ
27 Of him	Bi-ni	Bi-ni	Bŏ-nŏ	Bŏ-ni
28 His	*Ditto*	Bi ni	Bŏ-nŏ	Bŏ-ni, *to-h*
29 They	Bi sur, sar, fur, &c	Bi sor-ŏ, *them*, bi-sor-no	Bŏ-rŏ, Bŏ khudā	Bŏ-rao, bōu
30 Of them	Bi-sur-ni, &c	Bi sor ni	Bŏ-rŏ-u ŏ	Bŏ-rao-ni
31 Their	*Ditto*	Bi sor ni	Bŏ-rŏ-u ŏ	Bŏ-rao-ni, *t*
32 Hand	Âkhai	Nâkhai	Iyā, jā	Yao
33 Foot	Âfa, ătheng	Nathong	Ju-thang	Yīga
34 Nose	Ganthang	Guntung	Gung	Gŏng
35 Eye	Mēgan	Mŏgan	Mu	Mu
36 Mouth	Khŭga	Khugā	Khu	Ku
37 Tooth	Hāthai	Hāthai	Hu	Hutai
38 Ear	Khâmā	Khumā	Khanjur ?	Kamao
39 Hair	Khenai	Khânai	Khu-ni	Kamai *or* K
40 Head	Khârâ	Khor	Khāpal	Kŏrŏ
41 Tongue	Sila	Sālai	Si-li	Shalai
42 Belly	Udoi	Udui	Pu-mā	Hŏ
43 Back	Bikhung	Bikhungā	Lāngal-pāthi	Shima
44 Iron	Shurr	Shvŏrā	Sar	Shŏr
45 Gold	Darbi	Shŏnā	Sonā	Gajao
46 Silver	Rupā	Rūpā	Thākā	Rāngshen
47 Father	Fā, *my father*, ā-fā	Āfā (*own father*), bifa (*other person's father*)	Bā, fā	Bu fa
48 Mother	Mā	Āi (*own mother*), bimā (*other person's mother*)	Ma	Bŏ-ma
49 Brother	Ādā	Fongbai	Gajal	Budda (*a* boifang (*y*

English.	Bårå or Plains Kachåri (Darrang).	Mech (Jalpaiguri)	Lålung (of Nowgong)	Dimå så or Hills Kachår (Cacha.)
50 Sister	Binånu	Binånåo	Nånåo	Būbi (*elder sister*), (*younger sister*)
51 Man	Mŭnsŭi	Hŏå, *a person*, manshia, mänshi	Libing	Shūbäng
52. Woman	Hingzhåuså, hingzhåu	Hinjao	Mårgi	Mårainjū (*seldom used, old women who are re to as garajū*)
53 Wife	Hingzhåu	Bihi	Åisi	Bihi
54 Child	F'sa, fså	Bishå	Sa, så-jåo	Anså
55 Son	F'så z'la	Bisha hŏå, bishå jola	Så	Basha
56 Daughter	F'så zŭ	Bishå hinjåo, bishå jo	Så jao	Boshu
57 Slave	Sakhån, bandiåu	Gōlåm	Golåm	Leng
58 Cultivator	Raiatfrå	Haluå	Khram-nång jåo	Phadain dangiaba
59 Shepherd	Gorikiå	Lukhilå	Puran råkayå	*No word*
60 God	Modai g'båm	Probhu, thåkur	Midai	Mūdai
61 Devil	Modai hŭmå	Bhūt	Bhut	Mūdai hamia
62. Sun	Sån	Sån	Sala	Shåin
63 Moon	Nokå buri	Nŏkhåfor	Sanai	Dåi
64. Star	Håthor-khi	Håthat-khi	Phandarå	Hatrai
65 Fire	Åt	Wåt	Sara	Wai
66 Water	Dŭi	Doi	Di	Di
67 House	Nŭ, nå	Nŏ	Na	Nŏ
68 Horse	Gorai	Gorai	Gharai	*No word*
69 Cow	Mosaū	Gai	Måsu maiki	Mūshū
70 Dog	Sŭimå	Seimå	Khukuri	Shisha
71 Cat	Mao-zi	Måu-ji	Myåo	Ålu
72 Cock	Dau z'lå	Dåo	Tu-dångrå	Daonū-jålå
73 Duck	*Assamese word used*	Hångaho	Hås	Daoflantū

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English.	Bārā or Plains Kachāri (Darrang)	Mech (Jalpaiguri)	Ṭālung (of Nowgong)	Dimāsa or Hills Kachāri (Cachar)
74 Ass	Gambo gorai	Gadhā		No word
75 Camel	Assamese word used	Ut	..	No word
76 Bird	Dāu	Dāo son	Tu	Dao
77 Go	Thang	Thang	Li	Tang
78 Eat	Zā	Ja	Jā	Ji
79 Sit	Zā, jā	Jo	Khē-jang	Kam
80 Come	Fai	Foi	Fi	Fai
81 Beat	Bu	Shō, shu	Pathāl, lathul	Shū
82 Stand	Zāsang	Gōsong	Jigal	Shōng-hi dōng
83 Die	Thoi	Thoi	Thi	Ti
84 Give	Hŭ	Ho, hu	As	Ri
85 Run	Khăt	Khăt	Jala	Kai
86 Up	Sā āu, sai āu	Gōjau	Sā nā	Bashao-hā, bokorō-hā
87 Near	Khăthi āu	Khāthai āo	Ochar	Shampā bi
88 Down	Sing-āu	Gāhai	Namā	Bokolō-hā
89 Far	G'zān	Gōjan	La, chūla	Jain bi
90 Before	Sigāng āu	Mukhang-āo	Āgēl	Sigang-hā (place), mā ha (time)
91 Behind	Un-āu	Khiban āo	Khelang	Yaohona
92 Who	Sur, sar	Sor	Charū, whose, cha-nē	Sherō, whose? shere
93 What	Ma	Mā	Ninda, mi nā	Shūmo
94 Why	Mā nŭ	Mā no	Ninda-nē, mi-na	Shūm-jaba-m
95 And	Bŭ, or Assamese word	Ār		No word
96 But	Theobŭ, khinthu	Mahun-blā		Dābo
97 It	Bā, blā (suffixes)	Jodi		No word, used and expre in the inflexion of the
98 Yes	Nunggō	Um	Hōngya	Hā
99 No	G'ūā, nūngga	Thāng ngā	Siyā	Nia
100 Alas	Hai hai	Ahā	Hāy hāy	No word He might be t to be equivalent

Nāgā Group

GENERAL INTRODUCTION.

It is questionable whether Sopvomā, which is here classed as belonging to the Nāgā Kuki sub-group, should not be put amongst the Western Nāgā languages. It possesse: points of close connexion with Kezhāmā   Kabui and Khoirāo, which I have classed a Nāgā-Bodo languages, also show points of contact with Kuki

Nearly all these figures are the roughest of estimates, as no census figures are avail able for most of these wild tribes   We are, however, safe in saying that at least 300,00(people speak languages belonging to the Nāgā Group.

Regarding the origin of the word 'Nāgā' Mr. A W Davis, I C S , has been kin(enough to give me the following note —

I think that there can be little doubt that the word 'Nāgā' is our corruption of the Assamese term नग *nagā*, pronounced *nogā*   The Assamese apply this term roughly to denote all the tribes inhabiting the hil south of the Brahmaputra River, between Makum in the north east, and the sources of the Dhansiri River i the west, i e., the hinterland of the Lakhimpur and Sibsagar Districts   Different tribes or portions of trib were distinguished by terms like *Haligoriā*, the people using the Hatigor path, *Assiringiā*, those using th Assiringiā path, *Dupdwārā*, those using the Dup-dwār or Dup-pass, in their visits to the plains of Assan The old derivations of the word from *nāg* or *nangtā* are consequent on the mispronunciation of the word 'nagā I can suggest no derivation for 'nagā,' but writing from memory, I think that Mr S E Peal suggested tha the word had probably some connection with the word *nok* or *nokā*, people, terms used by the people of Banfera who belong to the Survey Eastern Sub-group   This word *nok* or *lok*, meaning 'an assemblage of people,' occur also in the Āo language

Up to the census of 1891 the only account of the Nāgā languages, as a whole, was the article by the late Mr Damant, entitled *Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and the Ningthi Rivers*, which appeared in the Journal of the Royal Asiatic Society for 1880, and which is frequently referred to in these pages   I have, in the main, followed his system of grouping of the various dialects, only departing from it when the additional information gained within the past twenty years has compelled me to do so.   The last two groups, the Nāgā-Kuki and the Nāgā-Bodo, have been added by me

The information regarding the languages mentioned above, which I have been able to gather for the Survey, varies in value and amount   For some languages, such as Angāmi and Āo, thanks to the kindness of Mr Davis and the Reverend E W Clark, the information now given is accurate and full.   On the other hand, for the languages of the Eastern Sub-group, I have been able to do little beyond collating previously existing material, much of which was far from accurate.   For other languages the in-formation is fuller, if not absolutely satisfactory

Under these circumstances, I have the less hesitation in reprinting the following valuable note on the Nāgā languages, which was written by Mr A. W. Davis, I C S , for the Assam Census Report of 1891 —

All the tribes in the Nāgā Hills District which we lump together under the general term Nāgā, speak languages which are at the present day, whatever they may have been in the remote past, so different that a member of one tribe speaking his own language is quite unintelligible to a member of the next tribe   That these languages were derived from the same stock is, I think, best shown by a comparison of word lists from the various languages   I have therefore given below lists of words from the following Nāgā dialects and Manipuri, i.e., Angāmi, Lhōtā, Semā, and Āo (Chungli and Mongsen)

From these lists, and from the more detailed comparison between Angāmi on the one hand and Kachārī and Mikir on the other, which will be found below, I think that there is good evidence to show that not only Manipuri, but also Bodo and Mikir, are derived from the same stock as the languages spoken by the various Nāgā tribes.   Further, in order to show more clearly the common origin of the various Nāgā dialects, I have made a special comparison between the Angāmi and Āo Nāgā languages   I have taken these languages for special com parison for the reason that the tribes in question are separated from each other by the Lhōtā, Rengmā, and Semā tribes, and have from time immemorial never had any connection with each other

Tangun	Angami	Sema	Lhota	Mongsen	Chungli	Kachcha Naga	Manipuri	Kachari	Tamlu	Mikir
One	ko	lili	okhŏ	akhŏ	akha	kat	anā	sa	huk	isi
Two	ke nŏ	ki ni	oni	ani	anā	ganā	ani	ne	ngo or ni	hini
Three	iś	ke tū	etham	asam	asam	gijām	akum	tham	cham	ke tham
Four	dī	bidi	me ū	peli	pe-ū	mādas	mari	bre	peli	phili
Five	pangu	pungu	mungo	pangi	pangu	mangao	mangā	bā (bongā)	ngā	phongo
Six	suru	saghi	tirol	tirok	tirol	sūrūk	taruk	do, ro	teok	therok
Seven	tenī or tenī	ani	thing, scang ten	tenet	tenet	senī	taret	sni	nyet	therok si
Eight	tetli	tichi	tizi	ta et	thi	daszt	nipal	zat	tet	nerkop
Nine	teluo or teşfu telu	teku	tokii	teku	shugu	mipal	sko	chha	serkop	
Ten	kerr'	chugh	tiro	tari	terr'	gtiro	tari	ra, ri	an	kip

The resemblance all through is very great, it being borne in mind that in making comparisons of words between the different hill languages, the first syllable (of any word) should always be left out, being merely a prefix denoting either a noun or an adjective. The resemblances which strike one most at first sight are those between the words for 'two', 'five', 'six', and 'nine'. The words for 'three' are identical in the Lhota, Kachari, Tamlu, and Mikir languages, and also in the Ao, Manipuri and Tamlu.

The words for 'three' are an identical in the Ao (Mongsen) Manipuri, Kachari, Tamlu, and Mikir, if it is remembered that the syllables me, ma, pe, pa, be, ba are interchangeable in the Naga dialects. Again we have the great resemblance in the Angami, Sema, Ao (Mongsen), and Kachari words for 'seven'. The same thing happens with the same number in the Ao (Mongsen), Kachari, Tamlu, and Mikir words for 'eight' and 'nine'. Manipuri and Mikir use the same methods, etc.—

These words for 'eight' in Angami, Sema, and Lhota are almost the same. It will be observed that in forming the words for 'eight' and 'nine' Manipuri and Mikir use the same methods, etc.—

Mikir 9 = nerkop p = 10—2 Manipuri, 8 = nipal or nipan = 10—2, and pan = 10 in the Tablung Naga dialect, and pan = 10—1

Mikir 8 = serkop p = 10—1 Manipuri, 9 = mapal or mapan = 10—1

The words for 'one' are in all the Naga tongues except Kachari, Tamlu, and Mikir are practically identical.

English.	Angāmi.	Semā.	Lhotā.	Mongsen.	Chungli.	Manipurı
Water	dzū	āzu	otsū	ātsū	tsū	ıshıng
Fire	mı	āmı	omı	āmü	mı	maı
Fish	ļo	ākā	ongo	āngo	ngo	ngā
Flesh	themo, chō	āshı	oso	ā‹ā	shı	sī
Sticks	sı, sa	āsū	otsang	āsūng	sūng	sıng
Pig	the-vo	āgro	ıcol oro	ḍol	āļ	oⁱ
Paddy	telhā	āghu	ot‹ol	ātsal	tsal	phāu
Rice	{ shol o telhāl o }	ātıkıshı	otsang	āchang	chang	cheng
Rice (cooked)	tıē	āl cnā	otsı	āchā	chı	chāl
Mat	zopra	āyupu	ophal	āpal	pāl tı	phal
Cloth	ļ wē, pfe	āphı	oscū	āssū	sⁱū	phı
Smoke	mīļ hu	āmıkhu	omıel hu	mūl holı	mūl ho hū	maīl hu
Thatch	coghā	āghı	tesū	ā ı	ā‑‑ıⁱ	ı
Cultivation	le	ālu	olı	ḍlu	lu	lāu
Tiger	tel hu	āmısıpu	mhārr	āl hu	ļ ‹yı	ļ ‹ı
Spear	rongu	ānı, āngu	ot‹o	ānı	nı	ta
Liquor	zu	āzı	sol o	āzı	yı, vū	yu
House	ļ ı	ākı	ohı	āl ı	ļ ı	yımı, sang
Load	hā	āⁱⁱro	ohā	āⁱu	ⁱu	pⁱt
Sun	tınālⁱ ı	atsunl yıhe	engı	tsungı	ānⁱ	numıt
Road	chā	ālā	olam	yemang	lemang	lambı.
Cow	mıthu	āmıshı	mangsū	māssū	nāshı	sal
Fowl	thevū	āgvu	hono	ān	ān	yol
Child	nā, nu	nu	ongo	nıngcharā	{ chır tanur }	machā
Father	pu, pfō	āpu	opu	ābā	obā	ıpā
Mother	zo, pfū	ā‑ā	opvū	āvū	ochā	ımā
Husband	nupfō	ļ ımı	orapvū	nebāyā	telⁱnungpo	māvⁱ
Wife	ļ ımā	nıpfū	ol‑īl hamm	nenū	tcl ınungtsū	muttu
Red	{ ļ ‹merrı ļ ehā }	ākuhū	rakhıā	temaram	temaram	āngangbā
Black	ketı	āketsu	nyīļ ā	tanāl	tanāl	āmubā
White	kekra, kechō		emhuā	tenen	temessung	āngoubā
Good	ļ evı	ākıvı	mhonā	{ tārⁱⁱ tepung }	{ tāchung }	aphabā
Bad	hesha	āhesā	'mmho	tāmārⁱⁱ	tamāchung	phatabī
True	ketā	āl utso	otscutsco	tetsā	atangchı	āchumbā
False	ketıdjı	āmīl ı	'ntsā	temārāk	tıāzū	mınambā
Hot	ļ elē	ākelu	tsco-ā	telem	telem	asābā
Cold	{ ļ emekhu sı }	meⁱkhu sı	} myımā	{ temel hung āsuk }	} āsok	aıngbā
Die	sā	tı	tchhı	āⁱⁱl	āsⁱⁱl	sı
Do	chı	sı	lyu	tā	sı	tāu
Eat	chı	che	tso	chı	chⁱung	chā
See	ngu	zūtı	mhu	ngu	ngu	yeng
Arrive	tso	to	chānā	tung	tung	shung
Buy	krı	ļ hı	shı	lı	lı	leı
Sell	zē	sē	yē	yuⁱ	yuk	yon
Cry	ⁱrā	ⁱhā	ⁱhⁱā	chep	chep	ⁱap
Laugh	nu	nū	emāthā	manı	manū	noⁱ
Give	tsū, pı	tsū	pı	hı	āⁱⁱetsū	pı
Take	le	lu	pen	tsā	āgı	lāu
Carry	pfū	kapfū	pu	āpen	āpen	pu
Run	thā	pove	yung	chen	chın	chen
Call	ļ e	ku	tsā	chā	chā	kāu

The ... together with those given of the numerals above show, I think, pretty clearly that the Nāga ... are all very closely connected. The resemblances between the Āo Naga dialects and ... are especially marked. Thus we find —

A	Manipuri	English
		fish
		flesh
		sticks
		pig
		rice
		rice (cooked)
		thatch
		cultivation
		tiger
		liquor
		do
		arrive
		buy
		run
		cry

In ... the following common vowel and consonantal ... These changes are not only between different languages, but in the same ... These are the vowels —

Examples

		= man (Ang.)
		= ... (Ang.),
	(Ang.) l = la (S)	= folds,
		= child (Ang.),
		= woman (Ang.),

		= dog (Ang.),
		= ear (Āo)
	= (S)	= cloth (Ang.),
		= kid (Ang.),
		= house (Ang.),
	(S) = ... (Ang)	= all,
		= now a-days (Ang.),
		= white (Ang.)
		= bamboo ... (Āo),
		= is not (Ang.),
		= liquor (Āo)
		= ... (Āo),
		= help (Ang.)
		= all (Ang.),
		= he (Āo),
	(Ang) = (S)	= buy,
	(Ang) = (S)	= six

The ... negatives are distributed over the following languages —

	Ordinary	Negative Imperative
Angami	mo lho	he, sho
Sema	mo lho	tini, is
Lhota	'm n	ti
Āo	ma	te
Tamlu	na	te
Kacheha Naga	ma	sho
Manipuri	de, te, tre, lu	karu
Kachari	a	di
Mikir	e	ri

These languages may be divided into two classes—

    (1) Those in which the negative follows the root of the word it qualifies

    (2) Those in which it precedes the root

To class (1) belong Angāmi, Semā, Kachehā Naga, Kachāri, Manipuri, and Mikir, i e ,

Angāmi	vor	= come
	vormo	= not come
Semā .	gwāgi	= come
	gwāgimo	= not come
Kachāri	nu	= see
	nuā	= not see
Manipuri .	lāk	= come
	lākdo	= not come
Mikir .	vang	= come
	vangve	= not come

To the second class belong the Āo, Lhōtā, and Tamlu languages, i e ,

Āo .	alli	= is , malli	= is not.
Lhōtā .	li	= is , 'nli	= is not
Tamlu	ang	= is na ang	= is not

In Kachāri though the ordinary negative follows the root of the verb it qualifies, the imperative negative precedes that root, thus —

| Kachāri | nu | = see, dā nu = see not. |

While—

| Angāmi . | ngu | = see , ngu-hē = see not |

In Angāmi also there is a trace of the negative particle preceding the verbal root in the phrase 'm bā-wē = it is not, where 'm = mo = not, bā is the substantive verb, and wē the verbal termination

These constructions must be relics of the time when in the Naga languages the negative particles were indifferently either before or after the word they qualified.

There is one point with reference to the use of the negative particles in which all the languages mentioned above agree, i e , they all of them use a form for the imperative negative different to that used in the ordinary conjugation of the negative verb, thus—

Angāmi .	{ po vormo	= he has *not* come
	{ vorhē	= *don't* come
Āo	{ pā maro	= he has *not* come
	{ taro	= *don't* come
Manipuri .	{ mā lākde	= he has *not* come
	{ lākkanu	= *don't* come
Semā	{ pā gwāgimo	= he has *not* come
	{ gwāgitivi	= *don't* come

And so on for all the other languages

In nearly all these languages the word for 'bad' is merely the word for 'good' used with the negative particle Thus—

Manipuri	apha ba	= *good*, phata ba = *bad*, i e., *not good* Here pha = good, while ta = not, the initial a and final ba are merely adjectival formative particles
Kachāri . .	gᵃhām	= *good*, hām ā = *not good* = *bad*, here ā = not , the gᵃ in gᵃhām is the adjectival prefix
Āo	ta-chung	= *good*, ta-mā-chung = *not good* = *bad*, ta = adjectival prefix , mā = not
Lhōtā	mho	= *good*, 'mmho = *not good* = *bad*, here 'm = not
Tamlu . .	mayang	= *good*, na mayang = *not good* = *bad*

Angāmi and Semā have separate words for 'bad,' i e , keshā and ākevā, but the word for 'good' with the negative particle mo is as frequently used to express 'bad' as the special words, thus—

| Angāmi | ke-vi | = *good*, vi mo = *not good* = *bad*, |
| Semā | āke-vi | = *good*, vi mo = *not good* = *bad*, |

ke and āke are adjectival prefixes

At the time of the Census 1881, the Mikir language was classed by Sir C Lyall as an outlier of the Bodo group That the two languages are derived from the same stock and do not at present differ much more from each other than the various Nāga languages do from each other is, I think, pretty evident from an examination of the lists of words and sentences given by him. I shall now try and demonstrate the fact that

Kachāri	•	dan	} to cut,	{ dan-that-nŭ }	, to cut and kill
Angāmi		du		{ du kri le }	

In Angāmi the word *tsē*, break, is used in a similar way, e g ,—

Kedā, trample on , *kedā tsē*, break by trampling on

Bē, handle , *bē tsē*, to break.

Vū, to strike , *vū tsē*, to strike and break.

Formation of Intensive Verbs

The method followed in both languages is the same, i e., intensives are formed by a particle following the verbal root. Thus—

Kachāri	*mai habai*	} he has cut his paddy,
Angāmi	*polē lē āwe*	

but—

Kachāri	•	*mai*	*ha*	-	*khang*	- *bai*
Angāmi	•	*po lē*	*lē*	-	*prē*	- *āwe*
		his-paddy	cut	-	all	- is
					entirely	

, he has finished cutting his paddy

Here *khang* (Kachāri) = *prē* (Angāmi)

Again—

Kachāri	*boi*	*gāmini*	*mansŭifra*	*thoi bai*
Angāmi	• *lu*	*renā*	*mā*	*sā-te*
	that	village	men	die-did

And—

Kachāri	*boi*	*gāmini*	*mansŭifra*	*boibu*	*thoi* - *tra*	*bai*
Angāmi	*lu*	*renā*	*mā*	*petelo*	*sā* - { pu¹ / kwi }	- *te*
	that	village	men	all	die-completely	did

Here *tra* (Kachāri) = *pu, kwi* (Angāmi)

Kachāri	*lamai*	*au*	*mansŭifŭr*	*jai-dang*
Angāmi	• *cha*	*nu nu*	*themā ho*	*tor-zhu-wē*
	road	along	men	coming are

And—

Kachāri	*lamai*	*au*	*mansŭifŭr*	*jai* - *su* - *dang*
Angāmi	• • *cha*	*nu nu*	*themā lo*	*tor* - { pi¹ / sē } - *zhu wē*
	road	along	men	coming-much are

Here *su* (Kachāri) = *pi, sē* (Angāmi)

In all these sentences it will be observed that the intensive particles are used in precisely the same way

Formation of the Negative Verb

The method by which this is done is the same in both Kachāri and Angāmi, i e, both languages affix a particle to the verbal root   In Kachāri this particle is *ā*, in Angāmi *mo*, thus—

Kachāri	*nu*, see , *nu-ā*, not see
Angāmi	• *ngu*, see , *ngu-mo*, not see

Definite Article.

This is expressed in a similar way in both languages. In Kachāri it is expressed by the addition of the vowel *-ā* to a noun, and in Angāmi by the addition of *-u*, thus—

Kachāri	*dau*	*rlai-ā*	*gasip*	*dang*
Angāmi	*vū*	*dzū u*	*kha*	*bāwe*
	fowl	male the	crowing is,	i e., the cock is crowing

The above resemblances in word formation and the structure of sentences between Angāmi Nāgā on the one hand and Kachari and Mikir on the other are, I think, very striking, and go far towards establishing the fact that all these languages are derived from the same source   I append word lists giving words in Mikir and

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¹ These are alternative expressions

Kacharı, which have almost exact equivalents in some of the Naga languages. The following abbreviations are
used in these lists to indicate the particular Naga language from which the specimen is taken —

Ang	= Angami	S	= Sema
Lh	= Lhôta	M	= Manipuri
D	= Dimasa	K Naga	= Kachcha Naga

Pronunciation—

$\dot{a} = a$ in 'ball', $\bar{e} = a$ in 'pray',
$\bar{a} = a$ in 'master', $\ddot{u} =$ German $\ddot{u}$,
$u = u$ in bull

List of words in Mikir that are similar to words in the Nāgā dialects

English	Mikir	Nāgī
Abide	do	to (Ang)
Abode	ke do-ahem	le 'o hi (Ang)
Ache	keso	chi (Ang), sü (S)
Afraid	kaphere	lepri (Ang)
Ascend	thur	ā to (Ao)
Assault, to	chol	ā sil (Ao)
Cast away	vār	ri (Ang)
Cup	bong	kung (Ao), li (Ang) = receptacle
Cut	thu	du (Ang)
Dead	lethi	leti (S)
Descendants	asoasu	aso (Ao) = born
Ear	no	nir (Ang)
Eat	cho	chi (Ang), chā (M)
Egg	roti	rü di (Ang), a 'ti (Tamlu)
Fall	klo	l rü (Ang)
Father	po	po (Ang)
Female	pi	nupi (M), pfü (Ang)

Similar words in Kachārī and Nāgā dialects

English	Kachārī	Nāgā
I	ang	ā (Ang)
Thou	nāng	nang (Āo, M)
Fire	at	â (Tamln)
Water	dui	dut (K Nūgu), dzu (Ang), tsü (Āo)
Hand	a-khai	te kā (Āo)
Fish	nga	nga (M), ngo (Āo), ongo (Lh)
Cow	mosan	ā-mishi (S), massu (Āo), nashi (Āo), māngsü (Lh)
Bird	dau	po ra (Ang)
Egg	dau-dui	rü dzü (Ang), a ti (Tamln)
Tiger	mosā, misi (D)	āmisipu (S)
Madh	zau, ju (D)	su (Ang), yi (Āo)
Eat	zā, ji (D)	chā (M), chi (Ang, S, Āo)
Walk	thā	tā = run (Ang)
Sit	zi	zhu = lie down (Ang)
Laugh	m'ni	m°ni (Āo), nü (Ang)
Go	thāng	to (Ang)
Cook	sang	chā (Ang), su (Āo)
See	nu	ngu (Ang), ngu (Āo)
Bamboo	ō ā	wa (M), ā u (Āo)
Say	bung	pu (Ang)
Now	dā da'nu	thā (Ang), thanü (Āo) = to-day
Cut	dan	dā (Ang)
Wet	si	tso, chë (Ang)
Great	g°det	kodi (Ang)
Bitter	g°kha	ta la (Āo), kokfü (Ang)
Long	g°lāu	tuli (Āo)
Deep	g°than	ke su (Ang)
Tall	g°zāu	kechā (Ang)
Cry, to	gab	krā (Ang)
Village	gāmi	ghā (S), ghina (S)
Fear	gi	ki (M)
Say	han	hāi (M)
Chase	hā su	hā (S), ho (Ang)
Cloth	hi	phi (S), ssü (Āo)
Head	khoro	to kolāk (Āo)
Quickly	māmār	mhāi (Ang)
Grave	mangkhor	mokru (Ang)
Body	mādam	themo (Ang)
Eye	megan	mhi (Ang), mek (Mikir)
Husk rice, to	sāu	tu (Ang)
Stay	thā	thā (Ang) = stand

With a fuller vocabulary of the Kachārī language and with a more extended knowledge of the other Nāgā dialects except Angami than I have at present, it would doubtless be possible to make great additions to these word lists Enough, though, I think have been given to show the resemblance that exists between Kachari and Mikir on the one hand and the Naga dialects on the other

The Kachari words and sentences used in this note have been taken from the Rev S Endle's 'Outline Grammar of the Kachári Language' The Mikir words used have been taken from the Rev R E Neighbor's 'English and Mikir Vocabulary'

Nāgā Group

WESTERN SUB-GROUP [1]

This sub group includes the Angāmi, Semā, Rengmā, and Kezhāmā languages, and occupies the southern portion of the Nāgā Hills district   The speakers of this group are estimated to number as follows —

Angāmi .	35,410
Semā	26,400
Rengmā	5,500
Kezhāmā	1,620
Total	68,930

Very little is known about the languages of these tribes except that of the Angāmi, who have been fully described by various writers   The languages of the other three are now described for the first time, except that vocabularies of Semā and Rengmā have been published

The distinguishing feature of the languages of this group, as compared with the Central Sub group, is that in the latter the negative precedes, while in the former it follows, the word which is negatived   The two groups also differ widely in vocabulary, but they clearly have a common origin, as has been shown by Mr Davis in his notes printed on the preceding pages and in the introduction to the Central Sub-group

ANGĀMI OR TENGIMĀ

We are fortunate in possessing more accurate information about this warlike tribe of Nāgās and their language than about other branches of the same people   There are full accounts of the people by Captain Butler in his 'Rough Notes' and by Mr Davis in the Assam Census Report for 1891   We have several vocabularies of varying length and importance, and two grammars of the language by Captain Butler and Mr McCabe, respectively.   The two most important Nāgā languages which we meet in British Territory are the Āo and the Angāmi   Both of these are spoken in the Nāga Hills district, Āo being spoken in the North and Angāmi in the extreme South of that area   The following account of the Angāmi Tribe is taken from Mr Davis's note in the Assam Census Report —

The Angāmis are the largest of the Nāgā tribes of which we have any knowledge. The portion of the tribe censused occupies 56 villages, with a population of 26,880   In addition to these there are 14 villages, with a population of some 5,000, lying outside the district boundary, in the piece of country bounded on the west by the Brahmaputra-Irawaddy watershed range, on the North by the Thezir river, on the East by the Tiza river, and on the South by the Lanier   The censused portion of the tribe occupies the country drained by the Zullu, Sijju, and Zubza rivers, which all have their origin in the Japvo or Barrail range of Hills   This range forms the boundary of the Angāmi country towards the South.

The name Angāmi by which this tribe is known to us, is a corruption of Gnamei, the name by which the tribe is known to the Manipuris, through whom we first came into contact with them (the Angāmis)

The name by which they call themselves is Tengimā, while they are known to the surrounding tribes of Kezhāmas, Semās, and Lhōtās as Tsoghāmi, Tsungumi, and Tsangho

The Angāmis assert that their people originally came from the South, ı e , the direction of Manipur   They first occupied the spurs just under Japvo, and thence spread north-west and north east   Their accounts of their origin are extremely vague and untrustworthy, as is to be expected in the case of a people who have no written language

The Angāmi tribe is divided into three main divisions,— The Chakromā, who live in a few small villages in the western portion of the country, the Tengimā proper, occupying the central portion, and the Chakrimā or Eastern Angāmis, who occupy the country South and East of Kohima on both sides of the watershed range   The Chakromā, who represent but a very small percentage of the whole tribe, are practically identical with the Tengimā in appearance and language   Between the Tengimā and Chakrimā, however, especially the portion of the tribe which inhabits the villages on the right bank of the Sijju river, there are very marked differences, both in dialect and general appearance

The differences in dress, cut of hair, etc , between these two divisions of the tribe, are in fact greater than those that exist between tribes that are really different, such as the Lhōtās and Āos   And it is only by examination of the language spoken by the Tengimā and Chakrimā that we find that they really belong to the same tribe.

The Angāmi are distinguished from the other tribes within the district by their method of cultivation   While all the other tribes, including the Western or Chakromā portion of the Angāmi tribe, raise their rice crops by *jhūming*, the Angāmis raise their rice crops on irrigated terraces   These terraces are excavated with great labour and skill from the hillsides, and are watered by means of channels carried along the contour of the hills for long distances and at excessively easy gradients

We have seen from the above that the Angāmis call themselves Tengimā, but that they are called by the Kezhāmas, Semās, and Lhōtās, Tsoghāmi, Tsungumi, and Tsangho, respectively   To this may be added the following information given by Captain Butler in his Note [1] —

It has been generally believed that the term 'Nāgā' is derived from the Bengali word *nāngtā*, or the Hindustani word *nanga*, meaning 'naked,' and the specific name 'Angāmi' has been credited with the same source   Another theory suggests the Kachāri word *nāgā*, a young man, and hence 'a warrior,' while a third

_____

... ... 'l d' are it from et spoke However be this as it may, the term is quite foreign to the people ... ... they have no generic term applicable to the whole race but use specific names for each particular ... ... Thus the men of Meroma, Khonoma, Kohima, Totsomā, and their allies, call themselves ... ... while others if asked who they are would reply simply that they were men of such a village, and ... ... of any distinctive tribal name connecting them to any particular group of villages,— ... ... which I think is in a great measure accounted for by the state of constant war, and constant ... ... with each other The Kachári I may add, speak of the Nagas generally as the Magamsā, and of ... Angāmi Nāgas in particular as the Dawansā

Mr Damant on page 245 of his *Notes* quoted below, says,—

The Angāmi Nāgas the most warlike and probably the most numerous of all the Nāga ... ... occupies the centre of the great range of hills which divides Assam from ... ... This country is about 90 miles long from north to south, and about 80 or 100 from east to west ... ... by the Keeld Naga on the north by the great uninhabited forest which covers ... ... of the Dzanora Dayang rivers, and by the Rengma and Lhôta Nagi, on the east by the Semā ... ... Naga a ... ... by the Mao Targkhal and Luhupa Naga They are generally separated ... ... Eastern and Western Angāmi the boundary between the two being the Siju ... ... but there are slight differences in dialect and dress The Western ... ... about 6 400 horses   .   Their principal villages are ... ... Kohima and Meroma Of the Eastern Naga we have no accurate statistics   . . .. the central part of their country are known as 'Tengimā,' the ... ... Kohima They are a fine set of men, very warlike and enterprising, taking ... ... the material for forming a fine nation , but they are blood ... ... village against village and clan against clan, and in their fiercer quarrels sparing ... ...

A consideration of the above will show that there are two main dialects of Angāmi,— a western, spoken by the Chakroma and the Tengimā, and called after the latter tribe , and an eastern, spoken by the Chakrima The language, however, varies over the whole area from village to village Chakrimā has three sub-dialects, viz , Dzunā, Kehenā, and Nāli or Mimā, the last of which is spoken only in one village (Mimā) Besides this there are many other Chakrimā dialects, concerning which I have failed to obtain inform-ation The figures reported are as follows —

Tengimā	2 000	⎫
Dzunā	14 0	⎪ all reported from the Naga Hills District
Kehenā	6 400	⎬
Nāli or Mimā	500	⎭
TOTAL	3 410	

Lists of standard words and sentences have been obtained in all these dialects There are also two specimens in Tengimā The version of the parable of the Prodigal Son in that dialect has had the advantage of being revised by Mr Davis himself, and I am also indebted to that gentleman for the preparation of the second specimen I must also express my indebtedness to Captain A L Woods and Lieutenant W M Kennedy for the share they have taken in the preparation of the version of the parable, and to the latter gentleman for the list of words in all the dialects The Dzunā, Kehenā and Nāli lists were only obtained with great difficulty

The following is a list of the authorities which I have seen dealing with Angāmi —

AUTHORITIES—

HODGSON B H,—*Aborigines of the North-East Frontier Journal* of the Bengal Asiatic Society, xix, 1850, pp 309 and ff Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol ii, pp 11 and ff London, 1880 Contains an Angāmi Nāgā Vocabulary by N Brown

BROWN, The Rev Nathan,—*Specimens of the Naga Language of Asam*   Journal of the American Oriental Society, Vol ii, 1851, pp 155 and ff   Contains a comparative vocabulary of a number of Naga Languages, including Angami and Mozome (? Mezome)-Angami

STEWART, R ,—*Notes on Northern Cachar*   Journal of the Asiatic Society of Bengal, Vol xxiv, 1855, pp 582 and ff   Account of the Nagas generally on pp 607 and ff, of the 'Angamie' and 'Kutcha' Nagas on pp 649 and ff   Comparative vocabularies of Arung Nāga and Angami Naga on pp 656 and ff   The latter name is sometimes spelt 'Angami,' sometimes 'Gnami,' and sometimes 'Gnámie'   On p 672 the headings of the columns for Arung and Angami have been interchanged by the printer

BEAMES, J ,—*Outlines of Indian Philology, with a map showing the distribution of Indian Languages*   Calcutta, 1867   Appendix A contains numerals in Angami

HUNTER, Sir W W ,—*A Comparative Dictionary of the Languages of India and High Asia, with a Dissertation*   London, 1868   Based on Hodgson.

DALTON, Col E T , C S I ,—*Descriptive Ethnology of Bengal*   Calcutta, 1872   Vocabulary, taken from Stewart, on p 71

BUTLER, Capt J ,—*A rough comparative Vocabulary of some of the Dialects spoken in the "Naga Hills" District*   Journal of the Asiatic Society of Bengal, Vol xlii, 1873, Pt I, Appendix   Includes Angami

BUTLER, Capt J ,—*Rough Notes on the Angāmi Nagas and their Language*   Journal of the Bengal Asiatic Society, Vol xliv, 1875, pp 307 and ff   Short Grammar on pp 333 and ff   Vocabulary on pp 338 and ff

CAMPBELL, Sir G ,—*Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*   Calcutta, 1874   Vocabulary of Angamee Naga on pp 205 and ff

DAMANT, G H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*   Journal of the Royal Asiatic Society, Vol xii, 1880, pp 228 and ff   Classification of the Naga Languages on pp 229 and ff.   Account of Angami Naga on pp 245 and ff   Vocabulary on p 256

McCABE, R B ,—*Outline Grammar of the Angāmi Nāgā Language, with a Vocabulary and Illustrative Sentences*   Calcutta, 1887

DAVIS, A. W., I C S ,—*Report on the Census of Assam for 1891* by E A Gait, I C S   Note on Angami compared with other languages by A W D on pp 163 and ff   Account of the Angāmi Nāgas by the same on pp 237 and ff   Shillong, 1892

The following account of the grammar of the language spoken by the Tengimā Angāmi Nāgās is mainly based on that given by Mr McCabe in the book quoted above   It in no way professes to be complete   For full particulars the student is referred to that work   Mr Davis has kindly made several corrections and additions

Pronunciation.—Angāmi pronunciation is very well provided for by the system of spelling used in this Survey   Perhaps the following extra signs are required, at any rate, I have adopted them from Mr McCabe's Grammar, as they are also used in the specimens, and have become, so to speak, established   The letter *a*, represents the sound of *a* in 'pan,' and *o*, unmarked, represents the sound of the *o* in 'hot'   The sound of *a* in 'all' is represented as elsewhere in this Survey by *á*   *Th* is pronounced as in 'hot house,' not as in 'think.'   The *u* in the word *un*, thy, is very faintly sounded.   The suffix *te* of the passive is pronounced *ta* when not followed by *wē*   There are local varieties of pronunciation   The long *ā* used in Khonōmā and Mezōmā villages is changed to *à* at Kohīmā   In the eastern villages *ā* and *i* are frequently interchanged   Again *pf*, *hw*, and *kf* are interchangeable   Also *n* and *l*, *o* and *u*, *t* and *th*, *ts* and *ch*, and *p* and *m*   Angāmi is said to be rich in tones, but no information is available concerning them

Prefixes and Suffixes—Angāmi expresses the various meanings which a root can assume partly by the aid of suffixes and infixes and partly by the aid of prefixes   These

will be examined in their proper places, but the following prefixes require to be mentioned here They have no special meaning of their own, and they are frequently dropped,—

1 The following prefixes are used in forming adjectives, adverbs, and present participles —

> la or le
> me
> pe
> re Thus,—

te zha, large	la-li, black
te ei, good	ke-me thi, strong
ke-re lu, concave	pe lĕ, or me-lĕ, all
ke-e la ditto	le ror, coming
pe ei, pe-si or re si, above	le-chi, doing
pe kro, or re lro, below	la nqu, seeing

The adjective usually follows the noun it qualifies When this is the case, and an indefinite article is also used the prefix le is not dropped When, on the other hand, the adjective is a predicate the prefix is elided Thus,—

> Then u le zha po
> Man big one, i e , a big man

but,— The i u lai zha
> Man this big, i e , this man is big

2 In names of animals and objects the prefixes the, te, and mi, are often dropped when the sentence is definite, and no misapprehension is likely to arise from the elision

Thus, te fuh, a dog, but ā fuh, my dog

3 Nouns of agency are formed by suffixing mā, man, to the present participle Thus, bā, to sit, le bi, sitting, le ba-mā, a sitting man, a sitter

4 Other nouns are formed from verbs by prefixing the or te Thus, bā, to sit, the bi, a chair

5 The prefix u often replaces te or the or, rather, in most cases both are used indifferently Thus, the ru or u ru, fowl, the co or u co, pig, si or u si, wood, te fu or u fu, dog U is always prefixed to nouns signifying parts of the body when used in an indefinite sense, and when a personal pronoun, or the word mu, an individual is not employed Thus, u ph, the foot or feet, u bi, the hand or hands, u tsa, the head or heads So —

u phi	pe	themrü-no	chü toyā we
the feet	by	men	walking in the habit are, the feet are used in walking
u ten	pi	teju	pfaya we
the head	on	loads	carried are

Like the Lhōta ō, and the Sema, Rengmā and Mikir ā , this u- is almost certainly derived in such cases as the above from an old possessive pronoun meaning 'his,' which has in most instances lost its original signification

Articles—The numeral po, one, is used for an indefinite article Thus, mā po, a man

For definite articles *hā-u*, this, *lu*, that, and the relative particle *u*, he who is, are used. Thus, *te khu hā-u* or *te-lhu lu*, the tiger.

> *Nichu-mā* *andu*   *kevor-u*
>
> Young-male yesterday come-he-who is, *i e*, the boy who is the one who came yesterday, the boy who came yesterday

As in the above examples, the article invariably follows the noun which it qualifies If there is an adjective, it follows the adjective Thus, *te fūh la-ti po*, a black dog

Nouns—Nouns descriptive of parts of the body, or expressing relationship, must always be preceded by a possessive pronoun. Thus, *ā-phi*, my feet, *po phi*, his feet *Phi* cannot be used by itself So, *ā-po*, my father, *un-po*, thy father. *Po*, father, cannot be used by itself

Gender—This is only apparent in the case of animate nouns It is indicated in the case of nouns of relationship by the use of different words Thus, *ā po*, my father, *ā zo*, my mother In the case of other nouns it is indicated by the following suffixes,—

> Masculine,—*pfō, chū, dá, dzū*
>
> Feminine,—*krū*

Some nouns take one suffix and some another The prefixes *the, te,* and *mi* are commonly dropped, as explained above, when these generic suffixes are added Examples are,—

> *Te-fūh*, a dog, *fūh pfō*, a male dog, *fūh-krū*, a bitch
>
> *Tsu*, an elephant, *tsu-chū*, a male elephant, *tsu-krū*, a cow elephant
>
> (Th s last pair of suffixes is used for almost all wild animals)
>
> *Mi-thu*, a cow, *thu-dá*, a bull, *thu-krū*, a cow
>
> (This pair is commonly used for domestic animals)
>
> *The-vū*, a fowl, *vū-dzū*, a cock, *vū-krū*, a hen
>
> (This pair is commonly used for birds)

If a pronoun or adjective follows a feminine noun, it takes the suffix *pfū*, instead of *u* Thus, *thu-krū lu-pfū*, that cow ; *thu-krū ke-vi la-ti lu pfū*, that good black cow.

Number—Number is only indicated when it is not evident from the context. In such a case, the singular is indicated by suffixing *po*, one, and the plural by suffixing *lo* This *lo* is the plural of the suffix *u* used as a definite article It hence invariably has a definite signification. Thus, *mi-thu*, cow or cows generally, *mi-thu po*, a or one cow *mi-thu-u*, the cow, *mi-thu-lo*, the cows So,—

> *Ā* *un-ki* *nu* *te-fūh* *po* *ngu-lē*
>
> I your-house in dog a saw, *i e*, I saw a dog in your house
>
> *Te-fūh-lo* *tēlē-chē*
>
> The-dog-s catch, *i e*, catch the dogs

The particle *lo* follows the noun, and if there are adjectives it follows them It also follows the generic suffix if any Thus,—

> *Vū-krū* *la-chā* *hā-pfū-lo*
>
> Hens white these, *i e*, these white hens

Note the irregular form *nánā*, children, the plural of *ná*, a child

The pronouns form a dual number, which is used to form duals of substantives as follows —

    No   *u-sāzāu*   *u-nā*   *mhāchō shābāwē.*
    You   your-brother   you-two   sick   are,   *i e.,* you and your brother are sick

Case —Cases are formed by suffixes, added to the nominative, which remains unchanged   The accusative and genitive usually take no postpositions   The genitive precedes the noun on which it is dependent   The nominative sometimes takes *no* (corresponding to the Lhōtā *nā*) when it is the subject of a transitive verb   Mr Davis has only heard it used with interrogative pronouns   *No* is also occasionally used as a suffix of the genitive, generally with proper names.   *Nā* serves the same purpose in Semā   We may also compare the Ao Locative suffix *nung*   For the Accusative verbs of asking require the suffix *It*   The usual suffixes are,—

    nu, in, to, or from

    lı, for

    pē, by (literally 'taking in the hand and carrying,' hence only used with inanimate nouns)

    It, to, used with proper names of persons only   Proper names of places take no suffix in the dative

Examples of the various cases are the following —

Nominative,—   *Themmā*   *hā-u*   *ror-ıcı*
              Man   this   came,   this man came

              Sopo-no   *hā-u*   *chı lē ıcı ?*
              Who   this   did ?

Accusative,—   *A*   *themmā*   *hā-u*   *ngu-lē*
              I   man   this   saw,   I saw this man.

              Po lı   *Ietsochē*
              Him   ask

              Po lı   *rakā*   *chālēchī*
              Him   money   ask-for,   ask him for money

Instrumental,—   *Nhā-sı*   *pē*   *po*   *vā*   *pevūlē mīā shē*
              Jungle-fruit   by   his   belly   to-fill-wished,   he wished to fill his belly with jungle-fruit

Dative,—   *A*   *tısonhā*   *lē*   *nu*   *tsu-yā-ıcı*
              I   daily   fields   to go-habitually, I go to the fields every day

              Po   *Sāhā*   *Iı*   *vo-te-ıcō*
              He   the-Sahib   to   went,   he went to the Sāhib

but   *A*   *Kohırā*   *vo-te-ıcē*
              I   to-Kohımā   went,   I went to Kohımā

              A   *ā-sāzāu*   *lā*   *kwe*   *po*   *lē-to-wē*
              I   my-brother   for   cloth   a   take-will, I want a cloth for my brother

                                                 2 r

Ablative,—   *Ā   thevā   lē   nu   vor-woē,*
                  I   at-dusk   the-fields   from   came,   I returned at dusk from
                  the fields.

Genitive,—   *Themmā hā-u   zā*
                  Man's   this   name, this man's name

                  Lhurukrē-no   mā.
                  Lhurukrē's   men

                  Luvanu-no   lī
                  Luvano's   house.

                  No   kiu-no   rā   mā   gā ?
                  You   what-of   village   man   are ?

                  Ā   Kekīa-no   renā   mā   po   woē
                  I   Kekīa's   village   man   one   am.

Locative,—   *Lē   nu   thezu   chāperē-woē*
                  Fields in   rats   many-are,   rats abound in the fields

There are many other such postpositions, *e g*, *mho, mho-ghī*, on, *lī, vālrī*, across, *lā-nu*, according to, *dā-nu*, between, *lī*, by, *ghī*, above, *mho dzū*, before, *sā*, behind, *zē*, with, *krā*, below, *matsā-nu*, through, *sā*, except

Adjectives.—When it is necessary to clearly distinguish the gender of the noun with which it agrees, the addition of the suffix *pfū* makes an adjective feminine. Thus, *the-nu ke-vi-pfū po*, a good woman. Otherwise, adjectives undergo no change. An adjective follows the noun it qualifies, unless it is so intimately connected with the noun it qualifies as to form one compound word with it. Thus, *themmā le-vi po*, a good man, but *kevi-mā po*, a good man *par excellence*, *i e.*, a warrior. So *lu-krö*, that month, *i e*, last month, *hāu-kro*, this month, *i e*, the present month

The particle of comparison is *lī*. Thus,—

        Themmā   hā-u   lu   lī   vi woē
        Man   this   that   than   good-is, this man is better than that

        Sibo   hā-u   petē-ko   lī   zhā
        Tree   this   all   than   large, this tree is the largest of all

The numerals are given in the list of words. They follow the words they qualify Thus,—

        Te-fūh   ke-zhā   sē
        Dogs   large   three, three large dogs

Ordinals are formed by adding *u*, he who is, to the cardinals Thus, *po*, one, *po u*, he who is one, first We have also *Le-rā-u*, he who is in front, for 'first,' and *ke-nā-u*, he who is behind, for 'second.'

Pronouns.—The following are the *Personal Pronouns*   They have a dual,—
Singular,—*Ā*, I   *No*, thou   *Po*, he, she, it
        Ā, my   *Un*, thy   *Po*, his, her, its
Dual,—   *Ā vo*, thou and I.   *U-nā, ne-nā*, you two. *Hā nā*, they two, near
        He-nā, he and I.   *Lu nā*, they two distant

Plural,—   He-lo, (I and you),   Ne lo, you   Hā-lo, u-ko, li lo, lu-lo,
           u lo (I and they),   they.
           we
           He lo, he, our   Ne-lo, nē, your   Hā-lo, etc , their

The genitive is in most cases the same as the nominative. The *u* in *un*, thy, is very faintly sounded These genitives always precede the nouns on which they depend. Thus, *u n iptū*, my husband ; *un li*, thy house

The *Demonstrative Pronouns* are,—

    Hā-u feminine *ha pfū*, this   Plural, *hā-lo*.
    Lu, feminine *lu pfū*, that.   Plural, *lu lo*

There is no *Relative Pronoun* The suffix *u*, he who is, feminine *pfū*, she who is, plural *lo*, is used instead Thus,—

    The ir ā   *le-ror-u,*
    Man   come he-who-is, the man who is come

    The nu   *lu*   *li*   *nu*   *le-bā-pfū*
    Woman   that house in dwelling-she who-is, the woman who lives in that
    house

The *Interrogative Pronouns* are,—

    Se lo, feminine *so pfū*, who ?
    Ki-u, feminine *li pfū*, which ? adjective
    Keji-po, *ledi-po*, *so-po*, what ?

The *Reflexive Pronoun* is formed by suffixing *thē* or *thā*, as *ā thē voi-wē*, I came myself *A-thē*, I myself *I-thē ā-*, my own , thus, *ā vī*, my property , *ā-thē ā-vē*, my own property

Verbs —There are five different verbs, with different radical meanings, which are used to express the verb substantive The most common is *bā*, be The others are *to*, root meaning 'exist', *zhū*, root meaning 'recline', *ni*, root meaning 'possess', *tā*, root meaning 'stand' Verbs do not change for gender, number, or person Tenses are formed by suffixes As in other cognate languages, there is little or no distinction between present and past time The main distinction is between time which is future (indicated by the suffix *to*) and time which is non-future (no special suffix) Every verbal form which contains a direct statement usually ends with the syllable *-wē*, closely corresponding to what is called the categorical *ā* in Mundā languages This syllable (which is sometimes dropped when no ambiguity will ensue) serves to define the verbal character of the word to which it is suffixed. It hence converts adjectives and nouns into verbs Thus, *mā po*, a man, *mā po wē*, (I) am a man (of such and such a village) *le vi*, good , *vi-wē*, is good It is most often dropped in the past and in the future Two other suffixes which should be noted are *shi* and *lē* They do not appear to affect the meaning of the verb in any way They are, however, generally (unless they accompany the *to* of the positive future) used with a past tense, either singly or both together Some verbal roots can take either of these suffixes, while some affect one and some the other The root meaning of *shi* is 'to place,' and that of *lē* either 'to take' or 'to go' Instead of *wē* we often meet the suffix *m'*, which is used in exactly the same way, and is quite as common Thus, *ā puwē* or *ā pum'*, I speak, *ā pushiwē* or *ā pushim'*, I spoke ,

po so-du vortowē or *vortom'*, he will come to-morrow.   Subject to these remarks, the tenses of the Angāmi verb may be said to be formed as follows —

The suffix of the present, of the present definite, and of the imperfect is merely the categorical *wē*   Thus, *ā pu-wē*, I speak, I am speaking, or I was speaking   So also in the past

A present definite is also formed by *zhū*, as in *si tetsu-zhū-wē*, the tree is falling.

The suffix of the present habitual is *yā-wē*, as *ā tisonhā pherē-yā-wē*, I am in the habit of walking daily

The suffixes of the past tenses, generally, are *wē*, *lē-wē*, *lē*, *shi-wē*, or *shi-lē-wē* as—

Ā   *injōsā*   *po*   *ngu-wē*
I   last-year   him   saw,   I saw him last year.

Ā   *un-li*   *ke-pu*   *mhodzū*   *po*   *ngu-lē-wē*
I   thee-to   speaking   before   him   saw,   I had seen him when I spoke to you

Ā   *mhā-chi-lē-wē*
I   thing-ate,   I have eaten

Ā   *po-li*   *pu-shi-wē*
I   him-to   spoke,   I spoke to him

The suffix of the positive future is *to-wē* or *to*.   Thus, *ā vor-to-wē* or *ā vor-to*, I shall come.

The suffix of the negative future is *lelho* or *lelho-wē*, as *ā vor-lelho-wē*, I shall not come

The suffix of the future of doubt is *nhià* or *nhā*, added to the positive future, as *ā vor-to-nhià*, I may come

The suffix of the imperative is *chē* as *pu-chē* or *pu-shi-chē*, speak , *vū-chē*, strike , *totā-chē* or *totā-lē-chē*, go away.   In the third person of the imperative, the suffix *bo* or *bu* is added to the subject, as *po-bo li-nu vor-chē*, let him come into the house

Similarly, *mi-thu-bu*   *tizà*   *nu*   *lē-hī-chē*
cows-permit   garden   in enter-not-(imperative suffix), don't let the cows into the garden

Lhurukrē-bu pu-shi-chē, let Lhurukrē speak.

Ā-bu to-tā-chē, let me go

Ā-bu un lilhā lemhā chi-chē, make me as one of thy hired servants

This is properly a causative or permissive particle   It can be attached to any noun or pronoun, and when this is done the verb acquires a permissive or causative sense Compare causal verbs below

The negative imperative is formed by inserting *hē*, as *pu-hē-chē* or *pu-shi-hē-chē*, do not speak   *sē-chē* or *zē-lē-chē*, sleep , *zē-hē chē* or *zē-lē-hē-chē*, do not sleep   When the suffixes *shi* and *lē* are used with the positive imperative, and when they are not used with the negative imperative, the suffix *chē* can be omitted   *to-lē-chē, to-shi-lē chē, to lē,* or *to-shi-lē*, move on , *po-li pu-shi*, tell him , *po-bu vor-hē*, do not let him come

The suffix of the conditional is *rā*, as *po vor-rā*, if he should come

The suffix of the infinitive of purpose is *lō* added to the positive future, as—

Ā   *un-li*   *pi-to-lō*   *vor-wē*
I   your-house   to-see   came,   I came to see your house

The suffix of the future infinitive is *ye* added to the infinitive of purpose.   The whole is then conjugated as an independent verb, as—

   Ā   tā-to-lō-ye-wē.

   I   about-to-start-was, I was going to start.

The suffix of the adverbial present participle is *ki*, in, the prefix *ke* being also used as explained above   Thus,—

   Ā   dē   ke-pu-ki   themn.ā   lu   ā   vü-wē

   I   words   speaking-in   man   that   me   struck, while I was speaking that man struck me

The suffix of the past (or conjunctive) participle is *di*, with or without the prefix *ke*, as—

   Po   dē   pu-di,   tā-te

   He   words   having-spoken,   went-away, having spoken, he went away   *Ke-zā-wā-di*, having divided.

The idea of passivity is indicated by the suffix *te*, which, if it is not followed by *wē*, is pronounced *ta*, thus, *po andu ngu-te*, he was seen yesterday   Sometimes *wāte* is used, as *ā vü-wāte*, I was beaten, also *wāho*, as *ā vü-wāho*, I was beaten.   This *wā* is merely an intensive infix   *See* below

The suffix *te* is also used with intransitive verbs, as in *themmā hāu vor-te-wē*, this man has come   *Ho* often merely emphasizes a verb, as in *po vor-mo-ho*, he has not come

As in other connected languages, Angāmi uses a large number of infixes which can be added to a verbal root in order to modify its meaning   The following are a few of these infixes which occur in the parable of the Prodigal Son   There are many others

Infix	Meaning	Examples
hu	entirely	*mhā-chi-hu-lelho-di*, things to eat *all* not being able
lā	again	*ngu-lā-lēwē*, found again is
mē	always	*to-mē-yā*, living always are
ni	desire	*pevilē-ni-tā*, to-fill desire was
pi	much	*chi pi-tādi*, arisen greatly having
prē	all	*kezēchi-prē-rā*, together-feasted all having
pu	all, entirely	*peji-pu-ā*, lost entirely
se	very	*ni-se di*, glad very being
tā	entirely	*mhā ji-tā-tā*, things wanting entirely were.
tē	entirely	*chi-tē-lē-di*, devoured entirely having
wā	gives an intensive force	*tsi-wā-chē*, give out and out
zo	gives emphasis	*un vē zo-lē*, your goods assuredly-are

The last mentioned, *zo*, is always used in the formula for oaths   *ā un vē regu mo zo*, I your things steal not-most-assuredly, I assuredly did not steal your property

Reciprocity is expressed by prefixing the syllable *ke* to the verbal root   Thus — *mengu*, desire, love, *ā-vo kemengu-to-wē*, we two will love each other   *vi*, beat, *kevi*, mutual beating, to fight   *ngu*, see, *kengu*, to see each other, to meet, *henā chā nu kengu-wē*, we two met on the road   *zā*, share, *kezā*, to divide

Potentiality is indicated by the suffix *lēto*, as in *ā tā-lēto-wē*, I can go   The negative of this is indicated by the suffix *kalēji*, as *ā tā-kalēji wē*, I cannot go   Here *kalē* means

'physical power,' and *jɪ* is the negative verb substantive   Potentiality is also expressed by the words *vɪ*, good, and *shā*, bad, used with the verbal root with *lē*   Thus, *ā thā Khonoɪ ā vo-lē-vɪ mɪ shā-gā*, I to-day Khonoma to-go well or bad is ? can I go to Khonomā to-day?   The same construction occurs in Āo with the words *zung*, good, and *māzung*, bad

The idea of a frequentative verb is indicated by the suffix *tàzo*, as *ā tá-tàzo wē*, I go frequently   The same suffix signifies continued action, as in *ā chɪ-tazo wē*, I go on working

A verb becomes causal by suffixing *bɪ* or *bo* to the object (compare the 3rd Singular Imperative)   Thus *po the-vo kɪwē-wē*, he tends or tended pigs, but *ā po-bɪ the-vo kɪwē-wē*, I caused him to tend pigs

The negative particle is *mo*   The tense suffix *wē* may be omitted when it is used It is suffixed to the verb, before *wē*, *lē*, or *te*, when they are employed   Thus, *ā pɪ-mo*, I did not speak , *ā po ngɪ-mo-wē*, I did not see him , *po betsā-wā-mo-te*, it was not broken   When both *lē* and *wē* are used, *mo* comes between them, as *ā sɪ lē-mo-wē*, I did not know   When both *te* and *wē* are employed, *mo* precedes both, as *po vor mo-te-wē*, he did not come   Regarding the negative imperative, *see* above

Angāmɪ possesses a negative verb substantive, *jɪ* or *jɪ-wē*, is not   Thus, *ral ā jɪrā nelo mhā-po-ɪ ɪ kɪrɪ-lelho-nhā*, money not-being you anything buy-will-not-perhaps, if you have no money, you will probably not be able to buy anything

The interrogative particles are *gā*, *ɪo* and *mà*   They are always placed at the end of a sentence   *Gā* and *ro* are used with interrogative pronouns, *mà* without   Thus,—

> *No   kɪtsā   vo-to-gā*   (or *vo-to* or) *?*
> You   whither   will-go°   where are you going °
>
> *No   vor-to mà ?*
> You   will-come ?   are you coming ?

When *gā* and *ro* are used without an interrogative pronoun, they must be preceded by the words *mɪ-mo*, or not, thus,—

> *No   lē-nu   tsɪ-lo-mɪ-mo-gā ?*
> You   field-to   will-go-or-not?   are you going to the field ?

Any word can be treated as a verbal root, and conjugated throughout   Thus, from *kɪe-vɪ*, good, we have *vɪ-wē*, it is good.   From *kɪ-u*, which ° *ā kɪ-to-gā*, what shall I do °

The word *pe* prefixed to an adjective converts it into an adverb   Thus, *vɪ*, good , *pe-vɪ*, well   Adverbs cannot be treated as verbs   Thus, *pevɪléchē*, is meaningless, and does not mean 'do (it) well.'   In such cases another verbal root must be prefixed, as in *hāu chɪ-pe-vɪ-lē-chē*, this make(*chɪ*) well, do it well

Order of Words.—The usual order is subject (with its adjuncts), direct object, indirect object, verb   Adverbs usually follow the words they qualify   When they qualify verbs, they usually, but not always, follow the root   Thus *pevɪ* is 'well' and *chɪ-pevɪ-léchē* means 'do it well.'   The adverb *lā*, again, precedes the roots of intransitive verbs, and follows those of transitive ones   Thus, *lā-vor-chē*, come again , *chɪ-lā-shɪchē*, do it again

TIBETO-BURMAN FAMILY. NĀGĀ GROUP

WESTERN SUB-GROUP

ANGĀMI OR TENGIMĀ

TENGIMĀ DIALECT (DISTRICT NĀGA HILLS)

SPECIMEN I.

*(Capt. A. E Woods, I S C
Revised by A. W. Davis, Esq , I.C.S.,
and Lieut. W M Kennedy, I.S.C , 1899.)*

Mā	po	po	nânâ	kennā	bā-lē	Sirâ	nichu-u	po	pu-ki
Man	*a certain*	*his*	*sons*	*two*	*were*	*And*	*younger-the*	*his*	*father-to*

pu-lē, ' ā-pu un-vē kezā-wā-di ā-zā pē ā
said, 'my-father your-goods mutually-divided-thoroughly-having my-share bringing me

tsū-wā-chē ' Sira po po-vē petē-ko kezā-pē po nā-nā tsū-ā-wē
give-out-and-out ' And he his-goods all division-by his sons-two gave.

Sesā hocho-todi po nâ nichu-u po vē petē kesē-lē-di
Afterwards a-little his son younger-the his goods all gathered-together-having

renā kepechē nu vo-te-di, sinonu retsi-di po vē
country far into gone-having, there living-riotously his substance

peji-pu-āshē Sirâ po vē peji-pu-ādi sū-renā-nu tekri
lose-entirely-did And his goods lost-entirely-having, that-country-in famine

chi-pi-tādi mbā ji-tâtā-to-zhū-wē. Sirâ po vo-di
arisen-greatly-having things wanting-entirely-began-to-be And he gone-having

sū-renā-nu mā po ki-thâ-wē Sirâ themmā-lu
that-country-in man a joined-himself-to (as a servant) And man-that

lē-nu po ketse-shi-di po-bu the-vo kwē-wē. Sirâ po the-vo
fields-into him sent-having him (made) pigs tend And he pigs

chi-kechu nhā si pē po vā pevūlē-nitā-shē Sirâ mā-po-ri mhā-po-ri
eaten jungle fruits by his belly to-fill-wished And man-one-even thing one even

pē po tsū-mo-wē Sirâ sesā po sāle lē-di, po
bringing to-him gave-not And afterwards he to-himself come-having, he

pu-lē, ' he, ā-pu ki-thâ-mā kichu mhāchi-hu-lelho-di
said, ' ah, my-father's servants how-many food-to-eat-entirely-not-being-able

mbāni-pi-totē, sirâ ā khâ-di sātāto-zhū-wē Ā sē-di
abundance-great-have, and I of-hunger to-die-likely-am I arisen-having

ā-pu ki vo-di ā-pu ki pu-to-wē, " ā-pu, ā Kepenâpfū
my-father to gone-having my-father to say-will, " my-father, I God

mhodzü un mhodzü ṛi mbā keshâ chiā-wē, mu ā un nâwū
before you before too deeds bad done-have, and I your son

pu-râ no mā mhodzü mengā-lē, selā ā-bu un ki-thā
called-if you men before ashamed-are, therefore me-let your hired-servant

kemhā chi-chē"' Sirâ po sē-dī po pu ki vor-wē. Sirâ po
as be"' And he arisen-having his father to came. And (but) his

pu kepechē-nu po ngu-lē-dī, po ngu-mŏzhiē-dī, tā-vo,
father a-great-way-off him seen-having, on-him compassion-having, running-went,

po chēpe-lē-dī, po mebotē-shē. Sirâ po nâ po ki pu-shō, 'ā-pu
him embraced-having, him kissed. And his son him to said, 'my-father

ā Kepenâpfü mhodzü un mhodzü ṛi mbā keshâ chi-wā-ru, ā un
I God before you before also deeds evil done-having, I your

nâwū pu-râ no mā mhodzü mengā-lē.' Derri po pu po
son called-if you men before ashamed-are' But his father his

tekye-mā ki dē khā-shi-wē, 'kwē petē-ko donu ke-vi-thā sevor po-bu
servants to order gave, 'clothes all among the-best bringing him let

bi-lē-chē, sirâ jē-kha po sevor po jē-kino nu shi-chō, sirâ phikhu
put-on; and ring a bringing his finger on put, and shoes

sevor po-bu pfü-lē-chē, sirâ uko-bu kezēchiprē-râ u-ko
bringing him-let wear, and us-let together-feasted-all-having we

ni-to-wē, selā ā nâ hāu-hā sātā-ru, rhi-lā-vor-wē,
be-merry, for my son this dead-having-been, alive-again-comes,

ji-tā-ru, ngu-lā-lē-wē' Sirâ lu-ko uni-lē-wē
be-not-having-been, found-again-is' And they merry-were

Siki po nâ pichu-u lē nu to-wē Sirâ po lē nunu ki penā
Then his son elder-the fields in was And he fields from house near

ke-vor-ki mā tsāli chi-kechü, mu melo-rejhü kechü, si-lē-tē Sirâ
the-coming-at-time men music making, and dancing (making), heard And

po tekye-mā po keshi-dī ketso, 'lāhā kejipo chi-gā?' sirâ po
he servant a called-having asked, 'there what going-on-is?' and he

po-ki pu-wē, 'un sazē-u vor-wē, sirâ un pu po sherhoto
him-to said, 'your brother has-come, and your father him safe-and-sound

ngu-kēlā-nu mā-zē lhē-bā-wē.' Mu po ni-mo-di ki nu
receiving-on-account-of men-with feasting-is' And he pleased-not-being house into

le-lelho-bā-lē. Selā po pu kitā pār po sē-wē. Sirâ po
go-not-would Therefore his father out coming him entreated And he

po pu ki pu-wē, 'ā tsi kichu un zē ki-thā. Ā konhā
his father to said, 'I years how-many you with have-served I one-day

ṛi un dē lēmotā-mo-wē, derri no konhā-po-ṛi the-nü-nâ
even your commandment transgress-not-did, but you day-one-even kid

po-ri   ā-bu   ā-zē-mā   zē   ni-to-kechū   khāshi-mo-te   Derri
one-even   in-order that-I   my-friends   with   merry-be   give-not-did   But

un   nâ   un   vē   petē-ko   the-thenu-mā   zē   chi-tē-lē-di,   po
your son your goods   all   harlots   with   devoured-entirely-having,   he

vor   tsēmetā   no   mā   ke shi-di   lu-ko   zē   lhē-bā-wē'   Po   po   nâ   hi
coming as-soon-as you men called-having them   with feasting-are'   He   his   son   to

pu-lē,   'ā   nâ   no   ā-zē   to-mē yā,   ā   vē   petē-ko   un   vē   zo-lē.
said,   'my son you   me-with   being-ever-are,   my   goods   all   your goods   are

Un   sazē-u   sā-tā-ru   rhi-lā-vor-wē,   ji-tā-ru   ngu-lā-lē-wē,
Your brother dead-having-been   alive-again-comes, be-not-having-been found-again-is,

selī   u-ko   ni-se-di   kāyu-kenvu   iri   vi-wē.'
therefore we   glad-very being   merry   making-also   good-is'

[No 2]

TIBETO-BURMAN FAMILY.   Nāgā Group.

WESTERN SUB-GROUP

ANGĀMI OR TĒNGIMĀ.

Tēngimā Dialect.   (District Nāgā Hills)

Specimen II.

(A W Davis, Esq., I.C.S.)

Jesu po kı-mā sā-tā, po nanā   kennā the-nu-mā po the-pfo mā po   Mā
Jesu his wife died, his children two (were)   girl   a   boy •   a   Man

po   u-nā-bu   dzūkhu-nu   dzū   u   chi-mo-te   Vor   po
a   these-two let   the-well-from   water   to-draw   made not   (So they) coming   their

pu   kı   pu,   'Henā-bu   urā-mā   dzūkhu nu   dzū   u   chi-mo-te lē,
father   to   said,   'Us-two-let   our villagers   the-well-from   water   to-draw   male not,

henā   kı-to-gā?'   Sıra   Jesu,   'O,   mhā-mo-wē   Mī   nenā bu   dzūkhu-nu
hena   what-shall-do?'   And   Jesu,   'O,   it-is-nothing.   People   you-two   well-from

dzū   u-mō-tā-rā,   ā   dzūkhu   ke sī   po   kwē-shi-to-wē,'   ı-dı,   dzūkhu ke-sī po
water   drawing-prevent-if,   I   well   new   a   male-shall,'   saying,   well   new   a

kwē-shē.   Sosā   po   nānā   dzū   u   tsumu,   derrı   dzū   krā-renēbā
made.   Afterwards   his   children   water   to-draw   went,   but   the-water   dirty-was.

Po   nānā   lā   ke-vor-kı   po pu-wē,   'kıtoı-dı nenā dzū ke-krā pfū
His   children   back   the-coming   at-time he said,   'why   you   water   dirty   bringing

vorāgā?'   'Hē,   ā po,   sı-mo-lē   Henā mhodzū mā po   vo
have-come?'   'O,   our-father, (we)-don't-understand   Us-two   before   some   one   going

pe krā wayā-lē'   'Tıdjū   bā hē,   mā po vo-mo   Ne-tıdjū-rā ā   nenā   vū-to-wē'
dirty-made (it)'   'Lies tell-don't,   man a went-not   You-tie-if   I   you-two   shall-beat'

'Henā   tıdjū   sı-ra,   no   kodu-ā   tsu,   dzū   u-dı,   vor
'Us-two   lying (you)-understand-if,   you   one-morning   going,   water   drawing,   coming

henā   rā-chē,'   ı-dı,   po   pu-kı   pu-lē   Po   pu   kodu-ā   tsu
us-two   rate,'   saying,   their   father-to   said   Their   father   one-morning   going

dzū-u-shē   Dzū   krā-nıē-bā-ra,   'Hē,   ā   nānāwē   ketā-wē   So   mā
water-got.   The water   dirty-being,   'O,   my   children   truth-spoke.   What   man

dzū   perhuā-shı,'   ı-dı,   po 'zhū po ngu chı-pfū-dı,   tsu dzūkhu lāzū-shē.
the-water   dirtied-has,'   saying,   his shield his spear taking,   going the-well watched

Sıra   terhōwūmıā   tsu   dzū   u-tā   Ketsē   ke-zhā   po   dzū   kı
And   goddesses   descending   the water   drew.   Stone   large   a   the-water   near

ropes (*i.e.*, head bands used for carrying loads) on the stone and bathed. Jesu, on seeing this, stole away a head rope, and after stealing it, sat upon it. Then the rest exclaiming,

> 'If water (quick) we do not bring,
> Our parents us will rate,'

went away. And she who had lost her head-rope cried out, 'O comrades, wait for me, I can't find my head-rope.' But her comrades had gone without waiting for her. When her companions had all gone, Jesu came forth and seized her, saying, 'what is your name? Unless you tell me your name, I won't give you back your head-rope.' She (replied), 'I will tell you, my name is Vihuju.' Then Jesu said, 'Be my wife, and I will give you back your head-rope.' (She replied) 'O then, I will be your wife.' Jesu (then said), 'come along let us go home.'

DZUNÂ, NÂLI OR MIMÂ, KEHENÂ

These three dialects are all spoken in the Naga Hills District, to the south of Kohima. Dzunâ is the most northern. Then comes Mimâ, spoken only in the village of that name, while Kehena is the most southern of the three. The numbers of their speakers are given on p. 205.

I am indebted to the kindness of Captain A. E. Woods, I S O, and Lieutenant W M Kennedy, I S C, for lists of words in these Nāga dialects. It was only after many attempts that these lists were obtained, and they both state that they found it extremely difficult to obtain accurate renderings of some of the forms. They, hence cannot guarantee absolute correctness. No one is in a better position than the writer of these lines to appreciate the care and labour which have been expended in supplying materials for the Survey from this polyglot district. Of most of the languages illustrated little except the names has hitherto been known, and this opportunity is gladly taken of acknowledging the debt which linguistic science owes to these gentlemen.

It will be seen that these dialects bear a very close relationship to Tengimā. Kehena alone shows any striking points of divergence. The following are the principal points of difference in the grammar of each dialect —

In Dzunâ, the principal differences are in vocabulary, not in grammar. The participles, as is seen from Nos. 169-171 of the list of words, are formed differently, and the interrogative particle is *lē* or *ǵē* instead of *gā*.

In Nāli, the suffix of the dative is *lī* and of the ablative is *līlo*, instead of *li* and *kinu*, respectively. There is a contracted dual in *popo-nnā* instead of *popo lenna*, two fathers. The particle of interrogation seems to be *ahē*.

In Kehenâ the relative particle is usually written *o* instead of *u*. The suffix *mā* sometimes becomes *mi*, as in *relimi leshá po* for *relumā leshá po*, a bad girl. The suffix of the ablative is *kinâ*, instead of *linu*. The comparative is construed with the ablative and not with the dative, see No. 183. The pronoun of the first person is *i* or *ā*, with a plural *hā-ko* instead of *he ko*. Regarding this pronoun Lieutenant Kennedy states that *i* and *ā* cannot be used interchangeably, but that he has not been able to find out when one should be used and when the other. *Hē-o* is 'this,' and *lu ā* is 'that.' In verbs, the suffix of the past is *lü*, and of the imperative *tē* or *lē lī*. The interrogative particle is *ghē*. Generally speaking the pronunciation of this dialect is broader than that of Tengimā, and the vowel *ā* is much more common than in the standard form of speech.

SIMI OR SEMA

Very little has been known about this tribe or its language till of late years. The first person to describe them was Damant, in his article quoted below, which was published in 1880. It is true that the Rev. N. Brown in the year 1851 published a vocabulary of Mulung or Sima,[1] but an examination of the words entered therein shows that they have only a distant resemblance to the Semā described in the following pages, and belong to some other dialect closely connected with Tablung. The only full account of this tribe is that written by Mr. Davis in the Census Report of Assam for 1891. From this I take the liberty of quoting the following extracts —

Of this large tribe, who call themselves Simi, but are known to us by their Angāmi name of Sema, there are only nine villages within the [Naga Hills] district boundary. Outside the district there are about 70 villages belonging to the tribe. The Semās occupy the whole of the Tizu valley, and the whole of the country on the right bank of the Doyang, from the junction of the Sijja and Zula rivers to the point where the Teshi river flows into the Doyang

The Semas differ in language, customs, and appearance from the tribes near them. Their language is more like Angāmi than it is like any of the other languages spoken in this district.

The Semas are the most barbarous and savage tribe with which we have yet come in contact in these hills. But four years ago the custom of head hunting was in full swing amongst all the villages to the east of the Doyang river, and the use of money was unknown to almost every village of the tribe. That this should have been so is not surprising, regard being had to the fact that the Semas have never had any chance of intercourse with the plains, and were beyond the limits into which the most enterprising traders would venture, owing to their treacherous and blood thirsty habits. In treachery and lying they were and are quite unsurpassed even amongst Nagas. to entreat a man well, who came to your house as a guest, and then when he was off his guard to kill him was not considered by a Sema to be other than a meritorious action. A Sema oath is worth less than the oath of any other Naga tribe, not excepting the Aos, who, as has run a good second to the Semas. Judged by the Naga standard, the Semas are good fighting men, and were much respected by their neighbours. Towards the north they kept the Aos in a continual state of dread, and were gradually ousting them from the possession of a great deal of valuable land. Our occupation of the Ao country has however, stopped this movement, and the only outlet for this rapidly increasing tribe is towards the east.

Semā has only been reported as spoken in the Naga Hills district and in the independent country to its east. The number of speakers is estimated at 26,400. Of these, 5,200 inhabit the revenue-paying area of the Naga Hills district, and as many outside it, but within political control. Outside that control there are possibly another 16,000 or so. Two dialects are reported, viz., Simi and Zhimomi, but the relative proportions existing between the speakers of each have not been recorded. The specimens and the list of words show that, as stated by Mr. Davis, the Simi dialect is not widely different from Angāmi. No specimens have been obtained of Zhimomi. I am indebted to Mr. A. W. Davis, I.C.S., Inspector General of Police, Assam, for the following three specimens of Semā —

The following is a list of authorities on Semā,—

DAMANT, G. H.,—Note or the Locality and Population of the Tribe dwelling between the Brahmaputra and Singh's Rivers. Journal of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On p. 247 Mr. Damant classes Semā with Lhota and Hatigoria, i.e., Ao, as belonging to the Central Nāgā family, while he classes Angāmi as belonging to the Western family. The two languages are, however, really somewhat closely connected. There is a short Semā vocabulary on p. 257.

A. W. DAVIS, I.C.S.—Report on the Census of Assam for 1891 by E. A. Gait. On pp. 163 and ff. there is a note by A. W. D. on the various Nāgā languages, containing comparative vocabularies of several, including Semā. On pp. 246 and ff., there is an account of the tribe from the pen of the same gentleman.

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[1] Journal of the American Oriental Society, Vol. ii, 1851, pp. 159 and ff. The Sima is a village near Tablung and nothing to do with the Simi or Semā tribe.

The following imperfect sketch of Semā grammar is based on the forms found in the specimens and list of words and on information kindly supplied by Mr A W Davis, I.C S —

Prefixes and Suffixes.—These are much the same as in Angāmi. The prefix *hi* or *he* is used with adjectives and participles Thus, *hi-vi*, good , *he-sā*, bad , *hi-je-na*, dividing , *hi-tzi-shü*, having collected.

The prefix *ti* or *thi* is used like the Angāmi *the*, as in *mi*, *ti-mi*, or *thi-mi*, a man

As in Angāmi, parts of the body and nouns of relationship require a pronominal prefix Thus *pā-pfo*, his belly , *i-pu*, my father There is, however, this difference, that when it is not stated to whom the member or relation belongs, the prefix is *ā*, which probably originally meant 'his,' but does not now appear to be used in that sense This prefix *ā* is of very common occurrence, and is used with nouns and adjectives of all kinds Thus, *ā-ki*, a house , *ā-zu*, water , *ā-tsü*, a dog In these last cases, the original meaning of the *ā* is doubtful

The Article.—The indefinite article is the numeral *lāki*, one Thus, *mi lāki*, a man The definite article is formed, as in Angāmi, by suffixing the relative particle, *u*, he who is Thus *ā-hiti-u*, the younger

Gender.—The generic particles which I have noticed are *tsü* for the masculine, and *lu* for the feminine Thus, *ā mishi-tsü*, a bull , *ā-mishi-lu*, a cow The Angāmi feminine termination *pfü* is also used, as in *ā-m-pfü*, a wife

Number.—The definite plural is formed, as in Angāmi, by suffixing *lo*, when necessary Thus, *ti-mi lāki*, a man , *ti-mi ko*, (the) men Sometimes *no-lo* is used, as in *i-pu-no-ko*, my fathers

Case —The Nominative, Accusative, and Genitive usually take no suffixes The nominative may optionally take the suffix *nā* before a transitive verb The genitive precedes the word which governs it It sometimes takes the suffix *nā*. Thus, *pā-nā-ghā mi lāki hi-lā gwā-no*, having gone to the house of one man of that village Note the position of the *nā*. Compare the position of *lo* mentioned under the head of adjectives, below

The principal suffixes of case are *lā*, to, in , *vülā*, to , *lā-āno*, from , *ngu*, from , *sā*, with

Examples are *ki-lā*, to the house, in the sentence just quoted , *ālu-lā*, in the fields , *lye-mi vülā ātsā pisilē*, he spoke an order to the servants , *ālu-lā-āno*, from the fields , *pā-ngu iminu-velā*, he asked from him , *letālālimi sā*, with harlots

Adjectives follow the noun they qualify as in Angāmi Thus, *ti-mi ā-livi lāki*, a good man The plural suffix seems to be added to the noun and not to the adjective Thus, *ti-mi ko ā-livi*, good men, not *ti-mi ā-livi lo* The adjective prefix is *āhe* or *āhi*, corresponding to the Angāmi *he* Thus,—

Semā	Angāmi	
āhi-vi	*he vi,*	good
āhe-sā	*he shā,*	bad
āhe-lu	*he lē,*	hot
āhe tso	*he tā,*	true
āhe tsu	*he ti,*	black

The following is a good example of comparison,—*ā-phi lemetsū ā-gwolho ā-kwi w*, clothes all among that-which-is-good, *i e*, the best garment

Pronouns.—*First person* —This is *ngi*, plural *ngi lo*, *ngingu-lo*, or *wingu-lo*   The sign *lo* of the plural can be omitted when no ambiguity will occur   This pronoun takes the form *i* or *ni* in composition   Thus, *i-pu*, my father , *i-sāzi*, my share , *i-aicu*, my property , *i-tsū*, give to me , *i-li-lā*, or *ni-li-lā*, to my house   We have, however, *ngi-vūlā*, to me

In the second specimen there are several instances of the dual   The following are typical instances,—*ā-luzā porēnua*, we two, *i e*, you and I, shall elope , *pā-pu pā-zu niluzo luchelu-velā*, her father and her mother calling took us two, *i e*, her and me away, *ni-kwzā āu-lā*, we two (she and I) remained (in Kukia's village)

Second person —This is *nā*, plural *nā-lo* or *nangu-lo*   In composition, this pronoun takes the form *un* or *u'*   Thus, *un-pu* or *u -pu*, your father

The pronoun of the *third person* is *pā*, plural *pā-lo*   In composition it retains its form, as in *pā pu*, his father

Examples of other pronouns are *i-nu li*, this my son , *lilā lipāhi*, this rupee   *lipā me*, the price of that , *liri*, who ? *liritai*, what ? *lia nu*, whose son ? *liu shi-ai*, what is being done , *nā liutā pfunā ā-luzā chi-chenyi*, you, what carrying, we two shall eat ? how will you carry away enough to provide us with food ? *ngi liutago Toswelhē lunvūāi*, I what-doing Toswelhē take-can ? how can I get hold of Toswelhē ?

Verb.—The verb substantive is usually *ā-ngi* or *ā-ni*, which is used both for present and past time and which corresponds to the Angāmi *ni*   Thus, *ā-li li-thir lahē i-pu ā-ngi* my father dwells, lit is, in the small house, *pā-pu limni ā-ni*, his-sons two were, he had two sons   The second singular is contracted to *nā-ngi* thou art   Other verbs of this nature appear in *i-nu*, *nā ā-lholochu i-sā ā-chi*, *i-gwir lemetsū un i-i suchē*, my son thou always with me art   all my property your property is   The root *ā* (which is also written *āu*) means ' to be ' or ' to remain,' and corresponds to the Angāmi *bā*   On the other hand (*ā-*)*chē* is the exact equivalent of the Angāmi *to* to exist   Thus—

> Angāmi, *no ralā pfū-to-nw*
> Semā   *nā lilā pfū-chi-mo*
> English, you money carrying are ?

have you any money about you ? *Su* = become, *sv-chē*, lit , = is becoming

As in Angāmi the main distinction in verbs is between non-future (*i e*, both present and past) and future time   The simplest form of the non-future tenses is the plain root of the verb, the commonest suffix is *lā* (or *lāvng*, as in *i-tsū-lālē-lāvng*, promised to give me , *ni twenchē-lāung*, I will die), which is simply a categorical suffix like the Angāmi *vē*, and can be used with any tense   Instead of *lā*, *vē* (also corresponding to the Angāmi *vē*) may be used   This *vē* sometimes drops the initial *v* after a vowel, and we have only *ē*   When *vē* and *lā* are combined we get *velā*, which gives a past significance   Thus *pi-velā*, he said   When *vē* is suffixed to the verb *gwo* or *gwe* go, it has the force of the Angāmi *tā*, ' away '   Thus *gwo-vē* or *gwā-vē*, go away.   On the other hand the verb to come is *gwāgi* or *gwegi*   Corresponding to the Angāmi *shi* and *lē*, we have *sū* or *si* and *lu* respectively, and one or other of these is generally added to the root of the

verb to form the imperative   Subject to the foregoing remarks, the following appear to correspond to the English *Present* tense —

> *ngi gico lā*, I go
> *pā gico vē*, he goes away
> *pā bu-ē*, he strikes
> *pā gico*, he goes

The following may be classed as *Present Definite* —

> *i-nipfū li-temi su-che-lā*, my wife is becoming old.
> *un pu ilhu-āni*, your father is feasting
> *ihyu kiu-nu gico-chē-ni*, whose boy comes behind ?
> *ningu kevi shi āni*, we are making rejoicing
> *ilhu-ā*, you are feasting   These are all formed with various verbs substantive

As regards *Past* time, there is a great variety of suffixes   The following are the most important of those noted —

(*a*) Sometimes there is no suffix at all, as in,—

> *pā gico*, he went
> *pā pu pā-giou li-jē-pē pā-mā tsū*, his father having divided his property gave it to them
> *pā-nu pā vīlā pi*, his son said to him.
> *pā pā-pu li-lā gico-vē*, he went away to his father's house
> *ngi isuzo ālāghi kasu gioāgi*, I have walked a long way to day
> *un likezu gioāgi*, your younger brother is come.
> *pā-pu ātsā pī-si-lē*, his father spoke an order
> *pā pu pā-zu mo-i-lē*, her parents did not say, *i e*, refused
> *pā lu-mo no ā li-lā gioāgi mo i-li*, he not being pleased did not say to come into the house, *i e*, did not wish to enter
> *pā-pu pā sūto li*, his father entreated him

(*b*) The suffix *lā* is common, as in,—

> *linimi su-lā*, we became rich
> *Visāthā lūmsū āu-lā*, love of Visāthā has arisen
> *ngi linlimi-vīlā pi-lā*, I said to the woman
> *ni-kuzā Kul tēnā-ghā-lā āu lā*, we two remained in Kukia's village

(*c*) Much the most common, however, is a compound of *vē* and *lā*, which is written *velā*   Thus,—

> *ā-liti-u ā-ghinā shē-shu-ghā gico-velā*, the younger son went to a distant village
> *pā-giou pu-lā-velā*, he totally lost his property
> *ngi ā-lesā shi-velā*, I committed sin
> *pā-ngu ininu-velā*, he asked from him
> *ā-pi kuhu i-tsū-velā*, a red cloth was given to me.
> *pā Visāthā li-lā nhi-velā*, she married into Visāthā's house

(*d*) Sometimes we find *lāung* used instead of *lā*, as in,—

> *ngi pā-nu bu-she-lāung*, I have beaten his son with many stripes

(*e*) Sometimes periphrastic forms are used with the verb substantive, as in,—

> *pā ti vehutino pi-āni*, he coming to himself said
> *ngi ā-nipfū lunshi-āni , putsā āni*, I wished to take a wife , I made proposals

As regards *Future* time, the most common suffix is *unchē* or *nchē*, as in,—

    ngɩ kɩtāmɩ nu lu-nchē, I shall take another girl

    ā-kuzá zhē chɩ-unchē, we two selling shall eat

    ngɩ ā-māghā un-vūlā pɩ-nchē, I shall tell to you a love-philtre

    ngɩ un-tsŭ-nchē, I shall give it to you

    pā chɩ-lu nchē, she will take to eat (ɩ e smoke).

    ngɩ pā-kɩ-lā nhɩ-nchē, I shall marry into his house

Connected with this are,—

    ngɩ bu-sɩ-nchē-nɩ, I shall strike   Here *nɩ* is the verb substantive, and the
    phrase is, literally, I striking will be, as in Angāmi *ā vŭ-shɩ-to bā*

    ngɩ tĭŭ-ngɩ-nche-lā, I am at the point of death   (*Lɩt*, I die-desiring-to-
    am   Here the *nchē* gives the force of the infinitive)

    ngɩ ēdēwŭ ngɩ-ghā-lā āu-ve-nche-lā, I again shall dwell in my own village
    (Here *lā*, as in the preceding, is the categorical suffix)

    Similarly, *ngɩ tɩ-ve-nche-lāung*, I shall die

Another form ends in *nyɩ* or *nya*, as in,—

    ngɩ ɩ-pu-vūlā pɩ-nyɩ, I will say to my father

    nā kɩutá pfuná ā-kuzá chɩ-che-nyɩ, you what carrying, we two shall eat?
    ɩ e , what will you carry away for us to live upon ?

    ā-kuzá po-vēnya, we two shall elope.

    ā-kuzá Kukɩēnā-ghā-lā āu-vēnya, we shall remain in Kukia's village.

The *Imperative* is sometimes the bare root, as in *ɩ-sāzē ɩ-tsŭ*, give to me my share,
and sometimes takes the suffix *sŭ* or *lu*, as in *bu-sŭ*, strike , *sturu jɩn kā-sŭ*, [put the
saddle'on the horse , *pā-pe-sŭ*, bind him , *kwe-lu*, put on   Regarding the negative im-
perative, *see* below

The *Conditional* suffix is *zá* or *āzá*, as in,—

    ngɩ un-nu ɩ-lɩ pɩ-āzá, I your-son saying if said, ɩ.e , if I were called your
    son

    nā un-nupfūlā ɩ-kɩ-lā pɩ-nhɩ mo-ɩ-zá, if you do not give your daughter in
    marriage to my house

    un-gɩou zē-chɩ khāvē-āzá, if, ɩ.e , when, your property has been sold and
    eaten and so used up

    kɩntɩmɩ ā-kɩvɩ lu-āzá, if you take a good woman

    nā-zá āghā ā-kɩwo-lākɩ pfē ɩ-ketsu-ngu lēsu-mo, if you do not bring a load
    of love-philtre, and empty them on my head

    nā tɩmà tā ɩ-tsŭ-zá, if you give me something small.

    ā-khāpuhu-lā āghā su-ná chɩ-āzá, if you place the love-philtre in your
    hookah, and eat, ɩ e , smoke, it

The force of a *Conjunctive Participle* is usually given by the suffix *no*, which is
sometimes spelt *ná* to which *ve* is occasionally prefixed   Thus,—

    ā-mushɩ-no pā-gɩou pu-lā-velā, having lived riotously he entirely lost his
    property

    pu-lā-ve-no, having lost entirely , *pukrɩ-lā ve-no*, a severe famine arose

    pā-kɩ lā lɩmɩɩ hā-no, there not being anything in his house , *pā-nā-ghā-mɩ*
    lākɩ kɩ-lā gɩoā-no, having gone to the house of a man of that village.

ā khāti āgwo tsu lu-no, having taken the fruits eaten by pigs

un zu ā-kesā shi-ve-no, having committed sin before you

likā ākhē tsü-nā, having given a hundred rupees

moyā kessü hapfu-nā, secretly carrying-off two annas

The following forms also occur —

ki-jē-nā i tsü, having divided give me

ki-jē-pē tsü, having divided he gave

pā-gwu ki-tzi-shü, having collected his property

pā gwāgi ki-ti-li ilhu-ā, immediately on his coming you are giving a feast

ā-ki-vūlā gwāgi-ohe-lā, at the time of coming to the house   .

The causal suffix corresponding to the Angāmi *bu* is *plo,* as in *pā-plo ā gwo kyēani,* caused him to tend his pigs   Another causal form is made by prefixing *pi* to the verb, as in *nhi,* to marry (of a woman), *pi-nhi,* to cause to marry, to give a woman in marriage.

The *Negative particle* is, as in Angāmi, *mo,* which is used as follows —

timmi-hē pā tsü-mo, gave not anything to him

pā lu-mo-no ā-ki lā gwāgi mo ili, he, not being pleased, said not, *i e ,* desired not, to come into the house

minyē-mo, I shall not love

Other examples will be found above, under the head of the past tense

In the imperative *tivi* is suffixed, as in *gwāgi-tivi,* do not come

The negative verb substantive is *ākāhā,* which is only used in the third person. It is interesting as Semā is the only language of the western group in which the word *ākā,* is, occurs, while it is of very common occurrence in Āo   The *hā* in *ākāhā* is ' not,' and we see it again in the Angāmi negative imperative suffix *hē*   Compare *pā-ki-lā timmi hā-no,* there not being anything in his house

[No 3]

TIBETO-BURMAN FAMILY.   Nāgā Group.

WESTERN SUB-GROUP

SIMI OR SEMĀ

Specimen I.

Simi Dialect   (District Nāga Hills)

(A. W. Davis, Esq., I C.S., 1899.)

Mi	lāki	pā	nu	kınnı	āni	Ākıtī-u	pā-rūlā	pı,	'un
Man	*one*	*his*	*children*	*two*	*were*	*Younger-the*	*him-to*	*said,*	*'your*

gwu	kı-jē-nā	ı sā-zē	ı	tsū'	Sūzâ	pā	pu	pā	gwu
property	*dividing*	*my-share*	*to-me*	*give'*	*So*	*his*	*father*	*his*	*property*

kı-jē-pē	pā-mā	tsü	Ipehı	aglo	sā-āno	ākıtī-u	pā	gwu
d viding	*to-the-two*	*gave*	*Few*	*days*	*remaining*	*younger-the*	*his*	*property*

kıtzıshū	ā-ghı-nā	she-shū-ghā	gwo-velā	Pā-nāghā	lā	āmushı no	pī
collecting	*village*	*far-off-to*	*went*	*That village*	*in*	*living-riotously*	*his*

gwu	pu-kā velā	Pā	gwu	pu-kā-veno	pā-nā-ghā	lā	pukrı
property	*lost-all-did*	*His*	*property*	*lost-all-having*	*that village*	*in*	*famine*

kā-veno	pā	kı-lā	tımmı	hā-no	pā-nā-ghā-mı	lākı	kı-lā
much-arising	*his*	*house-in*	*anything*	*not-being*	*that-of-village-man*	*one*	*house to*

gwā-no	pā	sā	āno	pā	kvē	āni,	ımu	pā	pā	hāsūho	pā-plo
going	*him*	*with*	*remaining*	*his*	*servant*	*was,*	*and*	*he*	*him*	*sending*	*him-cause*

ā-gwo	kyē-āni	Sızū	pā	ā-khātı	ā-gwo	tsu	lu-no	pā	pfo	suh-
pigs	*tending-was*	*So*	*he*	*fruits*	*pig*	*eaten*	*taking*	*his*	*belly*	*to-fill*

chā-āni.	Thımı	lākı	mo	tımmı-hē	pā	tsū mo	Sızū	pā
was-desirous	*Man*	*one*	*even*	*anything*	*to-him*	*gave-not*	*So*	*he*

tı-vehutı-no	pı-āni,	'I	pu	nā	sā-akhāāmı	chı
coming to-himself	*said,*	*'my*	*father*	*of*	*servants-t⁷e*	*to-eat*

kālho	āni,	ngı	tımmı	chı	kınyū	hā	no
everything-being-unable (food)-remains,		*I*	*anything*	*eat*	*to*	*not*	*being*

tiunginchelā.	Ngı	gwoto-no	ı	pu	kı-lā	gwo-no	ı	pu-vūlā	pı-nyı,
die-to-am-about	*I*	*arising*	*my*	*father*	*house-to*	*going*	*my*	*father-to*	*will-say,*

"I-pu,	ngı	teghāmı-ıpunıtıū	āzu	un-zu	āke-sā	shı-velā
"my-father,	*I*	*God*	*before*	*(and)-you-before*	*sin*	*have-committed*

Ngı	un-nu	ıh	pıāzā	nā	thımı	so	kuzo,	he-ghengu
I	*your son*	*saying*	*if-said*	*you*	*men*	*before*	*(have) shame,*	*therefore*

i-plo un kigwo shi-lu."' Sızū gwoto no pā pā pu kı lā gwo-vē
ric-cause your servant to-be"' So rising he his father house-to went

Pā gwāgı-chı pī pu lulıı pā zūtı no pā kımıgyē ā no po-no
He coming his father from-afar him seeing him pitying running

pī kugwī-kāluno pī mınvū-alı Sızū pā nu pā-vūlā pı, 'ı-pu
him embracing him kissed So his son him-to said, 'my-father

ngı Teghāmı-ıpunıtıū īvu un-zu ākesā shı-veno ngı un-nu
I God before (and)-you before sin committing I your-son

ılı pı īzı nā thīnı so kuzo' Imu pā pu pā
saying if-said you men before shame-(have)' But his father his

kvē-mı vūlı ātsī pı sıle, 'ā-phı kemotsū āgwolho ākıvı-u sūgwo
servants to order spoke, 'clothes all among best-one-the taking

pā plo ulu, mu āū-kekā lākı sūgwo pā plo ā-ū-kālu, ākupu kekwo
him-let put-on, and ring a taking him-cause to wear-it, shoes

sūgwo rīplo kwelu, sızū nıngu pana ngu-plo kemetsā tsuāzo
taking him-cause to put-on, so we every-one together feasting

ākıvı Hı ghengu ı-nu hı tı-vetē, khū ıdā gwāgı,
will be-pleased This-for my-son this having-died, alive back has come,

ākābī-vetē, zūtıluvelī' Sızū hulı nılā-ānı
having been lost, found-again-has-been' So they rejoiced

Tılāı pī-nu ākıchı-u ālu-lā ānı Ālu-lā āno ākı vūlā
At-that-time his-son elder-one-the field-in was Field in from house near

gwāgı-chelā thımı ālıshı ākānyo āvehutılu Sızū ānu-kıshımı lākı
coming at-time men singing dancing heard So servant one

kusā-no pī ngu ınınuvelā, 'Hule kıu shı-aı?' Sızū pā pā-vulā
calling him from asked, 'There what is being done?' And he him-to

pı, 'un-tıkezu gwāgı, un-pu pā ākıvı-shıchetı
said, 'your younger-brother has-come, your-father him good-health-having

vutı-luno pī lu-āno thīmı sā ılhuānı' Sızū pā lu-mo-no
found-having him taking men with feasting-is' So he pleased-not-being

ākı-lā gwāgı mo ılı pī pu kālāu pāgı pā
house into to come-not desiring(lit 'said') his father outside coming him

sūlolı Sızū pā pāpu vulā pı, 'nı āmphē hıjehı un sā
entreated So he his father to said, 'I years so-many you with

chī no kānyemo un tsā kıpı ınıkumo shıchemo, ımo
remaining one-day-even your word spoken hearing-not did not, but

kānyemo ı-plo āpāmı sā ākıvı shı-nıtı anū betı lākımo
one-day-even me caused companions with rejoice to goat young one one-even

ı-tsū-mo, ımo un-nu un-gwu kemetsū pfē ketākālımı sā
to-me-gave not, but your-son your property all taking harlots with

chı-pā kā no pā gwāgı-kıtılı thımı kusā ılhuā' Pā
eaten-and-lost--entirely-having he on coming men calling feasting are' His

pu   pā   vūlā   pı,   'ı nu,   nā   ālholochu   ı-sā   ā chē
father him   to   said,   'my-son,   you   always   me-with   are-(living),

ı-gwu   kemetsū   un-gwu-suchē   Un   tıkezu   tıvetĕ,
my-things   all   your-things-are   Your   younger-brother   died-having

khū   ıdā   gwāgı ,   ākā-hā-no,   zütı   kupālu,   chı-ghengu   nıngu
alive   back   has-come ,   lost-being,   found-has been   again,   therefore   we

nılâ   kevı-shı-ānı '
being-pleased   rejoicing-making-are.'

[No 4]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP

WESTERN SUB-GROUP

SIMI OR SEMĀ

SPECIMEN II.

SIMI DIALECT

(DISTRICT NĀGA HILLS)

(Lieut. W. M. Kennedy, I S C, 1899)

Ngɪ	ɔ̄nɪpfū	lunshiāni,	ālɪmɪ	lunɪvli	Putsā-āni	pāpu
I	*a wife*	*to-take-wished,*	*a-girl*	*to marry*	*(I)-made-proposals*	*her-father*

pūzʌ̀	nikilā	pi-nhi	moilū.	Ngɪ	pāpu
her-mother	*my-house to*	*(in)-marriage-to-give*	*refused*	*I*	*her-father*

pūzʌ̀	vūlā	pi,	'nā	un nupfūlā	ikilā	pinhi	moi zâ,
her-mother	*to*	*said,*	*'you*	*your-daughter*	*my-house-to*	*(in)-marriage-to give*	*if-refuse,*

ngi	kitūmi	nu	lunâ	likā	ākhē	kinhi	kethe	tsūnâ
I	*another girl*	*taking*	*rupees*	*hundred*	*two*	*three*	*giving*	

lunchū.	Tsūza	nālo	kumotivi.'	Ālɪmɪ	ngɪ	vūlā	pi,	'Kupu
shall-take	*Therefore*	*your-mind*	*don't-worry'*	*The-girl*	*me*	*to*	*said,*	*'Kupu*

nā	ākivi	Ngɪ	unkilā	nhinishiāmo	Ipu	izʌ̀
you	*are-a-fine-man*	*I*	*your-house-in*	*marriage-wish-to-make*	*My-father*	*my-mother*

iplo	unkilā	nhimoilū	Tsūza	ā-kuzâ	enāmighā
me	*your-house-in*	*marriage-will-not-give.*	*Therefore*	*we-two*	*another-village-(to)*

povīnya'	Ngɪ	kintɪmɪ	vūlā	pilā,	'nā	kiutâ	pfunâ	ākuza	chichenyɪ ?'
shall-elope.'	*I*	*the-woman*	*to*	*said,*	*'you*	*what*	*carrying*	*we-two*	*shall-eat ?'*

Ālɪmɪ	ngɪ	vūlā	pilā,	'Ipu	izʌ̀	ākilā	kābālā	sikkɪ	moyā
The-girl	*me*	*to*	*said,*	*'my-father*	*my-mother*	*house-in*	*not-being*	*4-annas*	*2-annas*

kessū	hapfunâ,	ākuzâ	zhē	chiunchē'	Ngɪ	pā	vūlā	pilā,	'un	gwu
secretly	*carrying-off*	*we-two*	*selling*	*eat-shall'*	*I*	*her*	*to*	*said,*	*'your*	*property*

zē-chɪ	khāvēāzʌ	tɪmʌ̀	kābāngu,	ālomoghā '
selling-eating	*used-up-when*	*anything*	*not-remaining,*	*own-minds-troubled-will-be '*

Ālɪmɪ	ngɪ	vūlā	pi,	'chɪ-kbāvēno	ngɪ-u	phē	tɪmā	shilumonishi?
The-girl me		*to*	*said,*	*'eaten-quite-up-being*	*my-hands*	*by anything*	*done-can*	*or-can't-be?*

unlo	misātɪvɪ '	Ngɪ	pā	vūlā	pilā,	'Tsūzʌ̀	ākuzʌ̀	po	Kukɪēnā-ghā-lā
heart	*afraid-let-not be '*	*I*	*her*	*to*	*said,*	*' Then*	*we-two*	*eloping*	*Kukia's village-in*

āuvenya	Nīkuza	Kukɪēnā-ghā-lā	ālā	Kɪnɪmɪ	suh	Ngɪ	kɪnɪmɪ
shall-remain	*We-two*	*Kukia's-village-in*	*remained.*	*Rich*	*became*	*I*	*rich*

su   tegengu,   inipfūnā   pāpu   pāzä   nıku7o   kucheluvelā   Ngı
being on-account-of, my-wife of her-father her-mother   us   calling-took-away   I

ēdēwū   ngı ghā-lā   auvenchelā   Ēdēwü kınımıshınā kıjčhosomı   sulā
again   my-village-to   coming-shall remain   Again rich-being a-great man   became.

Mıshı-kı-lā   āpı kuhu   ıtsūvelā   Ipu   sāhā   āmāsōhu
The-Government-house from   cloth red me-to was given.   My-father the sāhib   gun

lākı   ıtsūlālēlāung   Ngı-ghā-lā   āshı   ākhānı.   Ngı   phō
one me-to-give-promised   My-village-ın   shikār   ıs   I   taking (the-gun)

āshı   mekā   nıyelē   Inipfū   lutı   āmphō   tetchē   shıvelā   Inu
shikār to-go to   wish.   My-wife taking   years   eight   have-elapsed   My-children

kıntımı bedı,   kıntımı[1]   kethe,   ānı   Inipfū   kıtemı   suchelā,   ngı   inipfū
sons   four,   daughters   three,   are   My-wife   old   ıs becoming,   I   my-wife

vūlā   pılā,   'nā   kıtemı   suchelāı   ngı   ngı-sımı   gelaı   ālımı
to   said,   'you   old   becoming   I   our-Semā   custom-according-to   a girl

kethe   lunchē   Nā   unlonyēmoı?'   Inipfū   ıvūlā   pı,   'nılulo
new   take-shall   You your-mind-pleased-or-not?'   My wife me-to said, 'you-take-(her)

Kıntımı   ākıvı   luāzā,   ngı   ılokıvı   sē enchō'
Woman   good   take-ıf,   I   my-mind-good   very-will-be.'

FREE TRANSLATION OF THE FOREGOING.

Wishing to take a wife, I made proposals for a certain girl Her father and mother refused to give her to me in marriage I said to them, 'If you won't let me marry your daughter, I shall take another girl, and give two or three hundred rupees for her, so don't you worry yourselves.' The girl said to me, 'Kupu, you're a fine fellow, and I want to marry you, but my father and mother won't let me, so we must run off to another village' I replied, 'What will you take with you for our support?' The girl said, 'When my father and mother are out of the house, I shall secretly carry off their money, and we shall live on that' I replied, 'When we have used up all your property, and nothing is left, we shall be in trouble.' The girl said, 'When we have consumed it all, can't I work with my hands? Keep a good heart' I said to her, 'Then we two shall elope, and remain in Kukıa's village' (So) we lived at Kukıa's village I became rich. As I had become wealthy, my wife's father and mother summoned us back, so I shall again return to my village, and live there Again being rich, I became a great man. I was given a red cloth by Government The Sāhib has promised to give me a gun There is *shikār* to be had at my village and I want the gun for that Since I married my wife eight years have elapsed I have four sons and three daughters My wife is getting old I said to her, 'You are getting old, and according to our Semā custom I shall marry a new wife Will you be pleased or not?' My wife said to me, 'Take her If you marry a good woman I shall be delighted'

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[1] The word *kıntımı* is used alike for 'male' and 'female,' the only difference being in the intonation The *kı* in *kıntımı*, 'female,' is pronounced in a higher key than the *kı* in *kıntımı*, 'male'

TIBETO-BURMAN FAMILY.　　NĀGĀ GROUP.

WESTERN SUB-GROUP

SIMI OR SEMĀ

SPECIMEN III

SIMI DIALECT

(DISTRICT NĀGA HILLS)

(Lieut W. M. Kennedy, I.S C., 1899)

Visāthā　　　Toswelhē　　pāmāchā　　kukūghā
Visāthā (and)　Toswelhē　these two　story-concerning

Visāthā (*loq*)-'Toswelhē-u　　ngi　　undzu　　　iloiam　　　　Ngi
　　　　　　'Toswelhe O　　　I　　you seeing　my-mind-pleased-is　　I
unlunchē '
you will take '

Toswelhē (*loq*)-'Visāthā,　　nāzā　　āghā　　ākwolāki　　pfē　　iketsungu
　　　　　　　　　'Visāthā,　you-if　love-philtre　load-one　bringing　my-head-on
lesūmo　　ngi　　minyēmo '
employ-if-not　I　love-you-shall not '

'Tomphumi,　ngi　Toswelhē　　　　lunveli　　　pi,　　āghā　　　pfē
'Old-woman,　I　Toswelhē　to-take want-(her)　told,　love-philtre　taking
patsūmo　　ikilī　　　nhi mo ilē　　Tomphumi,　　ngi　　kisingo
her if-give not　my-house in　marry-not-said　Old woman,　I　what-doing
Toswelhē　lunyēū?'
Toswelhē　tale can ? '

'Nū　tima　tī　itsūzā,　ngi　āmāghā　　unvūlā　pinchē '
'*You some little　me give-it, I　a love-philtre　you to shall tell '*

'Ngi　untsūnchē '
'*I　you-shall give '*

'Akhāpuhu　　la　　āghā　　sunū　　pāvūlā　　isunū,　　chāzā　　pā
'*Hookah　in　love-philtre　placing　her-near　sitting,　smoking if　she*
chilunchē '
'*o-smoke will take '*

'Ngi　Visāthī　'khāpuhu　　chi-izunū,　Visāthā　kūmsu　aulā.
'*I　Visātha's　hookah　smoking-by,　of-Visāthā　love has-arisen*
Visāthā　kūsū　Ngi　pākilā　nhinchē '　Pa　Visāthā　kilā　nhivela
Visāthā　call　I　his house-in marry-shall '　She　Visātha's　house in　married

2 H

Toswelhē to Visāthā	'Visāthā, mkuza āna timāhī chikinkihī'
	'Visāthā, we-two together live if anything eat to is not'

FREE TRANSLATION OF THE PRECEDING

THE STORY CONCERNING VISĀTHĀ AND TOSWELHĒ

CHARACTERS

(1) *Visāthā*—An elderly Semā, in love with Toswelhē

(2) *Toswelhē*—A Semā girl

(3) An old woman, famed for her love philtres

Visāthā to Toswelhē
'Oh Toswelhē, when I look at you, my mind is filled with joy   I shall marry you

Toswelhē to Visāthā
'Visāthā, if you do not bring a load of love philtres and empty them on my head I shall not love you'

(Visāthā consults the old woman)

Visāthā to old woman
'Old woman, I told Toswelhē that I wanted to marry her, (but) she said that if I give her not a love philtre to take, she will not marry me '

Old woman to Visāthā
'If you give me a small (present), I shall tell you about a love philtre '

Visāthā to old woman
'I shall give you one '

Old woman to Visāthā
'If you put the love philtre in a hookah, and sit near her, and smoke, she will take it and smoke (too)

(Visāthā does as advised)

Toswelhē
By smoking Visāthā's hookah I have fallen in love with him   Call Visāthā, I shall marry him

She (accordingly) married Visāthā

(Some time after marriage)

Toswelhē complaining by to Visāthā.
'Visāthā, we two are living together, but we have not anything to eat '

(The rest is omitted as being obscene, and of no linguistic value)

RENGMĀ OR UNZÂ.

The seat of the Rengmās is in the Nága Hills to the south of the Lhōtās Unlike the latter, whose speech is connected with Āo, and belongs to the Central Sub-Group of Nāgā Languages, Rengmā belongs to the Western Sub-Group, and must be classed with Angāmi, Semā, and Kezhāmā It has Angāmi on its south and west and Semā on its east

The members of the tribe call themselves Unzâ, but about half speak what they call the Mâyı Language, and the others what they call the Unzâ The whole tribe is known amongst themselves as Unzâ Mâyı is said to be also spoken across the Tızu River outside British Territory The Rengmā Nāgās are closely allied to the Semās In Themokedima, the largest village of the tribe, the people are bi-lingual, i e , they all talk Semā (Sımı) as well as their own language, and most of the village songs are sung in that tongue, and not in Rengmā The name Rengmā itself is a foreign one, probably Assamese, and is unknown to the people themselves or any of their neighbours Its origin has not been ascertained

A version of the Parable of the Prodigal Son and a list of words in this language have been obtained with considerable difficulty by the Deputy Commissioner of the Nága Hills They form the first attempt at reducing the speech of this savage tribe to writing and are confessedly imperfect Many passages are extremely doubtful, and the spelling is not always consistent So far as I could, I have separated out the various elements of each word by means of hyphens, but I have had to leave many riddles unsolved In order to complete the materials for investigation, I have added a list of words (so far as they were available) taken from Captain Butler's vocabulary mentioned below That is all that I have been able to do The affinity of Rengmā with the Western Sub-Group is obvious Mr Damant's is the only notice of the tribe which I have found It is as follows —

The original site of the Rengma or Injang tribe, as they are called in their own tongue, is a tract of country lying between the Rengmapani and the Doyang rivers, where seven villages inhabited by this tribe are still to be found. They are surrounded by the Angāmi, Sema and Lhōta tribes, with whom they are constantly at war The largest villages are Themokdima and Tesephima, both of which contain more than 500 houses Some years ago a number of them were driven out by the constant attacks of neighbouring tribes, and settled on a range of hills lying between the Mıkır Hills in the Nowgong district and the forests of the Dhansırı They now inhabit thirty small villages or hamlets and their populat on numbers about 2,000 , this portion of the tribe is fast losing its savage customs, and taking to the habits of the people of the plains to some extent, while the others still retain their primitive simplicity

The number of speakers of Rengmā reported from the Nága Hills district is estimated as follows —

Unzâ	2,750
Mâyı	2,750
TOTAL	5,500

The Census of 1891 gives the total number of Rengmās as 9,080

ʼUTHORITIES—

BUTLER, CAPT J ,—*A Rough Comparative Vocabulary of some of the Dialects spoken in the " Nága Hills ' District* Journal of the Asiatic Society of Bengal, Vol xlii, 1873, Pt. I, App , pp i and ff Contains a number of vocabularies including one of ʻ Rengma Nága '

2 H 2

DAMANT, G H , I C S ,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and the Ningthi Rivers* Journal of the Royal Asiatic Society, Vol xii, 1880, pp 228 and f On p 245 there is the account of the tribe above quoted, and on p 256 a short vocabulary based on Butler's.

Many passages in the version of the Parable of the Prodigal Son, and many words in the list, are so doubtful, that it is impossible to compile a satisfactory account of the grammatical features of this language   The following notes, which have these materials for their only basis, must therefore be taken with every reserve   So far as I have been able to collate the facts, I here give the principal peculiarities of Rengmā grammar

In the specimens there is no certainty as to the spelling of words   The same word is sometimes spelt in two different ways   Thus the word for 'son' is sometimes written *nyu*, and sometimes *nyo*   I have not considered myself justified in adopting a uniform spelling, unless it is clearly certain which of two alternative methods of writing is correct

The **Prefixes** *ke*, *ka* and *the* are used much as in Angāmi   Thus *ke gwā*, good , *ka je*, distant , *the-bá*, swine '   *The* sometimes appears as *tā*, as in *The-ro-nyū*   God, which in the list of words appears as *Tā ro nyū*   The prefix *ā* is, as in Semā, of very common occurrence   It means both ' my ' and ' his,' but has often merely the force of a definite article, as in *ā-nchegū*, the younger   There is a **Suffix** *nyu* or *nyū* corresponding to the Angāmi *mā* or *mi*   Thus, *Thero-nyu*, God , *kechi-nyu* (Angāmi, *le-tekye mā*), a servant , *āgo-nyu*, a servant , *āpfu nyu*, a friend , *kāshu-nyu*, a harlot

Article.—For the definite article, the prefix *ā* is used as shown above   For the indefinite article, the numeral *mē*, one, is employed

Gender.—The only suffixes of gender which I have been able to identify are *tsē* for the masculine and *lē* for the feminine   Thus *metu tsē mē*, a bull, *metu lē mē*, a cow

Number.—The usual suffix of the plural seems to be *dang*, as in *metu tsē dang* bulls   *Ābong* occurs in *ā-pfū-āb ong*, fathers

Case.—The Nominative takes the suffix *lē*, much like the Āo *e*   This suffix is used before both transitive and intransitive verbs   In one case, apparently *é* is used instead of *lē*.   Examples are *nyu-lē lohung bi-nē*, there were two sons, *ā-pfū lē ā zō-hā-shi*, his father said , *un si-kāzang-ē si-lā se-lē*, thy brother died   The termination, as in Āo is omitted when no ambiguity will ensue   Thus, *ā nchegū ā pfū-kā zo-lē*, the younger said to his father   The relative particle, corresponding to the Angāmi *u* is apparently *gū*, as in *ā-nche-gū*, the younger , *peshi-gū*, the elder

The Accusative takes no termination, as in *ā hong ā-pui un-kē-lā-lē*, wasted the whole of his property

The Genitive takes no termination, and precedes the noun that governs it, as in *the ba chu*, swine's food

Other suffixes of case are *kā* or *ki*, to , *hu*, to , *ki*, from   *kā*, in , *nyū*, in , *ghenvū*, from , *zanho*, with   Examples, *ā-pfū-kā zō lē*, said to his father , *ā nyu-hu pfsū-lā ta* gave to his son , *reni kaje-ki gū hu*, going to a distant village , *ā-pfū-ki zō ti-lē*, will say to my father , *ā-ki li-lo ta*, take from him , *tsū-i enyi-kā*, in that village , *kā kā*, in a house , *lo nyū*, in a field , *kā-nyū*, in the house , *kā-shu-nyu zanho*, with harlots.

Adjectives follow the nouns they qualify, and in that case, case- and number-suffixes are added to them, and not to the noun, as in *reni kaje-ki*, to a far country   They take the prefix *ke* as in Angāmi, thus, *ke-gwā*, good

Pronouns —It will have been noticed how economical Rengmā is in the use of the suffixes of case, the same syllable being used to illustrate such widely different ideas as ' to ' and ' from '   This is also strikingly true with the personal pronouns, those of the first and third persons being identical in form   It is possible that in such cases the two words which are the same in appearance are distinguished by being pronounced with different tones, but no information is available on this point   The following are the forms of the personal pronouns which I have noted —

> *First person* —Nom *ā lē*, *ā nyo*, we, *ā-no*, to me, *ā*, my   The list of words gives the plural as *ā-pwi*, *aghu-nē*, *agun*, *hagha-lē*   The *nē* of the second form and the *n* of the third, may be corruptions of the Nominative suffix *lē*, or *nē* and *n* may be contracted forms of *nyo*   *Aghu*, *agu*, *hagha*, are almost certainly different ways of recording the same sound   In the list as received by me the only form recorded opposite No 17 was *ā-pwi*   The other forms have been taken from other occurrences of the word ' we ' in the list   The syllable *ā* is used as a pronominal prefix, meaning my, me, to me   Thus, *ā-pfü*, my father, *ā-tsü-tà*, give to me

> *Second person* —Nom sing *nē*   For the Nom plur the list of words originally gave opposite No 23 *apurenyi*, in addition to which other entries in the same list give *haghu-nē* and *lidan*   The *-nyi* in *apūrenyi* is possibly the same as the suffix *nyü*   Compare *ā-nyo*, we   The gen sing is *un* or *u'*, as in *un-si kazang*, thy brother, *u'-hong*, thy property

> *Third person* —The Nom sing is *ā-lē*   Other cases are *ā-kā*, to him, and *ā* common as a prefix, as in *ā-pfü*, his father, *ā-khu lo-ho*, seeing him   For the plural the list of words gives *apūrenyi*, and also *haghu-nē*

Hi-lē is ' this '   *Tsü gē*, pl *tsü-nyu*, ' that '   *Tsü-renyi-kā*, in that village

Sage ho, who ? *nyuti ho*, what ? *tā-mē*, anyone   The interrogative particle is *ho* placed at the end of a sentence

Verbs.—These present many points of uncertainty   As in Angāmi, the suffixes of the present and of the past tenses are the same, and the meaning of the verb must be concluded from the context

The most common verb substantive is *bi-nē*, is or was   *Bi-nyong* is also common with the same meaning   *Azang-he lē*, thou livest with me   As in other connected languages, the verbal suffixes can be added to substantives, adjectives, etc, as in *u'-hong-nē*, is thy property

In the case of other verbs, the most usual suffix of the present is *lē* or *nē* as in *vü-lē*, beats, *tē bi-nē* is making   In *tē-bi nyong*, was doing, *nyong* apparently gives a continuative or durative sense

An example of the simplest form of a past tense is *zō lē*, said   In *un-kē-lā lē*, wasted, and *gū-rā-lē*, came back, *lā* and *rā* are infixes modifying the root meaning, and not tense signs   Other forms translated as past tenses are *pfsū lā-tà*, gave, *zō-yā*, said, *ā zō kā shi*, ordered, *zō ni shi-lē*, and *zō n.-shi*, said

The simplest form of the future is *cū-tı* will strike   Connected forms occurring in the Parable are *I au-sı-tı sı̄*, shall die, in which *sı* is the root , *zō tı-lē*, will say , *ā-karū-tı-lē*, we will be merry   *Ā-nuɔ cū-dē guē-lē*, which I am unable to analyse, is translated, 'we will be happy '   The root *gū* signifies ' go,' and *guā* means 'good.'

As in Kezuāmā the imperative ends sometimes in *tà*, and sometimes in *lo*   Thus *ē-tsū-tà*, give to me ; *heᴵ ı-rē lo*, come.

The infinitive of purpose seems to end in *rgon*, as in *ni-shı-ho tsī gē lıcē-bı-naoᵢ* sending him to feed.   The form is, however, very doubtful   Possibly it is only in-correct for the durative suffix *nyong*

The conjunctive participle ends in *ho* as in *ni-shı ho*, sending, and many other Other forms translated as conjunctive participles are *I an-jıpē*, dividing , *I ıl ıcı-ı o*, having collected , and, beside *gū-ho*, going *gū-ngı̄*, going, and *aū tsē*, having gone.

The causative particle, corresponding to the Angāmı *bu* is *no*, as in *ē pıı no ā kanū-ᵗı-lē*, let us all be merry

As an example of a desiderative verb, we may quote *tē lı sū-bı-nē*, wished to eat

The negative particle is *mo* as in *ā-tsū-mu-ho*, not giving to him, here the *ı o* is changed to *ı ıu*, probably a false spelling , *Ie mo-tē-lā-sı-lē* and *ke mo-tē-lā-lē* aid not, the root be ng *tē*, do · *sī-rı-mo lē*, broke-not . *ē-pfsᴵ-mo-lē* did not give to me

TIBETO-BURMAN FAMILY   Nágā Group

WESTERN SUB-GROUP

RENGMĀ OR UNZÂ

(District Nága Hills)

Mĭ nʏu-lĭ̄ kohung bi-nē, sāna ā-ncho-gū ā-pfŭ-kā zō-lē,
Person of son two were, and the-young his father to said,

'ĭ-pfŭ, u'-hong kʌn-ʝipĭ̄ ā-ʝipō ā-tsū-tʌ,' sānâ ā-pfŭ
'my father, the-property dividing my-share me-give, and his father

hong kʌn-ʝipĭ̄ ĭ-nʏu-hu pfsū-lā tɩ Bɩndɩn tsē ā-nʏu ā-ncho-gū
property dividing his-son to gave After a-little while his-son the young

ā-hong ā-pui ke-kʏe no, renɩ kʌje kɩ gū-ho, tekɩ
his property the whole having collected, village distant to going, there

un-stūhe-ho ā-hong ā-pui un-kĭ̄ lā-lĭ̄, sānâ ā-hong
living riotously his-property the whole wasted, and his-property

mhĕ-kĭ̄ lā-ho, tsū-renʏi-kā chendāte-ho tāmē-'ndɩ-lā-lē Sānâ
having-completely-lost, that-village-in famine being everything wanting was And

ā-lĭ̄ gū-ngĭ̄ tsū renʏi-kā mà kā-kā bi-nē â go tē-bi-nyong
he going that-village-in person of house-in was his house-work continued-doing

Sānɩ themmɩ tsūgĭ̄ nɩ-shɩ ho tsūgō lo-nʏū the-bâ kʏē bi-ngon, tā mē
And man that sending him field-in swine to-feed, any-one

ā-tsū-mu-ho, nyā-ha-ho, the-bɩ chu āʏɩ tē-bi-sū bi-nē Āsɩ
to-him-giving not, being hungry, swine's food even to-eat-he wished Then

rc chū-no-ho, 'hĭ̄, ā-pfŭ ke chɩ-nyu āʏɩ tā tĭ̄-tsū-bi-hâ nyāsa-bi-nyong
coming to-himself, 'alas, my father servants also all (?)cannot-eat rich are

Ā-lĭ̄ ta-tĭ̄ 'randɩ-ho kʌn-sɩ-tɩ-sâ Ā-lē ā-pfŭ kɩ gū ho, ā-lē gū
I to eat-wanting shall-die I my father to going, I having-gone

ā-pfŭ-kɩ zō-tɩ-lĭ̄, "ā-pfŭ, ā-lē tsangē kebɩngō mho-dē-kā sānɩ
my-father-to will-say, "my-father, I sky dweller before also

u'-mho-dĭ̄-kā ɩ gwā ke-mo tĭ̄-lā-sɩ-lē Ā-lē nyo-lē senya lo Sānâ ā-nɔ
you-before good not-did I son like not And me-cause

u' gotche-lo," sānâ ā-pfŭ-kā zō tɩ lē' Ā-lē ā pfŭ-kɩ gū-tsē,
your-servant-to be," and my-father-to will-say' He his father-to having-gone,

ā-khu-lo-ho terɩ-lĭ̄, ā-nje-hē tso-ho, tɩn-gū-nre-ho, ā-tam-pē-no-lē-ā-ten-no-ho
him seeing first, him to-being-kind, running-going, (?)having embraced

ā-mbā-lĭ̄ Sānâ ā-pfŭ kā zō-yā, 'ā-pfŭ, tsangē The ro-nyū be-tɩngē
him-kissed And his father to said, 'my father sky God (?)against

ā-mho un-dē-kā ı gwā ke-mo tō-lā lĭ, ā-lē nyo-lē tsu he zhĭ-sĭ-lē ' Tsānā ı
before *you* *good* *not-did,* *I* *son to be* *am ashamed* ' *But*

ā-pfū-lē ā-go-nyu-kā ā-zō hā-shu, 'phı ā-pun ā zo kā phı ke-gwā mē
his-father *servants to* *ordered,* '*cloth* *all* *among* *cloth* *poo l* *one*

sang-re-ho ā-no hĭ-no-tā, ā-hō keklun mē sang-re ho ā pfsū-tı, phājē
bringing *him-cause* *to put-on,* *his hand-ring* *one* *bringing* *to him gıve,* *shoe*

sang-re ho ā-no pfū-lo tā, ā-pun-no kerhang, tĭ ke lo ā kanū-tı-le Ā-nyo lē
bringing *him-cause* *to wear* *we-all-let* *joining,* *feasting* *be merry* *My son*

sı ke-lā-gunzı, rhānı gū-rā-lē, mhĭ nĭ-o, rā-nıngū-rĭ-le, ā-nyo gū-dĭ gwā lĭ '
was-dead, *alive came back,* *lost-being,* *back-again-came* *we* *will-be happy* '

    Sıkā ı nyo peshı gu lo-nyu bı-nyong Ā-lĭ kā ko
    That time *his son* *elder* *field ın* *was* *He* *house near*

nıngwā-ıē tāhu kıtungı lelō katı shı lo-ho sıkā ā-go-nyu
approached-when *music* *beating* *singing* *sound* *hearing* *that time* *his servant*

mē kopē ke tsı-lĭ, 'hı-lē nyū-ghengu-ho ?' Ā-go-nyu lĭ zō nı-shı lĭ,
one calling *asked,* '*this* *(?) what is it ?*' *His servant* *said,*

'un-sı-kāzıng gū-lē gwo-re-lĭ, sānā u' pfū-lo gwı ke-bı hı-lo-hon
'*your-brother* *came back,* *and* *your-father* *well* *beıng* *finding*

su ghenvū mıgnı tĭ bı-nĭ ' Su-ghenyū ā-nuntā-ho kā-nyū gū mo-lē
therefore *feast* *makıng-ıs* ' *Therefore* *he being-angry* *house-ın* *went-not*

Su-ghenvū ā-pfū-lĭ kā-mu-kı phı-rē-ho ı jū-lo lĭ Sınā ā-lĭ
Therefore *his-father* *house-outside-to* *coming* *him-entreated* *And* *he*

ā-sıkā ā pfū-kā zō-nı-shı, 'hırĭ, ı-lĭ ā chĭ hon' bı-nge-ı kā nū-mē
that-after *his-father-to* *said,* '*lo,* *I* *year* *so-many-past* *ever*

u'-zō sā-rı-mo.lĭ, tsānā ā-pfū-nyu zanho kaısūtĭ tĭnū-nu
thy-word *broke-not,* *but* *my-friends* *with* *merry making* *goat-child*

mē ā-pfsū-mo lē Tsāna u'-nyu hı-lĭ kā-shu-nyu zanho u'-hong
one *to me gavest-not* *But* *thy-son* *this* *harlots* *with* *thy-property*

ke njı-nha-lē, ā-lē gworenyemho mıgnı lĭ-bı-nā-sı-lĭ ' Sūkā ı kı zō-lē,
wasted, *he as soon as-he-comes* *feast* *gavest* ' *Then* *him-to said,*

'hırē, ā-nyu ā ketōu-lĭ ā-zang-he-lĭ Sınā ā-hong ı-pun u'-hong-nĭ
' *lo,* *my son* *living* *me-with-art* *And* *my property the whole* *thy-property-is*

Tsānā un sı-kāzıng-ē sı-lā-se-lĭ, rhānı gwo-re-lĭ, mhĭ-nĭ-ho, nı-lo-lĭ,
But *thy-brother* *was-dead,* *alive* *came again,* *was lost,* *was-found,*

su-ghenvū u'-kānye-ho, kaıvūtĭ-mu-tı shu-lĭ '
therefore *to-be merry,* *to-play not doing bad-ıs* '

KEZHĀMĀ

Regarding this tribe, I have even less information than concerning the Rengmās They inhabit the south-eastern border of the Nága Hills district, and have the Angāmis immediately to their west and south To their east are the wild little explored tribes of the unsettled country To their north are the Semās We know all their villages well In appearance and customs they do not differ from the Angāmis in whose country their villages lie

The Deputy Commissioner estimates that there are about 1,620 speakers of Kezhāmā Their language differs considerably from Angāmi and Semā, but clearly belongs to the same sub-group Through the kindness of the Deputy Commissioner, I am enabled to publish a version of the Parable and a list of standard words and sentences in the language, which do not profess to be altogether correct, and which were obtained with considerable difficulty

I have not found any authority which deals with this people or their language

The following account of the principal peculiarities of Kezhāmā grammar is based on the specimens which have been now made available for the first time Everything that is said below must be taken with great reservation, for, owing to the difficulties experienced in obtaining the specimens, there can be no doubt that they contain several errors Where I have been able, I have separated out the various component parts of each word by hyphens, but this has not been done uniformly, as I have left doubtful words untouched In many places the interlinear translation is most uncertain, and, in some places, I have not been able to offer any translation at all I can only therefore say that the following *appear* to be the noteworthy points of the grammar

Nouns have a prefix *e*, corresponding to the Semā and Rengmā *ā*, which was originally the pronoun of the third person and means 'his,' but often has the force only of the definite article, or even has no meaning whatever, as in *e-nē me-chü*, a distant town Corresponding to the Angāmi relative suffix *u*, we have *o*, as in *kachü-o*, he who was the younger The Angāmi *mā*, person, is represented by *mi*

In nouns, the nominative singular takes the suffix *nyi* before transitive verbs, corresponding to the Lhōtā *nā*. As in that language, the suffix can be omitted when no ambiguity will ensue Thus, *kachü o nyi pu*, the younger said, but *pu*, not *pu-nyi*, *gwo-lá*, he went.

The genitive, as in other cognate languages, takes no termination, and precedes the governing noun, as in *sü e-nē mi kelē kē*, that town's man one's house, the house of a man of that town

The dative takes the suffix *nhù*, as in *e-pfü nhù*, to his father

The locative takes *chē*, as in *e-lá chē*, in the field, and *àzo* means 'with,' as in *krokromu-àzo*, with harlots

The sign of the plural is, as in Angāmi, *ko*

As regards pronouns, we have the following forms,—

Yē or *iyē*, I, *àwu-ko*, we The word *vē* means 'property,' as in *ā-vē*, my property, but is also used to give the force of various cases to the personal pronouns, as in *ā-vē*, with me. *Ā*, by itself, is used as a prefix meaning 'my,' as in *ā-pfü*, my father

No, 'thou' and 'you', used as a prefix *ı* means 'thy,' as in *ı pfū*, thy father, *ı vē*, thy property, with thee, *no ı-vē*, means 'thy son'

Pu, he, *āwu-ko* means 'they' as well as 'we' The prefix is *e* or *pu*, as in *e-pfū*, his father, *pu-vē*, his property *Pu-ū*, apparently for *pu-vē*, is 'to him', *pu nhū*, to him The nominative before transitive verbs is *pu-nyı*.

Sū, that, *hı*, this, *tu-o*, who? *dı*, what?

As to verbs, we have *bā*, is, was Adjectives take verbal terminations, as in *vē ā*, it is good The present tense in the list of words is not very clear, but it is probably meant that *yē-nyı dā*, means 'I beat'

The usual suffix of the past tense is *nā*, as in *psū nā*, gave; *chū-nā*, as well as *chū*, did Sometimes we find *lá*, as in *gwo-lá*, went, *e nyı-lá*, was happy Another suffix is *ā* or *wā*, as in *pu ā*, said, *gwo ā*, has come, *me lho wā*, has given food. Finally, there are several instances in which no suffix is used, as in the present. Thus, *pu*, said, *gwo*, went, *chū*, did

The suffix of the future is *dā*, as in *pu-dā*, will say, *e nyı-dā*, will be happy.

The suffix of the imperative seems to be *nē*, as in *psū-nē*, give

The usual suffix of the conjunctive participle is *ngı*, as in *ngu ngı*, seeing There is also *pfá* in *ke zē-pfá*, dividing, *me lo-pfá*, sending

Ká-ke-lá, seems to be an infinitive of *lá*, call

The causal suffix, corresponding to the Angāmı *bu*, is probably *lá*, as in *pu ı lá mā-pfu-lo*, cause him to wear

The following are examples of negatives, *psu-mo*, gave not, *pyı-mo-tā* I am not worthy, *e-nyı mo*, was not happy, *lū-mū-bā*, did not wish, *mo tā-mo-lıo*, transgressed not, *psū . . .   mo*, gavest not. We have also *ho-tū*, was not *to-huī-hotu*, who cannot eat, the root *to* meaning 'eat'

TIBETO-BURMAN FAMILY.   Nāgā Group.

WESTERN SUB-GROUP

KEZHĀMA

(District Nága Hills)

Mı   kelē   e-no-mı   kenhı   bā   Kachü-o-nyı   e-pfü-nhà
Person   one   his-son-person   two   were   Younger-the   his-father -to

pu,   'yo   ā-pfü,   í-vē   ā-tā-zē   ā-vē   psü-nē'   Sūkā   e-pfü-nyı
said,   'O   my-father   thy-property   dividing   my-property   give'   And   his-father

pu-vē   ke zē-pfā   psü-nā   Sachı-sü   eshuo   e-no   kachü-o   pu-vē
his property   dividing   gave   After-that   (?)a-little   his-son   younger-the   his-property

me-pu-o   me chlāa-ngı   e-nē   me-chü   ketemı   gwo-a ngı   ke zu-mı àzo
all the   collecting   town   distant   ın   going   riotous-person-with

zu a-ngı   pu-vē ko   me-ken-nā   Pu-vē   me-pu o   me-ken-nā   sü   e-nē
living   his properties   lost   His-property   all-the   lost   that   town

mı   me-krā-tā   Sūkā   pu   mhā   hota   Sachı   pu   gwo   sü
(?)man   famine   And   his   (?)food   was-not   Afterwards   he   going   that

e-nē   mı   kelē   kī   gwo-la   Sü   mı-nyı   pu ē lā   e vo   pfā dē cho
town's   man   one's   house   went   That   man   him-caused   swine   food feeding

me-lo-pfa   e-lā-chī.   Sūka   vo-lhā   me-sā-ke-thē   to ngı   mı   kelē
sending   field ın (says)   And   pig-food   remainder   that-also   man   one

psü-mo.   Sachı   sü   te-chı-lo ngı   pu-nyı   pu-ā,   'ā-pfü   ke-thē-mı
gave-not   After   that   becoming-sane   he   said,   'my-father's   servant

to huī-hotā   sü   yī   ke-ku-o   chō-do-ā   Yē gwo   ā-pfu-nhà
eat-all-cannot   but   I   who am hungry   will die   I going   my-father-to

hı   pu-du,   "yo   ā-pfü,   e chıe   ke-thē-mı-nhà   i-ka-ngu-nhà   mhā kesü
this will-say,   "O my father,   sky   dwelling man to   thy sight to   (?)deed bad

chū-nā   I-no   chı-ke-thā   hā-ke-lā   pj ē-mo-tā   Ā-vē-lā   i-kē thē
did   Thy son   being   call-to   worthy-am not   Me-cause   thy-house-servant

kelē   tuchı   nyı"'   Sachı   sü   e-pfü-nhà   gwo,   sūkā   pu   me-chü
one   like   (?)give"'   After   that   his-father-to   went,   and   he   distant

ke-thē-kī-lā   pu pfü   pu-ā   ngu-ngı,   zo-me-zhe-ngı,   tā-gwo-ngı,   ke gho chē
staying   his father   him   seeing,   being kind,   running,   neck

pfü-lo-ngı,   ke-bzo   mē-mā   Sūkā   pu no-nyı   pu-nhà   pu,   'yo   ā-pfü,
embracing,   cheek   kissed.   And   his-son   him-to   said,   'O my-father,

e-chıe   ke thē-mı   jhı-nhà   i-ka-ngu-nhà   yē   mhā   kesü-chü,   ı no
sky   dweller man   before   thy-sight-to   I   (?)deed   bad did(?),   thy-son

chɪ-ke-thà　　kâ-ke-lâ　　pyē-mo-tà '　　Sükâ　e-pfü-nyɪ　ke-thē-mɪ-nhà　pu-chɪ,
beɪng　　　call-to　　worthy-am-not '　　And　hɪs father　servants-to　　said,

' e-rā　me-pu　te-nhà-lâ　　ke vɪ-o　　pfu-gwo,　pu-ē　　mhā-chɪ-dɪ,　　bā
' cloth　all　　among　that-whɪch-ɪs good　brɪng,　him-to　　dress,　　hand

ke-khē,　ke-thē　pezhü　pfu-gwo　pu-ē-lâ　mā-pfu-lo,　sükâ　　āwu-ko　mhā-to-ngɪ
rɪng,　(?) foot　shoe　　brɪng　him-cause　to-wear,　and　　we　　eating

e-nyɪ-dà,　　sükâ　　ā-no　　hɪ-no-hɪ　　sɪ-te-ngɪ,　　rhɪ-lā-gwā,　　ho-te-ngɪ,
will-be-happy,　and　my-son　who that　having-died,　ɪs-alive-again,　beɪng-lost,

ngu-kelā-lâ,　　　sü-jü　　e-nyɪ-lâ '
ɪs-seen-again,　therefore　aɪ e-happy.'

Se-nhà　　e-no　　ke-se-o　lâ　　tà　　Sachī　　e-kē-nhà　　gwo lâ
At-that-time　hɪs-son　elder　field had-gone　After　the-house-near　went

e-lūbūdā　e-le-châ　che-lâ,　　sükâ　　ke ke-thē-mɪ　kelē　　kâ　　agnŭ,　' hɪ
music　sɪngɪng　heard,　　and　　servant　　one　　calling　asked,　' thɪs

dɪ　chuâ ?'　　Sükâ　　ke-ke-thē　a-gnɪ-pu,　　' ɪ-tsɪ-kezü　　gwo-ā
what　(?) ɪs ? '　And　the-servant　said,　thy-younger brother　has-come

sükâ　ɪ-pfü-nyɪ　pu　te-rho ke-thē　ngu-lo-ngɪ　e-mɪ-àzo　mhā-to-wā '　Sükâ
and　thy-father　hɪs　healthy-being　seeing　man-wɪth　ɪs-feedɪng '　And

pu-nyɪ　e-nyɪ-mo,　　kē-hu　　hü-mü-bā　　Su-jü-lâ　e-pfü-nyɪ　kē-dzu
he　was not-pleased,　house-ɪn　wɪsh not-was　Therefore hɪs-father house-outsɪde

prà　　　pu-ā　　jē-e-nye　　pu.　Sachī　　sü　　pu-nyɪ　e-pfü-nhà　　pu,　' yo,
coming him-to soft words　said.　After-that　he　hɪs-father-to　said,　' Oh,

yē　mā-pfō　hɪ-datahɪ　　ɪ-vē　　ke-pfi-e-nyɪ,　　yē　　ke-nɪyē　　ɪ-selâ
I　years　so-many　thee-wɪth　remaɪned,　　I　　ever　thy-order

mo-tà-mo-lɪo,　　sɪ-ɪnyɪ　no　ke-nɪyē　e-mü　chu　kelē　ā-vē　psü　ke-ze-mɪ àzo
tɪ ansgressed-not,　but　thou　ever　goat　chɪld　one　me-to　gave　frɪends-wɪth

e-nvɪ-kā-thâ　mo　Sɪnyɪ　no　　ɪ-vē　　me-pu-o　krokromu-àzo　tolehua-ngɪ
to-be merry　not　But　son　your-pɪ operty　all-the　harlots-wɪth　having-lost

pu　gwā-cho　me-sā　no　mɪ-a-kâ-chɪ-nɪ　me-lho wā '　Pu-nyɪ　e-no-nhà
he　on-coming　at-time　thou　persons-calling　food-gave '　He　hɪs-son-to

pu-â,　　' ā-no,　ā-vē　　zetēmeprɪa,　　ā-vē-hɪ　　me-pu-o　　ɪ-vē
saɪd　' my son,　me wɪth　thou-stayest,　my-property　all-the　thy-property.

I tsɪ kezü　　　　sɪ-te-ngɪ,　　rhɪ-lā-gwā,　　ho-tà-dɪ-mo,　　ngu-kelā-lā,
Thy-younger-brother　having-died,　ɪs-alive-again,　beɪng-lost,　ɪs-seen-again,

ɪn-jü-lâ　　āwu-ko　e-nyɪ-ngɪ　lâprà　　me-vā　　vē-ā '
theɪ efore　we　being-happy　merry　doing　good-ɪs.'

STANDARD WORDS AND SENTENCES IN THE LANGUAGES
OF THE WESTERN NĀGĀ SUB-GROUP

English.	Angāmi (Tengimā)	Angāmi (Dzunā when different from Tengimā)	Angāmi (Kehenā, when different from Tengimā)	Angāmi (Nali or Mima, when different from Tengimā)
1 One	Po			
2 Two	Kennā			
3 Three	Sē			Shē
4 Four	Dā			
5 Five	Pangu	Pongu	Pengu	Pengu
6 Six	Suru		Sera	Sairau
7 Seven	Thenā	Thennā	Thennā	Thennā
8 Eight	Thethā			
9 Nine	Tekwū		Tekhi	Tekko
10 Ten	Kerr	Ker (*the* r *has a sound between* l *and* r)	Kerrū	Kerru
11 Twenty	Mekwū		Mekhi	Mekko
12 Fifty	Lhi-pangu	Lhi pongu	Lhi-pengu	Lhē pengu
13 Hundred	Krā(po)			
14 I	Ā		I, ā	
15 Of me	Ā		Ā	
16 Mine	A, ā-thē ā-(*my own*), ā vē (*my property*)		Ā, ā-zhi, ā-*noun*-wē	Ā, ā vi (*my property*)
17 We	He-ko, he-nā, ā-vo, u-ko	Heko, (*he and I*) henā, (*you and I*) āwū	Hā ko, hā-nā, ā-vū	Hiko, (*he and I*) henā, (*you and I*) alubm.
18 Of us	He-ko, hē	Heko, *etc.*	Hā-ko, *etc.*	Hiko, *etc.*
19 Our	He-ko, hē	Heko, *etc*	Hā-ko, hā-ko-zhi, hā-ko-*noun*-wē	Hiko, *etc*
20 Thou	No			
21 Of thee	Un			
22 Thine	Un		Un-zhi, un-*noun*-wē	
23 You	Ne-ko, (*you-two*) ne-nā			Nye-ko, (*you two*) nenā
24 Of you	Ne			Nye ko, *etc*
25 Your	Nē, ne ko		Ne-ko-zhi, neko-*noun* in wē	Nye-ko, *etc*

English	Angami (Tengimā)	Angami (Dzunā, when different from Tengima)	Angami (Kehenā, when different from Tengima)	Angami (—, when different from Tengima)
79 Sit	Ba			
80 Come	Vor, ler (in), pir (from a short distance), her (down), par (out), tsur (down)	Pir, vor		Vŏ
81 Beat	Vū	P̣i		Phi
82 Stand	Thā			
83 Die	Sā			Vor
84 Give	Tsū, khāshi			
85 Run	Ta			P̣i
86 Up	Pesātsa, pesōnu		P̣i	
87 Near	Ke-penê			
88 Down	Pekrātsa, pekranu		Li pi pyo	
89 Far	Chāchā	Ke-menû	Ke-menû	Ke-me-no
90 Before	Mhodzü	Le-mho-pu	Ru-du	Lhe-mho-pi
91 Behind	Sā, sātsā	Le-tho-pu	Li tho-pyo	Le tho-pi
92 Who	Sopo	Sa pu	D̲ji	Ti ti
93 What	Keṛpo, kedipo	Keji po	Sā pyo	Mho-dru
94 Why	Kidi	Keji po chŏ kĕ	So-ū	U sā pi
95 And	Mu, ri	Sikŏ	D̲i-yä	Keji po
96 But	Derri	Seri	De-lano	Keji po li nu
97 If	-rā or -ru, or -di, as a verbal suffix	rā (suffix)	Sichĕo	Mu
98 Yes	Uwĕ		Shĕri	She-lŭ
99 No	Mo		Sherr	-kü (suffix)
100 Alas	Hesh, akrū		E-lo	
101 A father	Ā-po, ā pu (my father)	Hē	Hü	Hĕi
102 Of a father	Po-pu (of his father)	Po-po	Po-po	Po-po
103 To a father	Po pu ki	Po-po	Po-po	Po-po
104 From a father	Po-pu kinu (ghinu)	Po-po ki	Po-po kēi	Po-po kēi
105 Two fathers	Po-po kennā	Po-po kinā	Po-po kēilo	Po-po-nna

...ema.	Rengmā.	Rengma (Butler)	Kezhāmī.		English
Dongbuno	Bhēintā	Bàlo		79	Sit
Hekirilo	Rotah, kulokottā	Tbagwo		80	Come
Vū tsū tā	Vūchē, vūta	Dàchi		81	Beat
So-tā		Etalo		82	Stand
Si la tā		Tsitā		83	Die
Ki shi tā	Lopimū	Psūdo		84	Give
Ntonggolo		Tamhachū		85	Run
Lūgō		Leripā		86	Up
Kenokā	Nūnan	Kenā		87	Near
Loringki		Letropā		88	Down.
Kajeki	Kajōgi	Ledeta		89	Far
Mho-dē-kā	Hodi	Ejhūpā		90	Before
Siki	Shēgi	Etapā		91	Behind.
Sagē ho		Tao		92	Who
Ngute-ho	Dē	Dipiyē		93	What
Ngutē-ho	Dē	Ditcho		94	Why
Tsonā i		Yi		95	And
		Sūnyi		96	But
				97	If.
Aye	Jē	Iyā		98	Yes
Muh	Mūlē	Mā		99.	No
Hesh		Hesh		100	Alas
Āpfī mē	Apē	Āpfū		101.	A father
...		Apfī		102	Of a father
		Apfū-nēlho		103	To a father
		Apfū nhā		104	From a father
Āpfū kong hu		Apfū kenhi		105	Two fathers

English	Angami (Tengimā)	Angami (Dzunā when different from Tengima)	Angami (Kchenā, when different from Tengima)	Angami (Nali or Miwi different from Tengi...)
106 Fathers	U pu-nomā	Putsano-ko	Po-po-tsani ko	Po-po-no-ko
107 Of fathers	U-pu-nomā	Putsano-ko	Po-po-tsani-ko	Po-po-no-ko
108 To fathers	U-pu-nomā ki	Putsano-ko ki	Po po-tsani ko ki	Po-po-no-ko kēi
109 From fathers	U-pu noma kinu	Putsano-ko kinu	Po-po-tsani-ko kinū	Po-po-no ko kēilo
110 A daughter	Na-pfū po	Tenuno po	As Dzunā	Nopfü po
111 Of a daughter	Nâpfū po ki	Tenuno po	Ditto	Nopfü po
112 To a daughter	Nâpfū po kinu	Tenuno po ki	Ditto	Nopfü po kēi
113 From a daughter	Nâpfū po ghinu	Tenuno po kinu	Tenuno po kinū	Nopfü po kēilo
114 Two daughters	Nâpfü kennā	Tenuno kennu	As Dzunā	Nopfü kenna
115 Daughters	Nâpfü-ko (the daughters)	Tenuno-ko	Ditto	Thenuno-ko
116 Of daughters	Nâpfü-ko	Tenuno ko	Ditto	Thenuno-ko
117 To daughters	Nâpfü-ko ki	Tenuno-ko ki	Ditto	Thenuno-ko kēi
118 From daughters	Nâpfü ko kinn	Tenuno-ko kinu	Tenuno-ko kinū	Thenuno-ko kēilo
119 A good man	Themmā ke-vipo		Temmā kevi po	Themma kevē po
120 Of a good man	Themmā ke-vi po		Temmā kevi po	Themma kevē po
121 To a good man	Themmā ke-vi po ki		Temmu kevi po ki	Themmā kevē po kei
122 From a good man	Themmā ke vi po kinu		Temma kevi po kinū	Themma kevē po keilo
123 Two good men	Themmā ke-vi kennu		Temmā kevi kennu	Themma kevē kenna
124 Good men	Themma ke-vi ko (the good men)		Temmā kevi ko	Themma kevē-ko
125 Of good men	Themma ke-vi ko		Temma kevi ko	Themmā keve-ko
126 To good men	Themmā ke-vi ko ki		Temmā kevi-ko ki	Themma kevē-ko kei
127 From good men	Themma ke vi ko kinu		Temmā kevi-ko kinū	Themmā kevē-ko kēilo
128 A good woman	Thenu ke vi pfū po	Tenu kevi pfu	Teno kevi po	Thenu kevi pfu po
129 A bad boy	Nichu ma keshā po	Nochu mā ke-shā po	Nhachu-mi vi-ke-mo po	Nichuma kesso po
130 Good women	Thenu ke-vi ma	Tenu kevi-ko	Teno kevi ko	Thenu kevi ko
131 A bad girl	Relu mā keshā po	Relimā keshā pfu	Reli mi keshā po	Relima kesso po
132 Good	Ke-vi		Ke-vēi	

English.	Angāmi (Tengima)	Angāmi (Dzunā, when different from Tengimā)	Angāmi (Kehenā, when different from Tengimā)	Angāmi (Nālī or Mimī, when different from Tengimā)
133 Better	Kɪ——————vɪ	Kɪ (*sign of dative*) vɪ	Kɪnā (*sign of abl*) vɪ	Kēɪ (*sign of dat.*) vē
134. Best	Ke-vɪ-thā, petē-ko kɪ vɪ-wē	Ke-vɪ-thā, petē-ko kɪ vɪ	Methē ko kɪnā vɪ	Methē-ko kēɪ vē
135 High	Ke rekrē		Ke rekrɪ-o	Ke rekrɪ
136 Higher	Hāu lɪ kɪ rekrē-wē *This that than high is*	Kɪ rekrē	Kɪnā rekrɪ	Kēɪ rekrɪ
137 Highest	Petē-ko kɪ rekrē-wē	Petē-ko kɪ rekre	Methū-ko kɪnā rekrɪ	Methē-ko kēɪ rekrɪ
138 A horse	Kwɪrr po, kɪrr po	Kwɪrr po	Gwɪrl po	Kwɪrrū po
139 A mare	Kɪrr-krū po	Kwɪrr-krō po (*or pfu*)	Gwɪrl po-krū po	Kwɪrrū-krū
140 Horses	Kwɪrr	Kwɪrr-ko	Gwɪrl-ko	Kwɪrrū ko
141 Mares	Kɪrr-krū	Kwɪrr-krō ko	Gwɪrl po-krū-ko	Kwɪrrū krū ko
142 A bull	Thudo po, pedā po	Thu-dā po	Medā po	Medā po
143 A cow	Thu-krū po	Thu-krō po (*or pfü*)	Thā krō po	The krū po
144 Bulls	Thudo, pedā	Thu-dā ko	Medā-ko	Medā ko
145 Cows	Thu-krū	Thu-krō-ko	Thā krō-ko	The krū-ko
146 A dog	Fūh-pfō	U-hē po	Hɪpo po	Hepɪ po
147 A bitch	Fūh-krū	Hē-krō po (*or pfü*)	Henɪ po	Henēɪ po
148 Dogs	Fūh-pfō	U-hē-ko	Hɪpo-ko	Hepɪ ko
149 Bitches	Fūh krū	Hē-krō-ko	Henɪ-ko	Henēɪ ko
150 A he goat	Medā po, nūdā po	Mɪ-dā	Temmɪ medā po	Mɪ-dā po
151 A female goat	Mū-krū po	Mɪ-khū	Temmɪ po-krū po	Mikrū po
152 Goats	Medā, thenū	The-mɪ-ko	Temmɪ-ko	U mɪ ko
153 A male deer	Pochɪ	Po-chɪ	Po-thɪ po	Pochū po
154 A female deer	Chū krū po	Po-khū	Po-lū	Po krū po
155 Deer	Chū	Chɪ	Thu	Chū
156 I am	Ā bā	Ā bā-wē		
157 Thou art	No bā	No bā-wē		
158 He is	Po bā	Po bā-wē	*As in Dzunā, changing the pronouns*	*As in Dzunā, changing the pronouns*
159 We are	Heko bā	Heko ba-wē		

Naga	Rengma	Rengma (Butler)	Kezhama	English
Hpah kezhengu äkiri				
Kazhzo panaxni	Apai kumoi tetim gwi lö ttu t'ing ttu qu i	Hiängwä	Hinohi hunojhu vö	
Pac̣i	Ku'etsu	Athar ngwashwu	Mepajhü vo	133 Better
Papac̣i	Tednu Agneki (nraki) tetsu lö		Tekrä	134 Best
Sa—z papac̣i	Apai nuru ngneki (nraki) tetsuh		Hinohi aju tökrä	135 High
Vena Lili	Kara		Mepajü tökrä	136 Higher
Vena kir—mi	Kara lö	Kë-rä	Pferi kelo	137 Highest
Sonu ku (Pe...)	Karashang		Pferi krü	138 A horse
Vena ku...o (...) Kara kudang			Pferi ko	139 A mare
Äu ...Lili	Mera tê rö		Pferi krü ko	140 Horses
Amu...u Lili	Mera le rö	Maütlu rache	Medä	141 Mares
Äu...ku (...)	Mera tushang	Munthainio	Ohë krü kelo	142 A bull
Äu le lu (...)	Mera kudang		Medä ko	143 A cow.
Äu Lili	Tchu rö		Ohe krü ko	144 Bulls
Äu ku Lili	Tcu ku rö		Etsü kelo	145 Cows
Au...u (...)	Tchu dang	Tchi	Etsü krü	146 A dog
Au ku ko (...)	Tchu kudang	Tchiphu, tchitenin	Etsü ko	147 A bitch
Az...u Lili	Tcnü tut mö		Etsü krü ko	148 Dogs
Äz bju ko Lili	Tenü ku mö		Emü medu	149 Bitches
Äz bju ko (...goat)	Tcnü dang	Tami (a goat)	Emü krü	150 A he goat
Äz...zj liki	Tchento tut mu		Emü ko	151 A female goat
Äzhih liki	Tchento lö mö		Elü	152 Goats
Äzh lo (...deer)	Tchento dang	Tushang (a deer)	Rechü ohö	153 A male deer
...zg...ni	Alo bi nö		Echü	154 A female deer
...zgi	Nö bi nö		Yö bu	155 Deer
...zgi	Hilö bi nö		No bä	156 I am
...gi ko ...zgi	Haghalö bi nö		Pui bä	157 Thou art
			Nooko bä	158 He is
				159 We are

English.	Angāmi (Tengimā)	Angāmi (Dzunā, when different from Tengimā)	Angami (Kehenā, when different from Tengimā)	Angami (Nāli or Mima, when different from Tongima)
160 You are	Neko bā	Neko ba wĕ		
161 They are	Uko bā	Uko bā-wĕ		
162 I was	Ā bā lĕ	Ā bā-lē		
163 Thou wast	No bā-lē	No bā-lē		
164 He was	Po bā-lē	Po ba lē	_As in Dzunā, changing the pronouns_	_As in Dzunā, changing the pronouns_
165 We were	Heko bā-lē	Heko ba-lē		
166 You were	Neko bā-lē	Neko bā-lē		
167 They were	Uko bā-lĕ	Uko bā lē		
168 Be	Ba chē	-chĕ, -shi chĕ (_termination of Imperative_)	Bā-lē-tŏ	Bā lē chē
169 To be	To	-to-wā nĕ (_termination,—the same as the Angāmi -to-wūdi_)	Bū to-lo-nu	-to-lē-nĕ (_suffix_)
170 Being	To	Ba-nĕ (_Ang_ bā di)	Bā-nû	Bā nē
171 Having been	Chiwatē	-to-nē (_Ang_ to-di)	Bā-to-wā-nû	to-nē (_suffix_)
172 I may be	Ā chelē-to-wĕ or -nhā	Ā (_root_)-tû-tā (_Ang_ -nhiû)	I to-wē	Ā bā-to-tū
173 I shall be	Ā to-to-wĕ, ā bā-to-wĕ	Ā tē-to-wē	Ā tē-to-wē	-ta-to wē (_suffix_)
174 I should be	Ā bā to-wĕ	Ā (_root_)-tā-to-kē (_Ang_ -to-wē-ru)	I bā-to-wē	Ā ba to yĕ
175 Beat	Vū-chē	Vū chē	Vŏ-shi-tē	Vū-si-chē
176 To beat	Vū to	Vū to le-nē (_purpose_)	Vŏ-nû-che nû	Vū-to-lē-nē
177 Beating	Ke-vū	Ke-vu	Vŏ	Vū-nē
178 Having beaten	Vū di	Vū wā-nē	Vŏ-wā nû	Vū-wa-nē
179 I beat	Ā vū-wē		I vŏ-wē	
180 Thou beatest	No vū wē		No vŏ-wē	
181 He beats	Po vū-wē		Po vŏ-wē	
182 We beat	Heko vū-we		Hāko vo-wā	_As in Angāmi, changing the pronouns_
183 You beat	Neko vū-wē		Neko vŏ-wē	
184 They beat	Uko vū wē		Poko vŏ wē	
185 I beat (_Past Tense_)	Ā vū lĕ		I vŏ-lū	
186 Thou beatest (_Past Tense_)	No vū le		No vŏ-lū	

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Sema	Rengma	Rengma (Butler)	Kezhama	English
Na-ko ā ngi			Neoko bā	160 You are
Pā ko ā-ngi			Pumiko bā	161 They are
Ngi ā ngi, a ni			Yŏ bā	162 I was
Na ngi			No bā	163 Thou wast
Pa ā ngi			Pui bā	164 He was
Ngi ko ā-ngi			Neoko bā	165 We were
Nā ko ā-ngi			Neoko bā	166 You were
Pa ko ā ngi			Huko bā	167 They were
Ā ngi			Balo	168 Be
Bi nŏ			Dànyi	169 To be
Tŏlāsá (la tivĕ; Ngi silunchi)			Chūnádâl	170 Being
Ālĕ tĕlo-ti lĕ (Ngi shilunu)			Chūnàtà	171 Having been.
Ālĕ katheko			Yĕ chūlo dàlu	172 I may be
Nūpsŭ (Busū)			Yĕ chū dà	173 I shall be
Vū tiniyi	Vūchĕ, vūtā		Yĕ chū vedà	174 I should be
Vū			Dachi	175 Beat.
Vū laso (Busu)			Dadā chini	176 To beat
Āle vŭ lĕ (Ngi buĕ)			Dã	177 Beating
Nŏ vū lĕ (Na buĕ)			Dānā	178 Having beaten.
Ālĕ vū lĕ (Pa buĕ)			Ye ni dã	179 I beat
Aghu nĕ vū le (Ngi ko buĕ)			No ni dã	180 Thou beatest
Haghu nĕ vū lĕ (Nā ko buĕ)			Pua dã	181 He beats
Haghu nŏ vü lĕ (Pa-ko buĕ)			Āukwo danā	182 We beat
Ālĕ-vū lĕ (Ngi bu vela)			Nŏkwo da	183 You beat
Nŏ vū lĕ (Na bu vela)			Pumikwon dã	184 They beat
				185 I beat (Past Tense)
				186 Thou beatest (Past Tense)

English	Angami (Tengima)			
187 Ho beat (Past Tense)	Po vū lō		Po vo lū	
188 Wo beat (Past Tense)	Heko vū lō		Hāko vō lū	
189 You beat (Past Tense)	Neko vū lō		Neko vo lū	
190 They beat (Past Tense)	Uko vū lō		Poko vo lū	
191 I am beating	Ā vū bā wō		I vo wa zo wō	
192 I was beating	Ā vū ba wō		I vo wa z lū	
193 I had beaten	Ā vū shū we, a vū we	Ā vū bi zo-we	I vo shi wō	
194 I may beat	Ā vū le-to we		I vo to-thā	
195 I shall beat	Ā vū to wō	Ā vū lē tā tu	I vo to-wō	
196 Thou wilt beat	No rū to-we		No vō to-wō	Ā vū la ya
197 Ho will beat	Po rū-to we		Po vo-to-wō	
198 Wo shall beat	Heko vū-to we		Hako vō-to-wō	Ā vū li to-ta
199 You will beat	Neko rū to-we		Neko vo-to wō	
200 They will beat	Uko-rū to-wē		Poko vō-to-wē	
201 I should beat	Ā vū vi-wō (I ought to beat)	Ā vū lē-vi we / Ā vū ta to-kō	I vō-lē-vi wō / I vō-to-wō	
202 I am beaten	Ā vū-wē	Ā vū ā wō	Ā vō-ā wē	Ā vū-li to ye
203 I was beaten	Ā vū-wē, ā vū-ru	Ā vū wa tē	Ā vō-we-lū	Ā vū u wō
204 I shall be beaten	Ā vū to wē	Ā rū-to	Ā vō-wā-to-wō	Ā vū u-tē lē
205 I go	Ā to-to-wē		I ta ta to-wō	Ā vū ā ti yē
206 Thou goest	No to-to-wē		No tī-tā to-wō	
207 He goes	Po to-to wē		Po tī-tā to-wō	
208 We go	Heko to to wē		Hako ta-tā-to-wē	
209 You go	Neko to-to-wē		Neko ta-tā to-wō	
210 They go	Uko to-to-wē		Poko tā tā-to-wē	
211 I went			I vo-wē	
212 Thou wentest	wē		No vo-wē	As in Angāmi, changing the pronouns
213 He went			Po vo-wē	

Semā	Bengmā	Bengmā (Butler)	Kezhāmā	English
Pā bu-vela	Ālē vū lē			187 He beat (Past Te...
Ngı-ko bu-rela	Agun vū-lē			188 We beat (Past Te...
Nā ko bu velā	Lıdan vū lē			189 You beat (Past Ter...
Pa ko bu velā	Tsūnyu vū lē			190 They beat (Past Tens...
Ngı bu ā ngı	Ālē vū bı-nyong	Yē nyı dawa dā		191 I am beating
Ngı bu aghn alā	Ālē vū bı-nā	Avāda dā na leo		192 I was beating
Ngı bu ā-ngı	Ālē vū shı lē	Yē nyı da nātā		193 I had beaten
Ngı bu sū ā ngı	Ālē vū sın tı	Yē nyı dāwā dāln		194 I may beat
Ngı bu nchē, bu sınchē nı	Ālē vū tı	Yē nyı da dā		195 I shall beat
Nā bu-nchē	Nē vū tı			196 Thou wilt beat
Pa bu-nchē	Ālē vū tı			197 He will beat
Ngı ko bu nchē				198 We shall beat
Nā ko bu nchē				199 You will beat
Pa ko bu nchē				200 They will beat
Ngı bu-chēnı	Ā kn vū-ko lē	Yē nyı keda pā		201 I should beat
I buyē	Ā vū lē	Ā vē dānā		202 I am beaten
I bu alā	Ā vū lē	A vē dana		203 I was beaten
I bu ınchē	Ā vū sa tı lē	A ve dā dāwa		204 I shall be beaten
Ngı gwālā		Yē gwotıda		205 I go
Nā gworē	Ālē nntsokn gū zhı lē	No gwodē		206 Thou goest
Pa gworē	Nē untsokn gū zhı lē	Po tātā		207 He goes
Ngı ko gworē	Ālē untsokn gū zhı lē			208 We go
Nā ko gworē	Gū tı (sıc)			209 You go
a ke gworē				210 They go
Ngı gwo		Yē gwā		211 I went.
Nā gwo	Ālē gū-lē	No gwā		212 Thou wentest
Pa gwo	Nē gū lē	Punyı gwa		213 He went

English	Angami (Tengima)	Angami (Dzunǎ, when different from Tongima)	Angami (Kohenǎ, when different from Tengima)	Angami (Nali or Munǎ, when different from Tengima)
214 We went	Heko vo-wē		Hako ro-wū	*As in Angāmi changing the pronouns*
215 You went	Neko vo-wē		Neko vo-wū	
216 They went	Uko ro-wē		Poko ro-wū	
217 Go	To-lē-chē		Tu shō	
218 Going	Vo-dı, to shı-dı, to tu dı	Ke vo-kı	Ke-vo-kı	To te chō
219 Gone	To te, vo te	To-lō	Ta tō	Vo-zhū gı̆
220 What is your name?	Un za sopo ga?	Un zā sopo-kū?	Un zı so-u?	To-tē
221 How old is this horse?	Kırr hau kepenǎsı chı kıchute-ga?	Kwırr ha u po kelhu tsı kejıtsu tūshō?	Gwirl hɪ̆ā po menā kechı chū dıtsutīyā?	Un zı sopo ga?
222 How far is it from here to Kashmir?	Hanu nu Kashmır-nu chā ke-jı tı ga? Hanu nu Kashmır kı kıtı ga?	Ha lū nō Kashmır chā kejıtıpotogē?	Helā nī Kashmırā chu dıtıpogho?	Kwırru ha u mena kechı tsı̆ı kıchute ghū?
223 How many sons are there in your father's house?	Ū'ponā kıchu bā?	Unpo kı lu thepfōnomā jıtsubı?	Un po kı lā thepunomı dıtsuba ghı?	Habanī Kashmır vo kechı tı ke-djı tī bā-wī?
224. I have walked a long way to day	Ā tha chathā vor-wī, ā thacha chadı to vor-wē	Ā thā chā chā lūnu vo-wū	I tha chū-chu nā vo-we	Un po ke lı po nono jıtsn bughı?
225 The son of my uncle is married to his sister	Āpo sazēu no po lū pfū lı bı wī	Ā po sazu-u no po lıpfu lē bā wē	A po saza u no po lɪ̆pu lıvaı wō	Ā tha tıketılanu vor wē
226 In the house is the saddle of the white horse	Kırr kekrā-u (jı̆n) kınu ba-wē	Kwırr ke-krā u jın kı-lu ba-we	Gwirl ke-kru u zın kı lı bā-wī	Ā po saza a no po lıpfū lı ba wē
227 Put the saddle upon his back.	Po nākhu gı jın khāsı chō	Poche ghı shı chē	Po chē-lā zın kha shı tī	Kwırrū ke krı u zın ke la ba wē
228 I have beaten his son with many stripes	Ā po nā vū se-wā wē	Ā po no vū shū-sē-wū	I po no vō-shē-shı wē	Zın pī kwırrū chē shı shı chī
229 He is grazing cattle on the top of the hill.	Po mıthu kwē chazu gı to-wē	Po mı-thu hovo chāzugı to-wē	Po thā kwē-nā chazu-lā tū-wē	Ā po no vū-sū-sē-wē
230 He is sitting on a horse under that tree	Po sı lua kronu kırr gı-bā-wē	Po sı lu-ā kro kwırr gı ba-wē	Po so lu-ā krā gwırl chē-lu bā wē	Po thāo kwepā tızughē ba wī
231 His brother is taller than his sister	Po pru u po lū-pfū kırekrē	Po pı u po lıkfū kı rekrē-wē	Po prū ā po lēpu kınā rekrı-wē	Po sū u lu krā lā kwırrū ghē bā-lı
232 The price of that is two rupees and a half	Lu-ā ma raka kenna mu dulı	Lu-ā ma rakā kehnu ne dulı	Lu-ā ma raka kenna nā dāh	Po sāzā-u po lıpfū kēı rekrı wī
233 My father lives in that small house	Kı kechı lu-nu a po ba-ya lē wē	Kı kechō lu lū a po bı chū wē	Ā po kı kechı lu ā bā-wō	Lu ma raka kennā mu dalēı
234 Give this rupee to him	Raka ha u pē po tsu-chē	Rakā hā u po pı-che	Raka hēo po pı shı-tē	Kı ke-chı-lū ā po ba wē
235 Take those rupees from him	Raka lu-ko po kı le lē-chē	Raka lu ko po kı lē lē-chē	Raka lu u po kı te-lē-tō	Raka ha u pē po pı chē
236 Beat him well and bind him with ropes	Po vū-se sı-dı kero pē pha sē-lē-ohē	Po vū she-sı-nē kero lī̆sē po pha-lē ohē	Po vo-vı shē shı nā olyāpo pha sı-lı tu	Raka lu-ko po keı lē-lē-chē
237 Draw water from the well	Dzū-ku nu nu dzu u pē vor chē	Dzū-ku le-nē dzū pe vor-chē	Djı-kā lā nā djı pe-vor-le tē	Po vū shē-shı nē orā lē po pha-lı chē
238 Walk before me	Un mhodzū kı ra le-ohē	Ā mhodzū ra-le-chō	Ā djı kınā rā lē tē	Dzū-khu lanu dzū pe-vor-chē
239 Whose boy comes behind you.	A satsa sopo no no to ga?	Un supetā sopo no no ne to-ke?	Un sapyo sopo no nō tu-ghē?	Ā dzu rā-lı chē
240 From whom did you buy that?	Chu u sopokı-nu krı-lē-ga?	Chu u no sopo-kınu krı-le	Chu-ā so kınā krı le ghē?	Unsā noghyē vor-zē-chu sopo
241 From a shopkeeper of the village.	Renu-nu kanya kınu krı lē-wē	Renā lu kanyā mā kıle nā krı lē wē	Renā nā kanyā kı-lā nā krı-le-wē	Chu u sopo kēınyē krū-lē ghē
				Renā lā hāmı-mā kelā krū lē-wē

Semā	Rengmā	Rengma (Butler)	Kezhamā	English
Ngi ko gwo	Gú lä-so (sic)			214 We went
Na ko gwo				215 You went
Pa ko gwo				216 They went
Gwovē	Tinä lo	Gokhē, gotä	Tätä	217 Go
Gwochēlā	Gü nä ti so		Gwonyi	218 Going
Gwo-velä	Gü nti		Tätä	219 Gone
Un-zhe kui-i'	Un-zene seghe ho ?		Izē tno	220 What is your name ?
Stura pitisu ampfē kizhēlē ?	Karu lē chē dejesa-ho ?		Pferi hinohi menokete ma pfo dizhē tä	221 How old is this horse ?
Hingohē Kashmir kitohē ai	Hīka biho Kashmir kalhānē kezu ho ?		Ha hilo Kashmir kē ledē dota bä lä	222 How far is it from here to Kashmir ?
U' pu ki-la änu kizha ai ?	U pfü nu lē dije ho ?		Ipfü no dizhē ba	223 How many sons are there in your father s house ?
Ngi isuzo äläghi kasu gwä-gi	Intu chong kä thong chong chi gü ri lē		Ye ledē tangni gwō	224 I have walked a long way to-day
I-pu tikuzunu pä-chepfu sä ä ngi.	Ä pfü si-käzanga milē älēgi lobi nyong		Äpfü tsi kezü'no piyē lä	225 The son of my uncle is married to his sister
Stura äkimiye jin ki la ä ngi	Karu kuchong äbi kä nyü bi-nyong		Pferi kekro rin pä bä	226 In the house is the saddle of the white horse
Stura jin käsü	Äbi pempeh ahizüng ka-shi lo		Pferi kechē pä rin kechī	227 Put the saddle upon his back
Ngi pä nu bu she läung	Älē ä-nyu vü-sä lä sä		Yēnyi punoa dä she-sä	228 I have beaten his son with many stripes
Pä amishiha atong atsu puku ä ngi	Älē metu kwe soki pesonki		Po echi pfē kadzümato tä	229. He is grazing cattle on the top of the hill
Pa äsü kuchukala tsurung ku ä-ngi	Älē henö sambi highu khangē nyu karu ähizüng bi no tä.		Pu gni echi huno kirr pa ekekro bä	230 He is sitting on a horse under that tree
Pa pä pu pa-chepfü sou soko ä ngi.	Ä tsü-gē ä lēgi nyaki kathānē.		Epro ny tēpi jü tekrä	231 His brother is taller than his sister
Hipä me likä kini muduli	Lige mmē läkä kohung o dnlē		Huno mä räkä kenhidali	232 The price of that is two rupees and a half
Äki kithum lahē i pu ä-ngi	Kä kashenkä ä pfü lē bi nyong		Ekē ketsi nowuhi apfü ni bä	233. My father lives in that small house
Likä hipähi pa tsü	Räkä pē ä psü tä		Räka hinohi puep lsü	234 Give this rupee to him
Likä pä ngu ikilu	Räkä ä ki ki lo tä		Räka olsu po nhēlo lo	235 Take those rupees from him
Shü shēshi pabusü na aki ghi kipfe pä pesü	Ä vü sä shi lo, rämpe pin-sä lo-tä		Pu dä chini arshälo phä lo	236 Beat him well and bind him with ropes
Äzukilä äzu pfēghē	Dzü lo ki dzü pe re tä		Jü kowlo pfwä pfodi	237 Draw water from the well
I su gwovē	Ä mho dē ki rhi tä		A jü rhilo	238 Walk before me
Ituyu kiu-nu gwochēni	Ä siki sage nyu lē henye-ho ?		A tsi pa tu nyi nodo	239 Whose boy comes behind you ?
Hipähi kiuki la kalui	Nē sage ho n' hilo-ho ?		Ta-nhēlo krilä	240 From whom did you buy that ?
Äghinä dukankilä knlo	Remji gaki kanyä nyuki hilo		Eni mi kyelo kanya mhi nhelo krilä	241 From a shopkeeper of the village
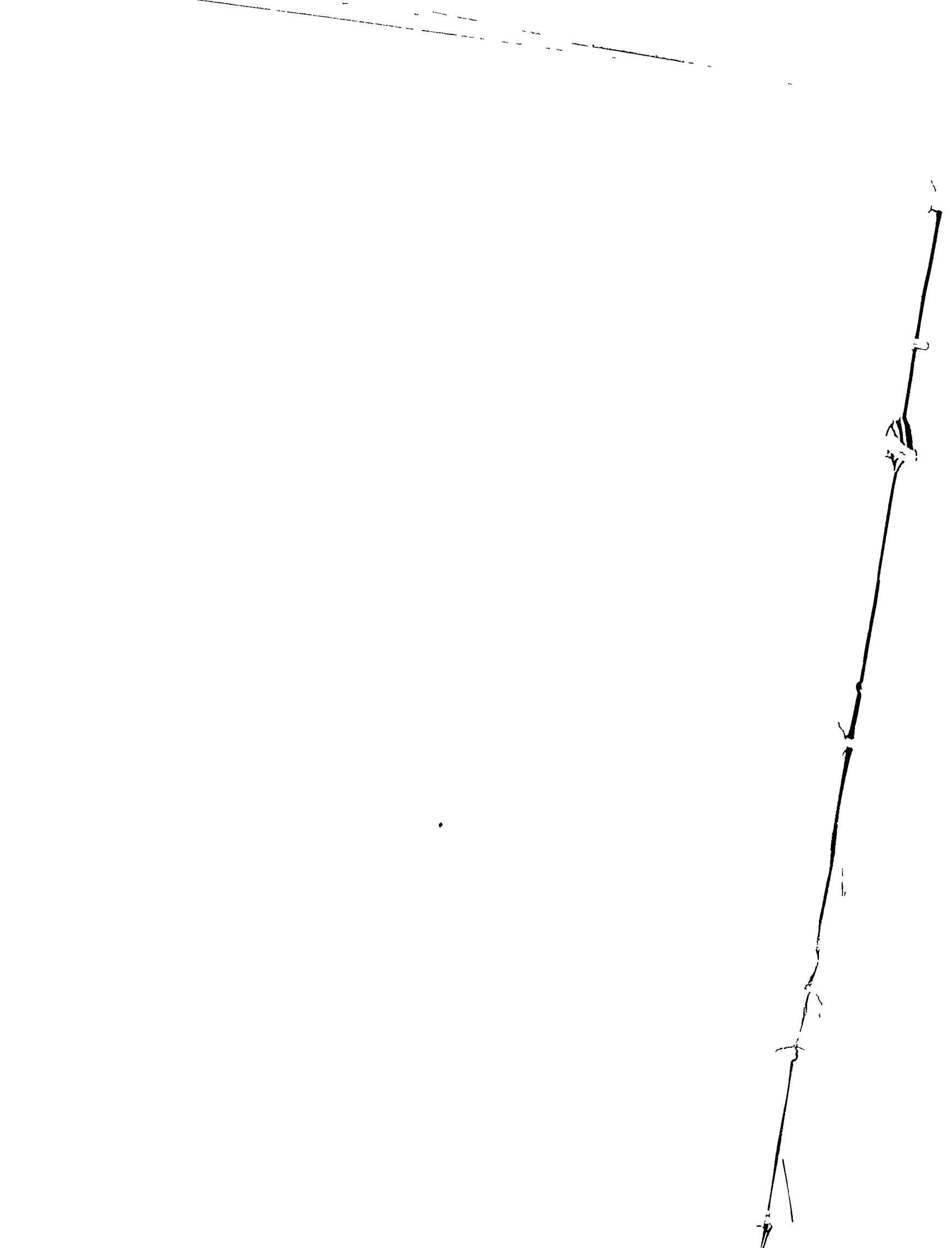
NĀGĀ GROUP.

CENTRAL SUB GROUP

This sub group includes the Āo and Lhōtā languages, and occupies the centre and north-east of the Nága Hills District   Mr Damant included in it the language of the Semās, but this clearly belongs to the western sub-group.

The speakers of this sub-group are estimated to number as follows —

Āo	.		16,500
Lhōtā	.	.	22,000
Tengsa			?
Thukumi and Yachumi			?
		Total at least	38,500

The first two tribes have only lately been described under these names.   They have frequently been referred to by earlier writers, but under various appellations   Different forms of Āo have been described under the names of Chungli, Mongsen (these are two well defined dialects), Assiringia, Deka Haimong, Dupdoria, Hatigorria, Khari, Nowgong Nágā, and Tengsa Nágā[1], while instead of Lhōtā we also meet the names Tsontsü and Miklai   The Lhōtās call themselves Kyõ   Thukumi and Yachumi are now dealt with for the first time

The great distinction between the Western and the Central sub-group of Nāgā languages, is that, in a negative proposition, the latter prefixes, while the former suffixes, the negative particle to the word which is negatived.

Taking Angāmi as the typical western, and Āo as the typical central language, we are at first sight impressed at the great difference which apparently exists between these two languages, which are so little distant from each other   Mr Davis has, however, clearly shown in his note printed in the Assam Census Report for 1891 that the difference is more apparent than real, and is principally a matter of prefixes and suffixes

What follows is based on Mr Davis's note, and on some remarks thereon which were made by Mr Clark, and which were published at the same time —

At first sight there would seem to be scarcely anything in common between these two languages. In sound they are very different. The Āo shows a preference for the nasal *ng* sound as a termination, as in the words *āsüng*, to-morrow, *tāzung*, good, etc   This sound does not occur at all in the Angāmi language

Again the negative particle in Āo precedes the root which it qualifies, in Angāmi, follows it. *E g*, Āo, *āru*, come, *māru*, not come, Angāmi, *vor*, come, *vormo*, not come

The only trace that Mr Davis can find in Angāmi of the negative preceding a verbal root is in the phrase '*mbā*, equivalent to Āo *māsa*, there is not. Here the '*m* is the negative

But now to trace the resemblances between the two languages. To do this, let us first compare the numerals from one up to twenty,—

English	Angāmi.	Ao
One	*po*	*kā, ākā*
Two	*kennā*	*ānā*
Three	*se*	*āsam*
Four	*dā*	*pe-a*
Five	*pangu*	*pungu*
Six	*suru*	*trok, terok*
Seven	*thenā*	*tenet* Mongsen, *teni*
Eight	*thethā*	*ti*, Mongsen, *tasei*

[1] Regarding these names, see the section on Āo

English.	Angami	Āo
Nine	tcʰ icū	talo
Ten	kerr	ter
Eleven	kerr o pol rū or kerr dipo	teri āl ī
Twelve	kerr o kennā	teri ānī
Thirteen	kerr o sī	teri ātam
Fourteen	kerr o dā	teri pe̱a
Fifteen	kerr o pangu	teri pungu
Sixteen	kerr o suru	meʼra mī ben terck
Seventeen	mekicū po mo thenī	meʼra mī ben teneʼ
Eighteen	mekicū p mo thethā	motta mī ben ti
Nineteen	mekicū pe mo teʰ icu	meʼri mī ben talo
Twenty	mekicū, mepyū, or mechi	nuʼra, Mongen, methi

The resemblances in this list between the words for 2, 5, 6, 9, and 10 are very striking Above ten we find the same method used in the formation of the numerals In forming 17, 18, and 19 both languages employ the same methods, these numbers being denoted by the expressions '20 not brought 7,' '20 not-brought 8,' '20 not-brought 9,' respectively Pī mo and mū ben are identical words In Āo, however, this method of notation begins at 16, or one place further back than in Angami

PERSONAL PRONOUNS

These present considerable points of resemblance They are—

Singular

English	Angami	Āo
I	ā, i, ene	rī, nqi
Thou	i o	i̱ī
He	po	pī

Dual

We two, including person addressed	ā ro	o nī (Mongsen), tenā (Chungli)
We two, excluding the same	he nī	
You two	ne nī	re nī
They two	lu nī, u-nī	pī nī (Mongsen)

Plural

We (inclusive)	u lo	āsenok̲
We (exclusive)	he lo	o-nok
Ye	ne lo	ne rol
They	hī lo, lu lo, u ko	pī re, pire nol

The forms i, ene, given for 'I' in Angami are Eastern Angami variations They are not unlike the Āo nī The words for 'thou' in both languages are practically the same, as also are the words for 'he' Both languages form the dual and plural in a very similar manner

VOCABULARY

The following list gives a few words in the two languages, which are very similar or identical —

English	Angami.	Āo
House	ki	ki
Fire	mi	mī
Smoke	mil hu	mukho̱ū
Man	mā, mi	āmi (Mongsen)
To-day	thā	tānū
Call, to	ke, che	āri, zī, āyū, yū
Eat, to	chi	āchi, chi
Salt	metsa	metsū
Water	dzū	tsa, t ū
Liquor	zu	yi
Blood	te̱za	ā za
Laugh, to	-nū	menū
Red	kemeri	temerem
Tell, to	pu, si, she	shi, fiū (Lungkam),
One day	konha	kā nū
Cooked rice	tie	chi, zi
See, to	ngu	ā ngu

Again, let us take an example of a word which is apparently very different in the two languages Such a word is Angāmi *zoghā*, Mongsen *ā-ı*, thatching grass In Chungh, *ā-ı* is a general term for weeds growing in cultivated land. In *zoghā*, *zo* is a generic and *ghā* a specific term specifying the kind of grass. *Ghā* is therefore 'thatch' Now in the Semā language, the language most closely connected with Angāmi, 'thatch' is *ā-ghı*, *ā* being the prefix placed before all substantives in the Sema language Cutting off this prefix we have—

Semā	English.	Angāmi.
ghı	thatch	*ghā*

These words are identical, for *ı* and *ā* are commonly interchanged in the two languages Now between—

Semā	English.	Āo
ā-ghı	thatch	*ā ı*

there is scarcely any difference in pronunciation, and the words may be fairly said to be identical. We have thus found *zoghā* to be the same as *ā ı* This method could be easily applied to other words.

From a comparison of the words in the subjoined list, it will be seen that the Āo termination *er* performs the same function as the Angāmi *mā* or *mı*, man. Mr Clark, however, maintains that *er* does not mean 'man,' but that it is really a relic of an old present tense of the verb 'to be,' and means 'he who is' Thus *tam* means 'old,' *bu* means 'man,' and *tam bu r*, means 'he who is an old man,' 'an old man.' So *nung* means 'in,' and *nung-er* means 'he who is in,' hence 'an inhabitant.' It should be remembered that when, by inflection or composition, in Āo two vowels come together, one disappears, or the two coalesce and form a new vowel. Hence, when *er* is suffixed to a word ending with a vowel, the *e* is usually dropped. On the other hand, Mr Davis considers that this *r* is the exact equivalent of the Angāmi *mā* He says, 'In the Thukumi language we find this too The Thukumi people use *-rē* in exactly the same way as the Angāmis use *-mā* It seems going out of one's way to say that the *r* in these words is the verbal termination *er* which is equivalent to the Angāmi *wē* Again take the term "Āo," by which we know these people The word is never used with a final *-r* by the people themselves They call themselves *Āor*, *ı e*, the Āo people, never plain *Āo*, and their language is *Āor' u*, Āo-men's tongue, not *Āo u* The exact rendering of *Āor'* in Angāmi would be *Āo-mā* They call the Lhōtas *Shener'*, the Semās *Moyār'*, the trans Dikhu tribes *Mırır'*, and the Assamese *Tsumīr' '*

Āo	English.	Angāmi.
Tāmbu r	old man	*letsa-mā*
Tāntza-r	old woman	*letsa pfü-ma*
Tānu-r	child	*nıchu-mā*
Tebu r	male	*tepfo-mā*
Āyı-r	maid	*relı-mā]or ālı-mā*
Ātāngu-r	young man	*krısā-mā*
Tātā-r	village elder	*peyu mā*
Tetsa-r	woman	*thenu mā*
Tālā r	a rich man	*lonı-mā.*
Temet-er	one who knows	*lesı-mā*
Tāru-r	a comer	*levor-mā*

Again, take the phrase—

Āo	*Nā*	*ko*	*ım-er ?*
English	You	what	village-er (are) ?
Angāmi	*No*	*kı*	*ra-mā*
English	You	what	village-man (are) ?

and the answer to the question—

Āo	*Nı*	*Lungkīm*	*nung er*
English	I	Lungkam	in-er, i.e, inhabitant (am)
Angāmi	*Ā*	*Lungkīm*	*no-mā wē*
English	I	Lungkam	of man-am

It being established that the function of the Āo *er* is the same as that of the Angāmi *mā*, we have the following identical words in the two languages —

Āo	*te-bu r,*	male
Angāmi	*te pfo-mā,*	male

Here *te* is a mere prefix. The essential part of the word is, in Āo, *bu*, and, in Angāmi, *pfo*, which may be taken as identical words, *pfo* in Angāmi being a common male termination for animals as well as men

Again—

Āo	*ā yı r,*	a girl
Angāmi	*re lı mā* or *ā lı-mı*	a maiden.

2 x 2

Here the essential part of the word in both languages …

Again—

| Âo | Hūee | achull |
| Of Angami | ei | achull |

Assuming that the function of the Âo er is the same as that of the A …

Other examples are—

Angami		
Ao		
Angami	nhkrw	
Âo		

SIMILARITY IN THE CONSTRUCTION OF SENTENCES.

Angami	tie	chil				
Âo	chiu					
English	no	to harm				

Angami	ā					
English	I			to make	
Âo	ri			to speak	
English	I				

Angami						
Âo				dor	
English	him		harm			tell

Angami	Sil					
Âo	Si					
English	An	the child				

Angami		Israe'				
Âo	arie	Israel				
English	taking	Israel				

Angami						
Ao	orole	alu	ru			
English	wo	fields	cut			

In this sentence the similarity of the construction … languages by an infix following the verbal root

ĀO OR HATIGORRIA

Āo is spoken in the extreme north-east of the Nāga Hills District. Beyond the tribe, in the unsettled territory are the naked Nāgās, and more to their north and west in the district of Sibsagar, we meet the Banparā and other unidentified Nāgā tribes, Dīmā-sā, Assamese and some Shān languages To the south they are bounded by the Lhōtā and Semā Nāgās, by whom they are separated from the Rengmā, Angāmī, and Kezhāmā tribes Regarding this tribe, Mr Davis gives the following particulars in the Census Report of Assam for 1891, pp 241 and ff

The Āos occupy the country which is drained by the Jhanzi, the Desoi, and by the streams which flow into the Dikhu on its left bank The only Āo village on the right bank of the Dikhu is Longsa The Āos profess to have their origin from a stone, which is situated between Longsa and the Sangtam village of Luban From this place they gradually migrated across the Dikhu and occupied the country in which they now dwell They are divided into two tribes, Chungli or Zungi and Mongsen, speaking dialects which are so dissimilar as to be practically different languages. These two tribes, though they in many instances live side by side in the same villages, have each preserved their own dialect

The Āos occupy, excluding Longsa, which was not censused, 46 villages Of these 21 are Chungli entirely, 19 are Mongsen entirely, while six are mixed villages, inhabited both by Chungli and Mongsen Roughly speaking, the Āo country is composed of three parallel ridges, called Lampungkung, Changkikung, and Japukung, respectively The Chungli tribe inhabits all the villages on the Lampungkung (the range immediately overlooking the Dikhu), with the exception of the villages of Mokokchang and Nunkam, which are partially Mongsen The valley of the Molak or Jhanzi, i.e , the valley enclosed between the Lampungkung and Changkikung, contains the mixed villages, while on the Changkikung and Japukung the villages are, with the exception of Deka Haimong, Molungting, and Assiringia (a non Āo village), entirely Mongsen.

Assiringia, called by the Āos Mirinokpo, is a village which really belongs to the 'naked' tribe of Nāgās The inhabitants came many years ago from the village of Wankhong or Orangkang, a village belonging to that tribe, and situated a day's march east of the Dikhu from Susa village Now-a days, in all but language, the Assiringia people have become Āos. The problem is, how did they get on to their present site, which is on the range immediately over the plains, through the intervening Āo villages ? Where they are at present they are at least three days' journey from the nearest villages of the tribe to which they really belong

The two dialects of Āo are, as stated above, Chungli or Zungi and Mongsen The Deputy Commissioner of the Nāga Hills gives 15,500 as the total population speaking the language, and adds that the Zungi are the larger section, being about three-fifths of the whole tribe This would give the following approximate figures for the speakers of each dialect —

Chungli or Zungi	9,300
Mongsen	6,200
Total	15,500

The only one of which we have a grammar is Chungli, and the version of the Parable of the Prodigal Son, which follows, and for which I am indebted to the kindness of the Reverend E W Clark, is couched in that dialect There is a list of Chungli and Mongsen words and sentences in Appendix G of the Census Report already quoted from, which I take the liberty of reprinting, after the Chungli specimen

The use of the word Āo in connection with this language is modern The earliest instance of its occurrence with which I am acquainted is in Mr Clark's *Specimen*, written in 1879 The name was unknown to Mr Damant, whose essay was published in 1880 He called the tribe Hatigorria, and wrote as follows about it —

This large and warlike tribe is found to the east of the Lhota and Sema, but how far they extend it is impossible to say In their own language they are called Samaina or Nissomeh [1]

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[1] Mr Davis writes. I have never even heard these terms, but ' Nissomeh looks like an incorrect rendering of a Simi or Angāmi term

The tribes known as Assiringia, Dupdoria, Dekha Haimong, and Khari, are really part of the Hatigorria tribe, and included with them, Dekha Haimong and Khari being merely the names of villages

In addition to the above, I find on examination that what is called Nowgong Nāgā is closely connected with Āo

Mr Davis informs me that the true language of Assiringia is not Āo at all. The inhabitants of this village come from Orangkang, which lies just across the Dikhu, and belong to a 'Naked Nāgā' tribe   Āos come down to the plains through that village and hence the Assamese sometimes call them by its name.   Dopdoria is the Assamese name for Āos who come down to the plains through the Dop Duār, and Hatigorria for those who do so through the Hatigor Duār.   The names Dopdoria and Hatigorria include both Chungli and Mongsen   Khari is a large Mongsen village, and Nowgong the Assamese name of the Chungli village Merangkung

The following are the authorities which I have met which deal with Āo under each of its many names —

I —ĀO GENERALLY —

> DAVIS, A. W , I.C S ,—*Report on the Census of Assam for 1891*, by E A. Gait, I C S   On pp 163 and ff. there is a note on the relation which the principal languages of the Nāgā group (including both the Chungli and Mongsen dialects of Āo) bear to each other   It contains lists of words in both dialects   On pp 172 and ff   there is a *Comparison showing points of resemblance in words and structure of the language between the Angāmi and Āo Nāgā (Chungli) languages*, with notes by the Reverend E W Clark , pp 242 and ff., an account of the Āo tribe   Appendix G , pp cxxiv and cxxv, is a list of words and sentences showing the differences between the Chungli and Mongsen Dialects of the Āo Nāgā language   All these are by A. W D   Shillong, 1898

II.—CHUNGLĪ OR ZUNGI.—

> CLARK, THE REV E W ,—*A Specimen of the Zoongee or Zurngee Dialect of a Tribe of Nagas bordering on the Valley of Assam, between the Dilho and Desoi Rivers, embracing over forty villages*   Journal of the Royal Asiatic Society, Vol xi, 1879, pp 278 and ff

> AVERY, J ,—*The Āo-Naga Language of Southern Assam   Proceedings* of the American Oriental Society for May, 1886, pp cix and ff , published with Vol. xiii of the *Journal* of the Society for 1889   See also *American Journal of Philology*, vii, pp 344—360

> DAVIS, A W , I.C S ,—See No I, above

> CLARK, Mrs. E W ,—*Āo Naga Grammar with illustrative Phrases and Vocabulary*   Shillong, 1893

III.—MONGSEN —

> DAVIS, A W , I.C S ,—See No I, above

IV —ASSIRINGIA.—

> BROWN, THE REV N —See No VI, Dupdoria, below   The words given are more or less incorrect Chungli. They are not Assiringia, which is a different language   See above

V —DEKA HAIMONG —

> CAMPBELL, SIR G ,—*Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*   Calcutta, 1874   Vocabulary of Deka Haimong Naga on pp 267 and ff   This is Chungli.   Mr Clark started missionary work in Deka Haimong village

> BROWN, THE REV N ,—See No VI, Dupdoria, below   The words given are more or less incorrect Chungli

VI —DUPDORIA —

> BROWN, THE REV N ,—*Specimens of the Naga Language of Asam   Journal* of the American Oriental Society, Vol. ii, 1851, pp 155 and ff.   Contains vocabularies of a number of Naga languages, including ' Tengsa and Dopdor' printed as one and the same language   The words given are not in any dialect of Āo at all   They are Tengsa   Other languages with which he groups it are,—2, ' Nogaung, Hatigor, Haimong and Asuring,' and 3, ' Khari.'

> CAMPBELL, SIR G ,—See No V., Deka Haimong, above   On pp 254 and ff. there is a Dop darya Naga Vocabulary   The words given are very incorrect Chungli

VII —HATIGORRIA —

Brown, the Rev N.,—See No VI , Dupdoria, above   The words given are more or less incorrect Chungli
Campbell, Sir G ,—See No V , Dekn Haimong, above   On pp 254 and ff there is a Hati Garyn Naga
   Vocabulary   The words given are incorrect Mongsen.
Damant, G H , I C S,—*Notes on the Locality and Population of the Tribes dwelling between the
   Brahmaputra and Ningthi Rivers*   Journal of the Royal Asiatic Society, Vol xII, 1886
   pp. 228 and ff   On page 218 there is the account of the Hatigorria language already quoted, and
   on p 257 a vocabulary

VIII —KHARI —

Hodgson, B H ,—*Aborigines of the North-East Frontier*   Journal of the Asiatic Society of Bengal,
   Vol xix, 1850, pp 309 and ff   Contains a Khari Naga Vocabulary by N Brown   Reprinted in
   Miscellaneous Essays relating to Indian Subjects   London, 1880   Vol ii, pp 11 and ff
Brown, the Rev N ,—See No VI, Dupdoria, above   The words given are not very accurately written
   Mongsen
Hunter, Sir W W ,—*A Comparative Dictionary of the Languages of India and High Asia*   London,
   1868   Contains Vocabulary of Khari Naga based on Hodgson.
Dalton, E. T., C S I ,—*Descriptive Ethnology of Bengal*   Calcutta, 1872   Reprint of Hodgson's
   Vocabulary on p 71

IX —NOWGONG NAGA—

Hodgson, B H ,—*On the Aborigines of the Eastern Frontier*   Journal of the Asiatic Society of Bengal,
   Vol xviii, 1849, pp 967 and ff.   Vocabulary by N Brown   Reprinted in *Miscellaneous
   Essays relating to Indian Subjects*   London, 1880   Vol. ii, pp 19 and ff
Brown, the Rev N ,—See No. VI , Dupdoria, above.   The words given are more or less incorrect Chungli
Hunter, Sir W W ,—See No VIII , Khari, above   Also contains Vocabulary of Nowgong Nāgā.

The following account of the main features of the Chungli dialect of Āo is based on
Mrs Clark's grammar.   The student is referred to that work for full particulars   What
follows does not pretend to be more than the merest sketch

Pronunciation.—Āo rejects not only the sonant but also the surd aspirates
There does not appear to be any restriction as to initial letters, and most occur as final,
though the most usual termination is either a vowel, a nasal, or *r*   The sound *ng*, which
is very frequent as a final, seldom occurs as an initial.   The letter *h* occurs very rarely.
There does not appear to be any system of tones in the language

The pronunciation of the vowels fluctuates   Thus, the root *nŭk* becomes *nŏk-shi*,
to covet, and *ă-nak*, watching.   When two vowels come together, they coalesce.
Examples are,—

> *sa+ăng=săng,* be
> *ka+ăng=kwăng,* give.
> *ăru+ăng=ărung,* come
> *ălu+ăng=ălung* or *lwăng,* come down.
> *ătu+ăng=ătung* or *twăng,* come up
> *shĭ+ăng=shiăng,* say
> *ăjĭ+ăng=ăjiăng,* see
> *āo+ăng=twăng,* go , *ong,* go on
> *pă+e=pai,* he
> *shĭ+ŏgŏ=shĭgŏ,* said

When a verbal root ends in a vowel the *e* of the termination *er* is elided.   Thus,—

> *ben+er=bener,* brings
> *bendă+er=bendăr,* brings
> *zambĭ+er=zambĭr,* speaks.

Consonants frequently interchange   Especially, *b* and *p* ; *d* and *t* , *g* and *k* ; and sometimes *b* and *m* and *n*, respectively   When *tsa* at the end of a verbal root is followed by *ā*, the whole becomes *zā*, thus *āgatsa* + *āng* = *āgazāng*, give thou

The letters are pronounced as indicated in the system adopted for this Survey   The vowel *a* is pronounced as the *u* in 'nut'   In Mrs Clark's Grammar this sound is represented by *ọ*   The same lady represents the sound of a prolonged *s* by *sc*   I have thought it best to follow her in this latter point

Articles.—The force of the indefinite article is given by suffixing the word *kā* or *kāti*, one   Thus, *nīsung kā*, a man   To give the force of the definite article, the suffixes *zī* and *tū* or *tō*, which are properly demonstrative pronouns, are often used. Thus, *nīsung-zī*, the man   The prefix *te* or *t* to be mentioned below seems to be often used in the same sense. Thus, *bū*, father, but *te-bu-e āgātsa*, the father gave

Prefixes and suffixes —In addition to the prefixes and suffixes used to make forms corresponding to declension and conjugation, the following should be noted

The prefix *te*, or, before vowels, *t*, may be added to a verb without making any essential change in meaning, except in the Imperative mood, which it negatives   All that it does is to impart some emphasis. Thus, from the root *āo*, go, we have *pārenōk t-āo r*, they are just going, or are indeed going. Similarly, prefixed to adjectives, it gives emphasis, and forms a kind of superlative, as from *āzung*, good, *t-āzung-bā*, the good one, the best   Prefixed to verbal roots, it is also used to form abstract nouns Thus, *sāngtcā*, to illumine, *te-sāngtcā*, light

The suffix *tsa*, with or without the prefix *te*, is also used to form abstract nouns   It is properly the suffix of the future tense   Thus, *pelā*, rejoice , *pelā-tsa*, will rejoice , *pelā tsa*, or *te-pelā-tsa*, joy

The suffix *er*, or, after vowels, *r*, is properly the termination of the present and of the continuative past. Thus, *ādōk-er*, he is just come   It is also very commonly used as the termination of a noun of agency   Thus, *ādōk-er*, a comer , *shīshī-r*, a trader , *āshī-r*, a speaker   In this way, like the Angāmi *u*, it is often substituted for the relative pronoun, *i e*, it forms what in Dravidian languages would be called a Relative Participle, Thus, *ādōk-er*, may be used to signify he, or they, who come, or came   So, also, with the antecedent expressed   Thus,—

> *tāng   ādōk er   āzī   ōdā āshī*

just come-who are they thus said, *i e*, they who have just now come said so Again *nung* means 'in' and *nung-er*, he who is in, an inhabitant.

This suffix is also used to indicate the act done   Thus, from *shīshī*, to traffic, *shīshī-r* not only 'a trader,' but also 'trading.' Thus, *pā shīshī r āge tākar ākam*, he became rich by trading

The suffix *bā* is used exactly like *er*   Thus, *shīshī-bā*, he who trades, or trading , *pelā bā*, he who rejoices, or joy

The suffix *dāk* indicates place   Thus, *ālī*, to be, *ālī-dāk*, a place of abode, a residence , *ī*, this, *ī-dāk*, here

SUBSTANTIVES

Gender.—For human relations different words are used to indicate gender Thus *bu*, father, *tza*, mother   *Tebur*, male, and *tetza*, female, are also used for the same purpose   For animals we have *tebōng*, male, and *tetza*, female   The suffixes *bā* for male, and *lā* for female are also commonly used

Number.—Number is only indicated when the non-indication would cause confusion. In such cases the singular is indicated by suffixing *kā*, *kāti*, one, and the plural by *tam*. Thus, *āyānger-tam*, workers for hire. A dual is indicated by suffixing *nā*. Thus,— *tānur-ō* *tctza nā*.

Son-and mother-two, both the mother and child.

Case.—Case is indicated by postpositions. They are as follows —

Nominative.—This case takes the suffix *e*, which may be omitted when no ambiguity would ensue —Example, *tānubu e āshī*, the younger said.

Accusative —The suffix is *dāk*, which may be omitted under similar circumstances. Some verbs always require it. *Dāng*, the dative suffix, is sometimes used for the accusative. Examples, *pā-dāk*, him, *nī nā-dāng tenzaker*, I am serving thee.

Instrumental —The suffix is *āge*, as in *pā shishīr āge tākar ākam*, he became rich by trading, *ā* is also used, as in *tcket-ā*, by hand.

Dative —The suffixes are *nam*, *nung*, or *dāng*, as in *ka-nung kwā*, give to me, *tebu-dāng āshī*, he said to the father. Motion towards is indicated by *dānge* or *e*, as in *Nī ō-bālā-dānge ō-li*, I will go to our father, *pā-e ārem-e āo*, he went to the jungle.

Ablative.—The suffix is *nunge*, as in *pā-nunge*, from him.

Genitive—No suffix is used. The possessor simply precedes the possessed, as in *tctī-zī āīn*, the elder brother's anger.

Locative.—*Nung*, already given for the dative, also means ‘in’ or ‘on.’ Thus, *tetsung-nung*, on the legs.

Concomitant.—The suffix *den* means ‘with.’ Thus, *pā-den*, with him, *nā teti ka-den ler*, thou art ever with me.

ADJECTIVES.

Adjectives usually follow the substantives they qualify, as in *nīsung tāzung*, a good man, or the man is good.

The suffix *lā* forms verbal adjectives. Thus *chī*, eat, *tā chī-lā*, edible. The suffixes *tsa*, *bā*, and *er*, already described, are also used for the same purpose. *Tā-chī-tsa*, edible, *tāru-tsa nīsung*, the man who will come, the coming man, *pāe āshī-bā ō*, *pāe āshīr ō*, the word said by him.

Adjectives are freely treated as verbs. *Āzung*, good, *āzungtsa*, will be good, *zunger*, is good.

Comparison is indicated by the dative with *dāng*, as in *āzī-dāng ībāzī tāzung*, than that this is good, this is better than that. As explained above, the *t* in *tāzung* emphasizes the adjective, and gives it the force of a superlative, as in *āzāk-dāng ībāzī tāzung-bā*, this is better than all, *i e*, the best.

The numerals are —

1	*kā*	8.	*tī*
2	*ānā*	9	*takō*
3	*āsam*	10	*ter*
4	*peza*	11	*terī kā*, and so on to
5	*pungū*	16	*metsa māben trōk*, *i e*, 20 not brought 6
6	*trok*	17	*metsa māben tenet*, and so on to
7	*tenet*	20	*metsa*

21	*metsaṇī ḳā*	70.	*tenem ser metsa*, 50 and 20
26	*semar māben ṭıok*	80.	*lïr ānāsa*, twice 40.
30	*semar.*	90.	*telāṇ tal̄ō*
40	*lïr*	100	*telāṇ* or *nōl lāṇ*
50.	*tenem.*	1000.	*meyırızāṇ* or *meırzāṇ* or *meırāṇ*
60	*rōḳar*		

As regards ordinals 'first' is *mazang*, *ḳesa*, or *ḳesalā* Others are formed by adding *sa* or *buba* to the ordinals Thus, *ānā-sa* or *ānā-bubā*, second

PRONOUNS.

The personal pronouns have two forms each, a direct and an oblique The direct forms are as follows —

nī, I	*l̄a-nā* or *l̄e-nā*, you and I.	*ozo, ozonoḳ, onol, āsen, āsenol*, we.
nā, thou.	*ne-nā*, you two	*nenol*, you
pā, he, she, it	*te nā, pā-nā*, they two	*pāıe, pārenoḳ, pā-tam*, they

Except *nī* and *pāre*, all the above can take the termination *e* in the nominative Thus *pā-e* or contracted *paı*, he The plural forms *āsen, āsenoḳ*, include the person addressed The other three plurals of the first person do not

The oblique forms are employed in the sense of the genitive, and also usually, but not always, with postpositions

ḳa, ḳe, or *l*, my	*ō*, our
ne, thy	*nenoḳ*, your
pā, his, etc	*pārenoḳ*, their.

Examples are *ḳa-dāṇ*, to me, *ḳe-den*, with me, *ō-bā*, our father, *ne tenu*, thy younger brother, *pā-nuṇ*, to him

The reflexive pronoun for all persons is *peī*, own, as in *paı peī tebu-dānge āo*, he went to his father

The demonstrative pronouns are *ī-bā, ā-bā*, and *yā* or *ā*, this, and *ā*, that They are declined like substantives. To all of them the suffixes *zī* and *tū* or *tō* may be added, which come after the suffix denoting case, and, when the pronoun is an adjective, after the noun with which it is in agreement Thus, *ibā limā-nung-zī*, in this country, *ī dāṇ-zī*, on this, *ı e*, then

The interrogative pronouns are *shīr, shībā*, who? *ḳechī*, what? and others

The relative is usually supplied by the suffixes *er* and *bā*, as already explained Sometimes the interrogative pronoun is used as a relative Thus,—

shībāe	*tāṇ*	*āru*	*paı*,	*āzī-ōdā*	*āshī*
who	just-now	came	he,	so	said, *ı e*, the man who has

just come said so

The indefinite pronouns are *ḳā* or *ḳātī*, one, *ḳāre*, some, *lāṇḳā*, something They follow the nouns they qualify Thus, *nīsung ḳāre*, some man, or some men

VERBS.

The ideas of time and mood are conveyed by prefixes and suffixes, added in the root The verb does not change for number or person The use of the prefix *tĕ* or

l with verbs has already been described. Another very common prefix is the letter *ā*, which is used only with past tenses, but not with all If, however, a verbal root commences with *ā*, the prefix is merged in the first syllable, and does not appear. Thus the past of the verb *āo* is *āo*, not *ā-āo* With this exception, nearly all simple verbs, and some of the compound verbs to be described later on, take this prefix On the other hand, most compound verbs, and a few primary ones, *e g., zambī*, speak, do not take it

The following are the principal tenses of the verb *ben*, bring —

Present	*nī ben-er*, I bring
Present Definite	*nī ben-dā-ge, ben-dā-r*, or *ben-dā-lā*, I am bringing
Past	*nī ā-ben, ā-ben-lā, ben lā*, I brought.
Continuative Past	*nī ā-ben-er*, I have been bringing, and do so still
Completed Past.	*nī ben-ōgō*, I have brought and finished bringing Some verbs take *lā* or *lār*, as
	nī āretsa-lā or *āretsa-lār*, I have admonished and finished admonishing
Immediate Future.	*nī ben-dī*, I shall bring soon
Distant Future	*nī ben-tsa*, I shall bring
Imperative	*ben āng*, bring
Negative Imperative	*tā-ben*, or *te ben*, do not bring

Participles —*Present* —*ben-er, ben ā*, bringing, as in *pai scong bener āru*, he came bringing wood The negative is *mā-ben e*, not bringing

Past —*ben-er-āng* or *ā-ben-er-āng*, having brought, as in *scong ābenerāng pā āru*, having brought the wood he came, he came after he had brought the wood

Gerunds —*Present* —*ben-dāng* or *ben-dālā*, in bringing, while bringing, as in *pai āru dāng tsunglū āru*, as he was coming the rain came

Past —*ā-ben āge*, by having brought , *ā ben nung* or *ā ben yong*, in having brought, on account of having brought, as in *pā temulung tāngā āru nung, pai yā ōdā bilimtet*, on his mind again returning, he remembered in this manner

Infinitive.—There are several forms, all meaning the same thing, usually an infinitive of purpose, *ben-tsa, te ben tsa, tā ben-tsa, ā ben-tsa, ben-e, te-ben-e, tā-ben-e, ā ben-e* Example, *pārenoke scong bene āo*, they have gone to bring firewood. The infinitive is often governed by the postposition *āsōshī* or *yong*, both meaning ' for '

Conditional Sentences —The usual words for ' if ' are *āsa-bō, āsāng, shī-bō, bō*, and *lā* *Lā* and *bō* must be attached to the verb, the others are treated as independent words If *bō* is attached to a noun or pronoun, it indicates an apodosis or contradiction Thus, *nā āo-lā, nī bō māotsa*, if you go, I will not go , *salā nī-bō lümisetā ālīr*, (my father's servants have more than enough to eat) yet as-for-me I am famishing

Future Conditional —The suffix is *dī-r*, or *er-ā* Thus, *lō-dāng nī tū-dī-r, nā āo tsa*, when I go, you will go , *pai yāmae shī-r-ā, nī ō dī*, if he say so, I will go The suffix *shīā* means ' even if,' as in *tsungsāng mazung shīā*, even if the weather is bad

Past Conditional —In the protasis, *āsa-bō*, is used with the past indicative, or *āsāng*, or *shī-bō* may be used, but in the last two cases the verb loses the prefixed *ā* In the apodosis, the suffix is *lā* In the following example the verbs are *zam*, drink, and *masa*, not die, from *sa*, die

Paɩ   mōza   ā-zam āsa-bō,   masa-lā

He   medicine   drank   if, would-not-have-died, *ɩ e*, if he had taken medicine, he would not have died   Instead of *ā-zam āsa-bō*, we might have used *zam āκāng*, or *zam shɩ-bō*

Compound Verbs.—Āo uses a large number of infixes which can be added to a verbal root in order to modify its meaning   Such modified verbs I call compound, and it should be noted that, as a rule, they do not take the prefix *ā* in the past tenses   The following are a few of these infixes, which occur in the Parable of the Prodigal Son —

Infix.	Meaning	Example.
dāκtsa or *tsa*	cause	*ben-dāl tsa*, to cause to bring , *καm-zāng* (for *καm-tsa-āng*), cause to become , *sepōκ-zāng*, cause to slip on
mā	completion	*ne-chɩr-zɩ shɩbā ne sen chɩ-mā*, this thy son who has eaten up thy property,
na	desire	*pā peɩ pōκ sunq-na-ā*, wishing to fill his own belly , *teκɩ-zɩ κɩ-dānqe mā-κū-na-a ā-lɩ*, the elder brother was not wishing to enter into the house
sā	fine division	*κem-sā*, to divide thoroughly
shɩ	hardly any definite modification of meaning Sometimes repetition	*āngā* sometimes means 'to hear,' but *āngā-shɩ* always does so, as in *paɩ yārerbā ōlā āngā-shɩ*, he heard the sound of dancing *te-κāng mesep*, to kiss, *te-bu-e te-κāng mesep-shɩ*, the father kissed repeatedly
tep	reciprocity	*onoκe peκā-tep-dɩ*, we will rejoice together
tet	potentiality	*bɩlɩm*, to think, *bɩlɩm-tet*, to be able to think, to remember, as in *paɩ yā ōdā bɩlɩm-tet*, he remembered in this way
tsa	action on a third person	*paɩ κāκat-zɩ κa-nung āga-tsa*, he will give the paper to me , *paɩ κāl at-zɩ pɩ-nunq āga-tsa-tsa*, he will give the paper to another person
zen or *jen*	frequentative, continuous action	*te-bu-e āsam-jen-ā*, the father, running continuously

shɩā, used as a prefix, means 'back again,' as in *shɩā-āru*, returned

Verbs Substantive.—The two most common are *κā* and *lɩ*   The first refers to things, and the latter usually, but not invariably, to persons.   When used in questions they take the prefix *ā* even in the present   Thus,—

pāktɩ ā-tāκ-tsa yong ā-κā āsa māκā ? κar

mat to-weave splints are or not-are ? are , *ɩ e*, are there materials for weaving a mat or not ? there are

pā κɩ-dānge ā-lɩ āsa mālɩ ? lɩr

he house-in is or not-is ? is , *ɩ e*, is he in the house or not ? he is

The present tense of *κā*, viz , *κar*, also means 'to have,' as in *ōza-e tesep κar*, birds have nests

The past tense of *li*, is sometimes *li-āsa*, instead of *ā-li*, as in *nisung kā chir ānā li-āsa*, of one man two sons were. This verb is often used to form periphrastic tenses with the participles of other verbs. Thus, *pā men-ā lir*, he is sitting ; *pai mā-tū-na-ā ā-li*, he was not wishing to enter *li* is sometimes spelt *le*

Other verbs substantive are *ār* and *er*, which are only used in the present, as in *pai āeī ār*, he is mistaken These are not often used

The verb substantive *āsa, sa*, is, has many uses It is used to form the past tense of *li*, as shown above It is often used in questions, as in *te-zang-zī tāmen āsa ?* is the fruit ripe ?

It is frequently to be translated by ‘or’ in an alternative question, as in the examples given above With *bō*, it means ‘if’

Passive Voice.—This is rare Nearly all roots are capable of being used as passives without change of form. Thus, *mādōkbā nāshi pāe ā-ngū*, he found the lost cow, and *mādōkbā nāshi pā āge ā-ngū*, the lost cow was found by him The verb substantive *kā* is often used to show clearly that the sentence is passive Thus, *mādōkbā nāshi pā āge ā-ngu ā-kā*

Negative Verbs.—The usual negative is *mā*, which precedes the verb If the verb commences with a vowel, the two coalesce, which gives rise to some irregularities An example of the regular use is *nāe mā-gatsa*, thou gavest not Examples of irregular formations are *sa*, die, *ma-sa*, not to die ; *zambī*, say, *me-zambī*, not to say Some compound verbs insert the negative particle between the two members Thus, *sensāk-āsem*, to converse, negative *sensāk māsem*. The negative imperative is not formed with *mā*, but with *tā* or *te*

Order of Words—The verb usually comes last in the sentence The subject may be first in the sentence, or in any other place where it may best serve the full expression of the main and subordinate thoughts Adjectives follow the words they qualify, and genitives precede the words on which they depend.

[No 8]

TIBETO-BURMAN FAMILY.   NĀGĀ GROUP.

CENTRAL SUB-GROUP

ĀO

Zungi or Chungli Dialect

(The Rev. E. W. Clark, 1899.)   (District, Nāga Hills)

Note.—Pronounce the letters as like a slightly med-ael and prol-nd.

Nisung	kā	chīr	ānā	liāsa	Āzī	tīnubu-e	te-bu dāng	āshi,
Man	*one*	*sons*	*two*	*were*	*These*	*the-younger*	*the father-to*	*said,*

'ō-ba,	ne	ōset	rong-nung	kechī	chilem	nī	āmāngtsa	tim
'our-father,	*thy*	*goods*	*among*	*what*	*portion*	*I*	*inherit-to*	*is-proper*

āzī	ka-nung	kaā (kwā)'	Anungzī	tebue	pei	rongsen
this	*me-to*	*give'*	*Therefore*	*the-father*	*his*	*accumulated-property*

pārenok-nung	lemsā	āgatsa	Pīgā	lir	kelen	techīr	tānubuc	pei
them-to	*dividing-much*	*gave*	*Awhile*	*was*	*after*	*the child*	*the-younger his*

sen	bendīner	ālimā	tālāng	kāte	āene (āuse)	āo	Āngzī	pā pei
property	*collecting*	*country*	*far*	*is*	*abroad*	*went*	*There*	*he his*

ziungtza	tālūpūsa	benshī	Pā	ōset	āzāk	sāmār	katsa,
food-drink-to	*wastefully*	*used*	*His*	*goods*	*all*	*exhausted*	*after*

ībā	limā nung zī	kāngā	wārā	ādōk	Anungzī	pā	sensāk	āten
this	*country-in-the*	*severe famine*	*arose*	*Therefore*	*his*	*poor state*	*began*

Īdāngzī	pāe (pai)	āzī	limā	pūr	ka-den	semlōkā	ālī,	āseīr pāe (pui)
Then	*he*	*that*	*country people*	*one-with*	*allied*	*was, and*	*he*

jungkā-nung	āk	pōgīmtsa	yōk	Āngzī	āk	āchībā	seong	zūng
field-in	*swine*	*feed-to*	*sent*	*There (or then)*	*swine*	*eating*	*tree*	*fruit*

āge	pā	pei	pōk	songnaā,	ākā	shīngāeā pā-nung	mā-gatsa	Sākā pā
by	*he*	*his-own*	*stomach fill-wishing,*	*yet*	*anyone*	*him-to*	*not-gave*	*But his*

temūlang	tāngā	ārunung	pāe	yā ōdā	bilimtet,	'ō-bālā-den	geīkā
mind	*again*	*returning*	*he*	*this way*	*remembered*	*'our-father-with*	*how many*

āyānger-tam	tāchītsa	tāyongtsa	tāli	li-ākā	sakā	ni-bō	lūmisetā ālir
workers-for-hire	*to-eat*	*to-drink*	*in-excess have (be-is)*	*yet*	*I-as-to famishing am*

Nī āpūsōā	ō-bālā-dānge	ō-dī	pā-dāng shī dī,	"O	ō-bā,	Anūdig Tsungrem	ō
I arising	*our-father-to go-will*	*him-to*	*say-will,*	*" O*	*our father,*	*Heaven Deity*	*word*

ālamā	āseīr	nā	mādāng nī	tāeī (taiī)	menā līr,	zōkō nī	ne	chīr	tā
transgressing	*and*	*thou before my*	*guilt*	*adhering is,*	*more I*	*thy*	*child*	*that*

āzāisa	me-temtsa,	nī ne	āyānger	āmāzī	kamzāng'	Yāseīr	pāe (pai)
called-to no't worthy to,	*me thy*	*hired-laborer*	*like-the become-cause'*	*Afterwards*	*he*

āpūsōā   pei   tebu-dānge   āo,   zōkō pā vāge(wage) ālī-nung   tebue   pā
arising   his-own   the-father-toward   went,   but   he far-distant being   the-father   him

āngū-nung temūlung   ārīā   āsam-jenā   oāge pā takong-nung āzaā,   tebāng
seeing   the-mind pitying ran-continuously yonder his   neck-in   hugging, the-mouth

mesepshī   Īdāngzı techīre pādāng āshī, 'O   ō-bā,   Ānung   Tsungrem
kissed-repeatedly   Then   the-son   him-to   said, 'O   our-father,   Heaven   Deity

ō   ālamā,   āseīr nā mādāng nī tāeī   menā   līr,   ānungzī tāng-nunge
word transgressing,   and thou before my guilt adhering   is,   therefore   now-from

nī   ne   chīr tā   āzātsa   metemtsa'   Zōkō   tebue   pei lār-dāng āshī,
I   thy child that   called-to   unworthy-to'   But   the-father   his slaves-to said,

'sea   tāzung-bā yākte   benā,   āruā   pā-nung   sōbūzāng,   pā tekā-nung
garments   the-best quickly bringing,   coming   him-on   attire,   his hands on

kerī,   āseīr   tetsung-nung   tsungsem   sepōkzāng,   onoke   zīungā
rings,   and   legs (or feet)-on   stockings (or shoes)   slip-on-cause,   we   food-eating

pelā-tep-dī   Kechīsanung   ka chīr saā   ākā,   tānāben tākam
rejoice-together-will   What-do-in (Because)   my son dead was-though,   again   alive

līr, mādōk ākā,   shīā-āru.'
is,   lost though, back-came'

Āngzī   pārenoke   pelātsa   tenzak-dāng pā   tetī   ālū-nung   ālī
Then   they   rejoice-to   began-when   his   elder-brother   cultivation-in   was

Yāseīr   pāe (paı)   ādōkā   kī   ānāsāe   āru-nung   kentenā yārerbā   ōlā āngāshī-
This-after   he   appearing   house   near   come in   singing dancing sound   heard-

nung, pāe   kīlīr   kā   zā   āruā   āsongdāng,   'yā kechī sar?'
in,   he   house resident   one   called   having come   having-asked-on,   'this what is?'

kīlīr-zāge   pā-dāng āshī, 'ne   tenu   ādōk,   āseır ne   bue pā ānemā
servant-that   him-to said, 'thy   younger-brother   appeared,   and thy   father him well

āngū-nung   pā   āsōshī   benzong   yānglū'   Āngzī   tetī-zī   āīn-ādōkā
found-because   him   for   large-feast   made'   Then   the-elder-brother   angry being

kīdānge   mā-tūnaā   ālī.   Ānungzī   tebue   kīmāe   lūā   pā
house-to   not-enter-wishing   was   Therefore   the-father   house-court-to   descending   him

mepīa āshī   Pāe (paı)   lāngzaā   tebu-dāng āshī,   'tezāāngzō,   kam pā
entreating spoke   He   answering   the-father-to said,   'consider please,   years so

pīketī nī   nā dāng   tenzaker   āseır ne   zambībā   ō   kōdāngā   mesensa   Āzī
many I   thee to   serving-am   and thy   spoken   word   never   disregarded.   This

sākā   ka tembār tam den   pelāteptsa   āsōshī   ka-nung nāe   nābong
notwithstanding   my friends with   rejoice-together-to   for   me-to   thou   goat

chānū kātāngā mā-gatsa.   Sākā   ne   chīr-zī   shībā   jabo-jarı den   senza nung   ne
kid   one-even not-gavest   But thy   son-this   who   licentious-with   going-by   thy

sen   chīmā   pā   āru-nung   pā   āsōshī   nāe benzong   yānglū.'   Āngzī
property   eaten-all   he   arrive-on   him   for   thou   feast   made'   Thereupon

tebue   pā-dāng āshī,   'te-chīr nā   tetī   ka den   līr,   āseır nı kechī kā
the-father   him to   said,   'the-son thou   ever   me-with   art,   and I   what have

In the following comparative vocabulary of Chungli and Mongsen, from the pen of Mr. Davis, it should be noted that the sound which Mrs Clark represents by ṿ, and which is represented in this survey by a, is here written ä or ᶤ.   In other respects also, the spelling differs slightly from that followed in the preceding pages

English	Chungli	Mongsen
Man	nisung	ämi
Male	tebur	abä-changr
Woman	tetsir	aniti
Child	tanur	noyäti.
Young man	asongr	chongŭdi.
Old man	tämbur	tŭnbär
Old woman	tanteir	tsennr
Unmarried girl	üyir	läyäti.
Child (son or daughter)	chir	ningohärä
Wife	tekinungtsü	neneü
Husband	tekinungpo	nebayä
Widow	mitzir	milĕr
Father	oba	äbä
Mother	ochä	ävü
Elder brother	oti	äti
Younger brother	tebu	thti.
Sister	tenü	teti.
Water	tsü	ätsü
Fire	mi	ämti.
Fish	ngo	ängo
Flesh	shi	äsä.
Sticks	süng	asüng
Pig	äk	ä-ok
Rice	chang	ächang
Paddy	tsak	ätsak
Cooked rice	chi	ächä

English.	Chungli.	Mongsen
Mat	pākti	āpāk
Bamboo tie	yung	āling
House	ki	ki
Door	kishi	kichi.
Bamboo	sungkam	ā-u.
Cow	nashi	massū
Tiger	keyi	ākhu.
Bear	shiam	iram
Monkey	shitzū	sangū
Barking deer	messū	metsu
Sambar	shidzū	shū-ū
Clean	temārok	temūrok
Dirty	anak	arū
White	temessung	tenen.
Black	tanāk	tanāk
Hot	lemyi	talem
Cold	temekhung sok	temekhung sok
Small	telekā	tasuā
Long	telang	telang
Short	tatsu	tetsū
Round	telung	telung
Light	tepung	tepi
Good	tāchung	tepung, tūru.
Bad	tamāchung	temepung, temaru
Bitter	tāku	takā
Sweet	tanang	temeyang
Sour	tasen	tesen.
Ripe	tamen	tening
Good looking	teriprang zungr	teringā pungr
True	atangchi	tatsā
False	tiazū	temarak.
Speak	shi-ang	sang
Call	cha-ang	chang

English	Chungli	Mongsen
Send		
Strike	yokong	zükong
Cut	asukong	yakong
Throw	lepong	lepong
Give	entokong	enchukong
Take	aketsüang	kiang
Eat	agiang	tsang
Drink	chiungong	chang
See	chimang	yüngong
Look at	ngu	ongja
Arrive	riprangang, asitangang	ringang, āchang
Where have you been?	atung	ätung
I have been for wood	Na kuleni aur	Nang chebā na wari?
Why did you steal from his house?	Ni süng penu aur	Ni asüng ēnwär
Have you eaten rice or not?	Na kichi tsü piki tang a uya?	Nang chebā tav pē ki ko fü tsangi?
What are you doing?	Na chi chung assü ma chung?	Nang achā chăng opā?
I am cooking rice	Na kechi sir?	Nang cheba tari?
What vegetables are you cooking?	Ni chi surotar	Ni āchā suroteli.
Come back when you have had your food	Na kechi ün asur?	Nang chebā enso suri?
Where have you come from?	Chi chungri arungma	Ācha chungri rangma
I have come from my fields	Na kulen nungi aro?	Nang ko tangi phening ra i?
Are your people in the village or have they gone to the fields?	Ni ala nungi utokr	Ni alu phening tsukar
They are in the village	Na yimr' imtak lir assü ala e au?	Nangila yimr aki ko li sü ala nā wa?
Make liquor	Kitang lir	A ki ko lanu
I am going to pound paddy	Yi si ung ma no	Azü sepang ma no
This man is very ill	Ni tang tsak sen tsü	Ni tago utsak siatili
Wash this cloth	Nisung pao kangu shirang tsü	Āmi pi iyātang telangu mepungr'
What are you looking at?	Ssü yu shito ongma	Assü pi shi chu kong
	Na kechi riprangr or asitangr?	Nang chebā ringari?

[Note how in Mongsen, as in Sema, nearly every noun has the prefix a, corresponding to the Lhōtā o]

LHŌTĀ

I regret that up to the time of writing I have not succeeded in obtaining any specimens of this language   What follows is based upon Mr Davis's note in the Census Report of Assam for 1891 and on Mr Witter's grammar

Twenty-two thousand Lhōtās were counted at the Census just referred to   The tribe is called Lhōtā or Tsōntsū, but its members call themselves Kyō, which means both a Lhōtā man and a man generally   It is not known which meaning is the original 'Tsontsū' is merely another spelling of 'Kyō' or 'Kyontsū'   The Assamese call them Miklai after the name of a village in the Lhōtā country which lies near the plains The term Lhōtā is also an Assamese one, and is unknown to the people themselves

They live in 73 villages of which 69 lie in the Wokha, and four in the Mokokchang Subdivision of the Nāgā Hills district   Their language differs from village to village, but this is principally a matter of intonation and pronunciation   As a whole the language has no marked dialects, though it might be equally true to say that every village has its own dialect   Its speakers dwell about the centre of the Nāgā Hills district, which is at the same time close to the southern edge of that of Sibsagar   Their location may be described as the hills on both sides of the Doyang river from the point where the Chebi river falls into it   Their linguistic boundaries are Āo to the north, Semā to the east, Mikir to the west, and Angāmi and Rengmā to the south   Lhōtā is a distinct language from Āo, but is at the same time closely connected with it   A perusal of the following grammatical sketch and of the list of words appended will show that the two have certainly a common origin, while, at the same time, they are both widely different from Angāmi, Rengmā, Kezhāmā, and Semā   Mr Davis has shown that, ultimately, both Āo and Angāmi can be referred to a common ancestor   We may therefore class these Nāgā languages as a great tree with at least two boughs, one represented by Āo and Lhōtā, and the other by Angāmi, Rengmā, Kezhāmā, and Semā

The following are the authorities which I have seen in regard to Lhōtā —

CAMPBELL, SIR G ,—*Specimens of the languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier* Calcutta, 1874 On pp 254 and ff there is a Miklai Naga Vocabulary

BUTLER, CAPTAIN J ,—*A rough Comparative Vocabulary of two more of the Dialects spoken in the " Nāgā Hills"* *Journal* of the Asiatic Society of Bengal, Vol. xliv, Pt I, 1875, pp 216 and ff Contains a ' Lhota Nāgā ' Vocabulary

DAMANT, G H., I C S.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers* *Journal* of the Royal Asiatic Society, Vol xii, 1880, pp 228 and ff. On p 247 there is an account of the tribe, and on p 257 a short vocabulary

WITTER, THE REV W E.,—*Outline Grammar of the Lhōtā Nāgā Language , with a Vocabulary and Illustrative Sentences* Calcutta, 1888

DAVIS, A. W , I C S ,—*Report on the Census of Assam for 1891* By E A. Gait, I C S Shillong, 1892 On pp 163 and ff. there is a note on the relations which the principal languages of the Naga group bear to one another This includes several Lhōtā vocabularies. On p 248 there is an account of the tribe Both are by A. W D

The following brief account of the main features of the language is based on Mr Witter's Grammar, to which the student is referred for further particulars   The list of words for Lhōtā has been filled up, so far as was possible, from the same source, and has been supplemented by another list received from the Deputy Commissioner of the Nāgā Hills district.

Pronunciation.—Lhōtā Nāgā, unlike Āo, abounds in aspirated consonants There is even an *fh*, and a *phh* As in Āo there is the double sibilant, written *sc* The letters *b*, *k*, and *v*, are often silent, as also *g* following *n* Sounds are frequently interchanged,—thus, *a* and *ā*, *ā* and *e*, *ā* and *o*, *á* and *o*, *e* and *i*, *e* and *ī*, *e* and *ai*, *ī* and *ü*, *ō* and *ü*, *ō* and *yü*, *üe* and *wī*, *b* and *p*, *b* and *v*, *ch* and *kh*, *dl* and *dr*, *h* and *p*, *kh* and *th*, *l* and *n*, *m* and *p*, *m* and *n*, *m* and *v*, *m* and *w*, *n* and *y*, *n* and *~*, *n* and *ng*, *p* and *s*, *tsü* and *tzü*

Tones play an important part in Lhōtā At present there is no information available concerning them except that the syllable of negation is always pronounced on a much higher key than the rest of the word to which it is prefixed This is indicated by an apostrophe Thus *m'mā*, is not, but *mmā*, belly In the latter the two *m*'s are pronounced on nearly the same key The voice always falls at the end of a sentence, and in double interrogatives, in which the verbal root is reduplicated, the first syllable of the interrogative verb is spoken on a much higher key than the rest of the sentence

Prefixes and Suffixes.—In addition to prefixes used to make forms corresponding to declension and conjugation, the following should be noted

Nearly every noun takes the prefix *ō*, which is again dropped when a possessive or other modifying word unites with it to form a word of two or more syllables Thus, *ō-ki*, house , *ā-ki*, my house , *ō-tchhü*, water, *e-lamō*, hot, *tchhülam*, hot water , *ō-tōng*, tree, *etsī*, Sāhib, *etsī-tōng*, Sāhib's tree

This prefix corresponds to the prefix *ā* which is met in Semā, Rengmā, and Mongsen Āo, and to the Kezhāmā *e*

The prefix *e*, corresponding to the *te* or *t* of Āo, is used before nouns, adjectives, and gerunds, has no formative significance, and may be assumed or thrown off at pleasure It is perhaps slightly intensive in character, and is possibly assumed for the sake of euphony and to avoid the recurrence of monosyllabic words

Examples of this prefix will be found below

Nouns of agency are formed by the suffix *ẽ*, with or without the prefix *e* Thus, *shtsho*, to trade, *shtshoẽ*, a trader , *vü*, to sew, *e-vü-ẽ*, a tailor

Another suffix having a similar force is *wōchī* or *mōchī* Thus, *tsō*, to eat, *e-tsō-wōchī*, an eater , *vān*, to stay, *e-vã-mōchī*, the one who stays This corresponds to the Āo suffix *er*, and the Angāmi suffix *u* Instead of *chī* we often find *chü* This suffix, which corresponds to the relative particle of Dravidian languages, is of frequent occurrence It means 'he who is'

Mr Witter gives the following excellent example of the way in which nouns, adjectives, and verbs are in their root forms indistinguishable from one another. The base throughout is the stem *tsō*, eat —

e-tsō-wō, eatable
e-tsō-yü, or *tsō-pẽ e-pẽ*, food
n' tsō-wō, not eatable
e-tsō mhōnā, good to eat
e-tsō-ẽ, *tsō-ẽ*, an eater
e-tsō-wōchī, *e-tsō-wōchü*, he who is the eater, he who eats.
tsō-ā-lā, *tsō-ā*, *tsō*, eats.
tsō, *e-tsō lo*, *tsō lo*, to eat.

Articles.—The force of the indefinite article is conveyed by suffixing the indefinite pronouns *matsangā* or *ntsangā*, a certain In the case of human beings, *nchyūā*, which has the same meaning, may be substituted Thus, *kyõ nchyūā* or *kyõ matsangā*, a certain man The numeral *e-khā*, one, is only used in counting, and not as an article

The force of the definite articles is given by suffixing the demonstrative pronouns *shī*, this, or *chī*, that Thus, *kāko shī*, this book, the book More often, however, the relative particle *wōchī*, or *wōchū* is suffixed Thus *e-tsō-wōchī*, he who eats, the eater

These articles are only used when ambiguity would result from their absence

Substantives.—Gender—For human relations, different words are used to indicate gender Thus, *ō-pō*, father, *ō-yō*, mother For human beings, *e-pūē*, male, and *e-lūē*, female, are also used, as *nūngōr*, a young person, *nūngōr e-pūē*, a boy, *nūngōr e-lūē*, a girl. For the lower animals the words are *ō-pōng* and *ō-khō* Thus, *phurro*, a dog, *phurro ō-pōng, phurro pōng, phu-pōng*, a male dog, *phurro ō-khō*, a bitch Irregular is *hōnō*, a fowl, *hāmpōng*, a cock, *hānkhō*, a hen

Number.—Number is only indicated when this is rendered necessary by the context In this case, the indefinite article is used to indicate the singular, and, usually, the plurals of the demonstrative pronouns, *shī-āng, chī-āng*, etc, to denote the plural There is no plural suffix corresponding to the Āo *tam* Thus, *kyõ shīāng*, the men. Nouns of multitude are also added to form the plural Also the suffix *dī*, as in *lorr-dī*, horses

There is a rudimentary dual, as in Āo and Angāmi. The sign is *ōni* Thus *Andrīā Filip ōni*, Andrew Philip two, Andrew and Philip

The syllable *tō* is frequently suffixed when two or more objects are spoken of in succession. Thus,—

     Ā-tā   nā   shī   ō-tā   tō   wō cho

My-brother and his brother both went

With more than two individuals *tō* might be translated ' all '

Case.—Case is indicated by postpositions They are as follows —

Nominative—The sign of the nominative, when it is the subject of a transitive verb, is *nā* When there are two or more nominatives to the same verb, the *nā* is only suffixed to the last It should be distinguished from the conjunction *nā*, meaning 'and' Example—

     nī-tā   nā   ā-tā-tō-nā   mharr lang-tāt-ā

your-brother and my-brother-both-(case-sign) tiger killed-much, i e., your brother and mine slew a tiger

This *nā* is evidently the sign of the case of the Agent, and the literal translation of the foregoing sentence is ' by your brother and my brother a tiger was slain ' Compare the Instrumental The suffix corresponds to the Kezhāmā *nyi*

When the nominative is the subject of an intransitive verb it either takes the suffix, *cho*, or has no suffix at all Sometimes, however, *nā* is used Thus,—*hi-cho mhōnā, ōsī ō-chī-cho m'mhō*, this is good, but that is bad, *māngsū wōntōn-tāt-ā*, the cow is very hungry

Accusative—The accusative case takes no suffix. When a verb has also an indirect object, it stands between the direct object and the verb Thus,—*shī-ṇā ō-ṇā ā pī-cho*, he gave me salt.

Instrumental—This case is formed by the suffix *nā*, as in *ā-nā ō-nung nā shī e phīā-tsang-cho*, I slew him with a stone

Dative—The suffixes are *ī, thenī* and *thingī*, to, and *o, etchī, etchū* and *etsconā*, for Thus, *ā nā nī yān-ī wō*, I will go to your village , *Etsī-thenī wō-ā*, go to the Sāhib , *shī-nā ō-tsang o īyā*, he has gone for wood , *ā-tā-etchū ō-scū shī-ā*, buy a cloth for my brother

Ablative—The suffix is *nā*, as in *ā lī nā rō-chō*, I came from my house.

Locative—The suffixes are *ī*, in , *o* or *lo*, on , and *we* or *wī*, in the direction of, on, upon , or other postpositions may be used   Examples are *shī-cho ō-ha-ī*, or *ō hā nūngī, thet-ā*, place this in the basket , *ō tōng-o, ō-tōng-we*, on the tree

When a noun is followed by an adjective in agreement with it, the postposition is added to the latter.   Thus,—

> *ā-korr   emmhū-wōchī-nā   kōngke tsō-ā-lā.*
> my-horse white-he-who-is-(sign of nom case) oranges   eats

Adjectives.—Adjectives usually, but not always, follow the nouns they qualify The suffix *wōchī*, or one of its varieties, is very commonly used with adjectives, as in the example just given

Comparison is indicated by suffixing *wō*, gone, to the adjective.   The suffix is liable to be euphonically changed to *mō* or *ō*   Examples are, *aīyō nī sapō-wō*, I you tall gone, you are taller than I , *shī-cho chī mhō-mō*, this is better than that , *langā nūngōr shī tsa-pō-wō*, all boys this large gone, this is the largest boy

The numerals will be found in the list of words   Sixteen, etc , is, something like Āo, *mezū-nā mekwū m'pẽ*, by four twenty incomplete, but also, and more commonly, *taro sūtirok*, ten plus six

The following ordinals are given by Mr Witter —

ovūngōchū, the one in front, first
ovūngōchū sīlāmo, the one in front behind, second
ovūngōchū-chī-tō ōnī sīlāmo, the one in front that one two behind, third
or *ennōāchū sīlāmo*, the again behind
And so on

Pronouns.—The Personal pronouns are—

ā, aī, aīyo, ākhā, I	*enī,* we, you and I	*e, ete,* we
	shī enī, we, he and I	
nā, nnā, nō, nnō, nīnā, yī, thou	*nī-nī,* you two	*nī, nīno, ntẽ, yī,* you

Nom *ā-nā*, etc , and so on for the other cases

The Demonstrative pronouns are used for the third person.   The Possessive pronouns are as illustrated below —

ā-kī, my house
nī-kī, thy house
shī kī, ōmō kī, his house
e-kī, en-kī, eten-kī, our house
nīn-kī, ntẽ-kī, your house
ōtẽ kī, ōnte kī, chūāng kī, shīāng kī, their house

The Demonstrative pronouns, both of which are used as pronouns of the third person, are, —

1. *shī, hī,* this, he, *shī tō ōnī,* these two, *shīāng, shīā̃, shīānō, hīang,* these, they

2. *chī, chŭ,* that, he, *ōchī tō ōnī,* they two, *chīāng, chūāng, chyūā̃, chīāno, ōtĕ, ōn'c ōteno,* those, they

The Interrogative pronouns are —

ō-chī, ō-chō, who?

ō-chō, I ūwe, I ō, which?

ō-chō, ō-chī, what person?

ntīō, nyū, nyūwo, what thing?

The force of the Relative pronoun is usually given by the relative suffix *wōchī,* etc., he who is. Thus, *nchō I·yŏ̃ e-rō-wōchū,* yesterday man he who is come, the man who came yesterday. Sometimes the interrogative pronoun is used as a relative, and is then followed by a demonstrative. Thus, —

I ūwe   nī   khī   hngā-nā   chī I hī ā

What you take desiring that take, (which is the one you wish to take? Take it) *i e,* take the one which you like.

The Reflexive pronoun is *mōchī* or *mōmō,* self.

ā mōmō tāp-cho, I struck myself.

ā mōchī I·ī, my own house.

Verbs.—The ideas of time and mood are conveyed by prefixes and suffixes added to the root. The verb does not change for number or person. The use of the prefix *e* has already been referred to.

The following are the principal tenses of the verb *tsō,* eat —

Present   *ā-nā tsō, ā-nā tsō ā-lā,* I eat, I am eating

Present definite   *ā-nā tsō-ā I am-ā, ā-nā tsō-ā vān-ā-lā,* I am eating

Imperfect   Same as second form of present, *ā-nā tsō-ā-lā,* I was eating

Past   *ā-nā tsō-ā, ā-nā tsō-cho,* I ate.

Perfect   *ā-nā tsō-ā, ā-nā tsō chāl ā,* I have eaten

Pluperfect   *ā-nā tsō-chāl ā, ā-nā tsō-chāl ā-chāl ā,* I had eaten

Future   *ā-nā tsō, ā-nā tsō v, ā-nā tsō-I ā,* I shall eat

Imperative   *tsō-ā,* eat

Negative Imperative   *lī tsō-ā,* do not eat.

Participles and Gerunds. It is difficult to distinguish these two. The same form sometimes has the power of an adjective, *i e,* participle, and sometimes that of a verbal noun, *i e,* gerund. Classifying them according to time referred to, we have the following suffixes and prefixes —

Present   *tsō-ā-thang,* while eating

tsō-ā-le, tsō-ā-vān-le, while eating

tsō-le-hā, although I eat

Past   *tsō-sā, tsō sī,* having eaten

tsō-chāl -nā, after having eaten

tsō chō-le hā, although (I) ate

tsō-chāl I·ā, since (I) have eaten

Indefinite —*tsō-nā*, on eating, if (I) eat, from eating

  tsō-ī, on eating, immediately on eating

Infinitive —There are two forms of the Infinitive of purpose

  1 *tsō ḳàttō, tsō ḳiàttō*, to eat, *ā-nā tsō-ḳiàttō tsō-ā lā*, I wish to eat.

  2 *ā-nā   tsō-lō   rō-cho,*
     ā-nā e-tsō-lō rō-cho, } I came to eat
     ā-nā e-tsō rō cho,

Conditional sentences —These are generally expressed by the aid of participles Thus, *nnā tsō-le-hā, ā-nā n'tsō*, though you eat, I will not eat.

  nnā shī tsō-nā, pō, if you eat this, well, *i e*, if you eat this you will be well

The past conditional is formed with *wō* in the protasis, and *ḳàtōlā* in the apodosis Thus, *nnā shī tsō-wō mhōm m'mhōm ntsyü-ḳàtōlā*, if you had eaten this, you would have known whether it was good or bad

Compound verbs —As in Āo, a large number of particles can be added to a root in order to modify its meaning

Examples are,—

Potentials —Infix *ḳōḳ* or *che*, as	in *ā-nā tsō ḳōk-ā*, I can eat
Causals — ,, *tōk*	*ā-nā hī tsō tōk-ā-lā*, I cause him to eat
Desideratives —*hng* or *tāne*	*ā-tsō-hng-ā*, I wish to eat
Intensives —*tāt, tsang* or *ḳhang*	*ai yip-tsang-ā* or *ai yip-tāt-ā*, I am very sleepy

And many others   There are also prefixes used with a similar result

Passive voice —As in Āo, roots may be used either in an active or in a passive signification   Thus, *tsō chāḳā* means either 'has eaten' or 'has been eaten'   The meaning has to be judged from the construction of the sentence

Negative verbs —Negative forms are indicated by the prefix *n* or *m*, except in the imperative mood, where it is *tī*   The negative prefixes are pronounced as separate syllables, and always in a higher key than the rest of the word   Thus, *ā-nā n'tsō*, I do not eat   In such cases *n'vān* becomes *m'mã*   Thus, *ā nā tsō ā m'mã*, I am not eating

Interrogative sentences —The Interrogative particles are *ḳe* and *nung*, which are attached to the verb   *nnō tsō ā-ḳe* or *nnō tsō-ā-nung*, do you eat?   Double interrogatives double the verbal root, and, in the past tense, take the termination *ēlā*   Thus, *nnō tsō tsō-ā-lā*, do you eat or not?   *nnō tsō tsō-ēlā*, did you eat or not?   or we may have forms like *nnō tsō tsō-ālō, n'tsō-chō lā*, did you eat or not?

Order of words.—Adjectives and articles usually follow the nouns they qualify The thing possessed follows the possessor   The subject usually commences the sentence, and the verb usually ends it

TENGSA NĀGĀ

Tengsa is a trans-Dikhu village, between the Naked Tribes and the Āos. The inhabitants wear a little loincloth We know very little else about them, as they have generally absconded when visits have been paid to them All that we know of their language is based on vocabularies made by Brown in the middle of the last century Brown wrongly considered that it was the same as Dupdoria, one of the forms of Āo He must have got his specimens from some stray members of the village who visited the plains in company with some party of Āos from Nowgong or of naked men from Tamlu I have failed to obtain any specimens of their language for this Survey, but have filled up the standard list of words, so far as was possible, from Brown From this it will be seen that the language belongs to the Central Group The following are the earlier authorities on this form of speech —

HODGSON, B H ,—*On the Aborigines of the Eastern Frontier* Journal of the Asiatic Society of Bengal, Vol. xviii, Pt II, 1849, pp 967 and ff Vocabulary by Rev N Brown Reprinted in *Miscellaneous Essays relating to Indian Subjects* London, 1880, Voli II, pp 19 and ff

BROWN, THE REV N ,—*Specimens of the Naga Language of Assam* Journal of the American Oriental Society, Vol ii, 1851, pp 155 and ff Contains a vocabulary of Tengsa and Dopdor (*sic*)

HUNTER, SIR W W ,—*A comparative Dictionary of the Languages of India and High Asia* London, 1868 Contains a vocabulary of Tengsa Nāgā based on Hodgson

THUKUMI AND YACHUMI

I am indebted to Captain A. E Woods, I S C , Deputy Commissioner of the Nāga Hills District, for the lists of words in these languages They were taken down by him in the cold weather of 1899-1900 Regarding them he says,—

Both the tribes inhabit country right outside British Territory in the Tita Valley The Tita is a river which flows west of the Sarameth Hill and falls into the Lanier which again falls into the Chindwin [1] The country has never been surveyed and of course little or nothing is known of the inhabitants

The Thukumi language seems to be very similar to a language spoken by a tribe called *Sangtam* who are trans-Dikhu or Miri Nāgās also living outside British Territory

The Yachumi (Yemshong or Torhumu) tribe also inhabit the Tita Valley I could not find out the tribal name, so I have called it Yachumi, from one of their big villages I was sorry I could not get more information about the languages, etc , but as Yachumi was unfriendly and had to be punished it was impossible

The lists of words are not complete, and do not pretend to be accurate. They, however, give sufficient information to show us that these two languages certainly belong to the Central Group of Nāgā languages. I may add that Mr Davis informs me that Thukumi has a noun-suffix *-rē*, corresponding to the Āo *-r*, and the Angāmi *mā* or *m* He adds,—

'The Thukumi call themselves *Isāchānu-rē* "Thukumi" is a Semā term. They inhabit the upper portion of the Tita valley, the whole of the valley of the Nāzūrr' stream and extend across the Tita Dikhu watershed to just opposite the Āo village of Mokokchang Their villages are small The Āos call the tribe Sangtamra As amongst the Āos, the women are tattooed on the legs and arms, but not the men Their loincloth resembles that of the Āos and Lhōtās Their language is closely allied to both Lhōtā and Āo and in sound has a very strong resemblance to Lhōtā I have visited most of the villages of this tribe

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[1] The Tita and Lanier are marked, but not named, in Constable s *Hand Atlas of India*. Both will be found in sheet 130 of the *Indian Atlas*

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The following list of standard words and sentences in the dialects of the Central sub-group of the Nāgā languages is far from complete   I have not been able to obtain lists specially prepared for the Survey and what I give are compilations, in some cases incomplete, from materials already available   The columns for Ao (Chungli) and Lhōtā are probably accurate enough, being compiled, respectively, from the grammars of Mrs Clark and Mr Witter   The sentences at the end have been supplied by the Rev E W Clark and the Deputy Commissioner of the Nāga Hills, respectively   The few Ão (Mongsen) words are taken from Mr Davis's list in the Assam Census Report for 1891, which I have reproduced in full a few pages back   Two columns are from vocabularies published in 1851 by the Rev N Brown   They are No 3, Khari (regarding which he says, ' a large and interesting tribe, whose dress and general appearance are more respectable than I have elsewhere seen among the Nagas '   Mr Davis has kindly made some corrections in this column   Khari is a large Mongsen village, and the words given are in the Mongsen language), and No 8 Tengsa (which he seems to class wrongly as a form of Ão, under the name ' Tengsa and Dopdor '   It is in no way a form of Ão, although belonging to the same sub-group)

Two columns have been taken from Sir George Campbell's *Specimens of the Languages of India.*   They are given for what they are worth   Unfortunately the originals have many misprints, and, while these columns are more complete than the others, I cannot vouch for their accuracy

The columns are—

    4   Hati Garya Nāgā   (This is more or less inaccurate Mongsen.)

    7   Miklai Nāgā   (Miklai is the Assamese name for Lhōtā)

In all these lists, I have not ventured to alter the spelling, except to correct what are evident misprints which are capable of being put right.

Finally, there are two incomplete lists of Thukumi and Yachumi, which I owe to the kindness of Captain Woods

English	Āo (Chungli) (Clark) [1]	Khari (Brown)	Hati Garia Naga (Campbell)
1 One	Kā, ākā	Akhet	Ākhat
2 Two	Ānā	Anne	Ānek
3 Three	Āsam	Asam	Āchun
4 Four	Peza	Phali	Fli
5 Five	Pangu	Phangā	Fangu
6 Six	Trok, terok	Tarōk	Thorok
7 Seven	Tenet	Tani	Theni
8 Eight	Ti	Taset	Chet
9 Nine	Tako	Takū	Thuku
10 Ten	Ter	Tarah	Therä
11 Twenty	Metsa	Makhi	Meki
12 Fifty	Tenem	Tanam	Chāmrā
13 Hundred	Nōklāng, tālang	Telang	Telengā
14 I	Nī	Nī	Ni
15 Of me	Ka, ke, k	Ka	Ilaba
16 Mine	Ka, ke, k	Ka	Kabā
17 We	Ozo, ozonok, onok, āsen, āsenok	Akau, ingila	Ilānching
18 Of us	O		Ārogā
19 Our	O		Ilātelang
20 Thou	Nā	Nang	Nāng
21 Of thee	Ne	Ne	Bā (sic)
22 Thine	Ne	Ne	Nebä
23 You	Nenok	Nangla	Ninglā
24 Of you	Nenok		Ninglābä

Ăo (Mongsen) (Davis) [1]	Lhota (Witter)	English
Akho	Ekha	1 One
Ana	Enni	2 Two
Asam	Etham	3 Three
Peli	Mezü	4 Four
Pangă	Mungo	5 Five
Tirok	Tirŏk	6 Six
Teni	Ti ing, tscang	7 Seven
Taset	Tiză	8 Eight.
Tekhü	Tŏkū	9 Nine
Tară	Taro, tarû, tero	10 Ten
	Mokwi, mekwü	11 Twenty
	Tüngyă	12 Fifty
	Nzo, nzū	13. Hundred
Ni	Ă, ai aiyo, akhă	14 I
	Ă	15 Of me
	Ă	16 Mine
O, (we two) o na	E, ete	17 We.
O	E, en, eten	18 Of us
O		19 Our
Nang	Na, nnă, nŏ, nnŏ, nĭnă, yĭ	20 Thou
Ne	Nĭ	21 Of thee
Ne	Nĭ	22 Thine
	Nĭ, nino, ntẽ, yĭ	23 You.
	Nĭn, ntẽ	24 Of you.

English	Ao (Chang, H) (Clark)	Haringya... ? (Brown)
25 Your	Nerfok	Han (Brown)
26 He	Pa, pu pai	
27 Of him	Pi	Pi
28 His	Pi	P3
29 They	Pi	Pa
30 Of them	Pire parenok la ti	Pa da
31 Their	Pire pinuok	
32 Hand	Pin Parnok	Ti
33 Foot	Teka ki	Li
34 Nose	Temopo (j rete) tatung Tati	Ti
35 Eye	Teti	Tall	Pi
36 Mouth	Terak	Tenb	T
37 Tooth	Teiarg	Tenik	T
38 Ear	Tepo	Tahr	Ti k
39 Hair	Tenaro o	Tajla	Tin
40 Head	Ku (mi in) te arg (hair	Tei	Ti
41 Tongue	of the head) or of a ...h)		Te
	Tokolak	Tehii	Fi
42	Temeli		Tekalik
43	Tepol	Tupul	Te nli
44	Terongtong (mall of leg) Tru		Tepok
	teperim	Irin	Tenain
45	Merang, In	Taru	Jai
46	Hon (Assamese)	Atsun	Taro
47	Taribi	Tabi	Rop
48	Teba, oba (our father)	Vu	Aba
49	Tetza, ocha (our mother)	Ati kena	Am
50	Adi, teti (elder) anu tena	Ati	Tongdati
	(younger)	Ami	Tann
	Teyi (elder), tenutza Ati		
	(younger)		
	Nisang (a person), tebur		
	(a human male)		

Ao (Mongsen) (Davis)	Lhota (Witter)	English
Pʌ	Nin, ntẽ	25 Your
Pe	Hi, shi, chǐ, chü	26 He
Pē	Shi, ŏmŏ	27 Of him
	Shi, ŏmŏ	28 His.
	Hiãng, shiang, shiano, chiing, chiãno, chiing, ŏtẽ, ŏnte.	29 They
	Ŏtẽ, ŏnte, chũãng, shiang	30 Of them
	Ditto	31 Their
	Ŏkho	32 Hand
	Mpo	33 Foot.
	Kenno	34 Nose
	Ŏmhyek	35 Eye.
	Ŏpang	36 Mouth
	Ŏho	37 Tooth
	Ennŏ	38 Ear
	Ŏtsã	39 Hair
	Kurr	40 Head.
	Nli, nni	41 Tongue
	Ŏpŏk	42 Belly
	Mänku, silämwe	43 Back.
	Yŏnchak	44 Iron
		45 Gold.
	Ŏrãng	46 Silver
	Ŏpŏ	47 Father
Abʌ	Ŏpvu, aiyŏ, ŏ-yŏ	48 Mother
Ãvʉ	Ŏtã (elder), ŏnyũi (younger)	49 Brother
Atı (elder), thu (younger)	Ŏyũlŏo	50 Sister
Totı	Kyŏ (a Lhŏtã)	51 Man.
Ãmı		

NĀGĀ GROUP

THE EASTERN SUB-GROUP

This includes the following languages —

Name of District	Name of language	Estimated Number of speakers
Nāga Hills	Angwānku or Tableng	} 5,000
	Chingmēgnu or Tamlu .	
Sibsagar	Banpara	
	Mutoniā	} ? 1,600
	Mohongia .	
Lakhimpur	Namsangiā .	? 1,870
Extra British Territory	Chāng or Mojung	6,500
	Assiringiā . .	?
	Mōshāng	?
	Shānggā .	?

The figures for the Nāga Hills are only a rough estimate. Those for Sibsagar and Lakhimpur are what are given by the local authorities for ' Nāga ' without specifying any language for their respective districts. They certainly by no means represent all the speakers of the various languages mentioned, of whom there must be many thousands more beyond our frontier.

Mr Damant has given the following account of the Eastern Nāgā Group —

In this family are included all the tribes found in the tract lying east of the Hatigorria country extending to the Singpho country on the east and bounded on the south by the Patkoi range of hills. Within these limits there are many different tribes, some of them consisting only of a few villages, and all, or nearly all, speaking languages unintelligible the one to the other. Within twenty miles of country five or six different dialects are often to be found. We do not yet possess vocabularies of many of the languages spoken in this area, but, so far as our knowledge extends at present, a considerable affinity appears to exist among them. There is also a great resemblance in the manners and customs of the Nāgās of this tract, they nearly all expose their dead upon bamboo platforms, leaving the body to rot there, the skull being preserved in the bone-house, which is to be found in nearly every village. Most of the tribes tattoo, the tattoo, *ak*, as it is called, not being given except to men who have killed an enemy. In several of the tribes the women are perfectly naked, in others the men.

Proceeding in an easterly direction from the Hatigorria country, the first tribe we meet are the Tablung-Nāga, so called from their principal village, they are a tribe of naked Nāgā inhabiting about thirty villages, with a population of about 25,000. Very little is known of these people.

Next to them come a tribe called Sanglor, the name of their principal village, nothing is known of them, but they are believed to be as numerous as the Tablung Nāga.

The next tribe to the east are the Banfera, Joboka, or Abhaypurya tribe, they have about twelve villages, with a population of some 20,000. Joboka and Banfera are names of two of their principal villages. Abhaypurya is a name given them by the people of the plains.

The Mutonia, so called from Muton, their largest village, are a small tribe with only four villages, and a population of about 4,000.

The Mohongia, who are also called Borduaria and Paniduaria, have a population of about 10,000. I have no information as to the exact number of their villages, but it may be eight or ten.

The Namsangia, or Jaipuria, as they are also called, have probably about thirty villages, with a population of 25,000, or 30,000. They are the last Nāgā tribe of importance to the east, though there are a few broken tribes still further to the east of them, these are of little note, and are in subjection to the Singpho.

I regret that, for the purposes of this Survey, I have only been able to obtain a few new lists of words in these languages. In order to make the information regarding the Nāgā speeches as complete as under the circumstances I could, I have endeavoured to collate what has hitherto been known regarding each, and to throw it into the form of the Standard List of Words and Sentences. Much that is there given must be taken with reserve, for, even where a list is apparently nearly complete, it has all the defects

of its sources, which were seldom as accurate as could be desired. In order to prevent the reader being misled by wrong information, I have, whenever two independent authorities were available, given the words recorded by each in two parallel columns. It is probable that, when both agree, what they say may be taken as accurate.

The most fruitful cause of mistakes in the original sources from which the lists have been compiled is printer's errors. It is quite clear that in many cases, for instance, an 'n' has been printed 'u' and *vice versa*. When there was no uncertainty about this, I have silently corrected the mistake, but doubtful cases (and there are many) I have not ventured to touch.

An examination of this list shows two important peculiarities of the Eastern Nāgā Sub-Group.

The first is that it is a group of transition languages, bridging over the gulf between the other Nāgā languages and Singpho, the great language which lies to their east and south-east. A large portion of the vocabulary agrees with that language, as is shown by Mr Needham's notes to the words taken from Moshäng.

The other peculiarity which deserves notice is that, at least, four languages of the group, Tableng, Tamlu, Mojung, and Namsangiā, have an organic conjugation of the verb. That is, that each tense changes according to the person of the subject, a state of affairs quite foreign to the other Nāgā languages, and almost foreign to the Bodo ones. The Namsangiā verb (while not changing for number) has its three persons for each tense, just like Assamese or Bengali. This is also unknown to Singpho.

ANGWĀNKU OR TABLENG AND TAMLU OR CHINGMĒGNU

Immediately to the east of the Āos, in the extreme north-east of the district of the Nāga Hills, where it meets the Sibsagar District we come upon two tribes living together, the Tamlu or Chingmēgnu and the Tableng or Angwānku Both these languages belong to the Eastern Sub-Group The Deputy Commissioner estimates the number of people speaking these languages as follows —

Tamlu	2,500 (?)
Tableng	2,500 (?)

He says—

These tribes are naked and reside in the hills on each side of the Dikhu River, before it enters the valley of the Brahmaputra. In the village of Tamlu, in British Territory, both languages or dialects are spoken I am inclined to believe that they are separate languages, but the customs of the people, with some slight exceptions, are the same, and also the tattooing on their bodies, but the Tableng people wear black cane coiled round their waists, while the Tamlu people wear the piece of the bark of a tree like a belt, with an attachment behind resembling a tail

I compared a certain amount of common words in the languages, and they seem very different, and they say a Tamlu man cannot understand a Tableng man unless he has learned the language

Both tribes call themselves 'Kātā'[1] Those speaking Tableng call themselves 'Wān-ching Wākching Kātā,' Wānching and Wākching being their two principal villages Those speaking Chingmēgnu are called 'Dikpā Kātā.'

The names Tableng and Tamlu are those given to the tribes by the English Angwānku and Chingmēgnu are, respectively, what they themselves call their respective languages

Brown in his *Specimens* quoted below, says that the following languages are identical with Tableng, or, as he calls the language, Tablung, — Jaktung, Kongon, Gelekī-Duor and Southern Namsang He also gives another language which he calls Mulung and Sima, which is evidently closely related to his Tablung

Mr Noel Williamson, the Subdivisional Officer of Mokokchāng, in the Nāga Hills District, has supplied me with lists of words in both Tablēng and Tamlu. They will be found printed on pp 342 and ff There are not sufficient materials available to form a grammatical sketch of either of them, but the principal forms will be found in the lists It will be seen that the two, though closely related, are distinct languages It should be noted, that both have an organic conjugation of the verb, there being different forms for each person of the present and future tenses, while (as in Namsangiā), there is no distinction between the singular and the plural Moreover, there are instances of euphonic change, for instance in Tableng 'he will beat' is *shellok*, contracted from *shet-lok* and in Tamlu the suffix *dhu* of the imperative becomes *thu* after a hard consonant Thus *thaī-dhu*, go, but *up-thu*, beat In other words, these languages are ceasing to be agglutinative, and are becoming synthetic

The following are the authorities which I have noted as dealing with Tableng —

HODGSON, B H,—*Aborigines of the North East Frontier* Journal of the Asiatic Society of Bengal, Vol xix, 1850, pp 309 and ff Reprinted in *Miscellaneous Essays relating to Indian Subjects* Vol ii, pp 11 and ff London, 1880 Contains a Tablung Nāgā Vocabulary

BROWN, REV N,—*Specimens of the Nāgā Languages of Asam* Journal of the American Oriental Society Vol ii, 1851, pp. 155 and ff Contains Vocabularies of 'Tablung and Jaktung,' and of 'Mulung and Sima.'

HUNTER, SIR W W,—*A comparative Dictionary of the Languages of India and High Asia, with a Dissertation* London, 1868 Contains a Vocabulary of Tablung Nāgā taken from Hodgson

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[1] The word *kātā* means man in Tableng

DALTON, COLONEL E T, OSI,—*Descriptive Ethnology of Bengal* Calcutta, 1872 On p 71 a Tablung Nāga Vocabulary based on Hodgson

CAMPBELL, SIR G ,—*Specimens of the languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier* Calcutta, 1874 On pp 254 and ff a Vocabulary of ' the Tablungia Nāgā Dialect.'

DAMANT, G H ,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers* Journal of the Royal Asiatic Society, Vol xii, 1880, pp 228 and ff On p 249 a note on the Tablung Nāgā tribe On p 257 a brief Tablung Vocabulary taken from Dalton

BANPARĀ.

This tribe (which Brown and Damant call Banfera) inhabits the District of Sibsāgar, to the East of the Tablung, and separated from them by a small tribe called Sangloi or Changnoi about whom nothing but the name is known According to Brown the latter speak Banparā, as also do the Joboka, another tribe close to, and (according to Peal who wrote in 1872) constantly at war with, the latter. Both Joboka and Banparā are villages from which the tribes take their respective names The Banparā are also called Abhaypurya (from one of their villages called Abhaypur) by the people of the plains

No specimens of this dialect have been received by me, and all that I have been able to do has been to reproduce Sir George Campbell's list of words and sentences This is fairly complete, but is unfortunately full of misprints To enable the reader to correct as far as possible any mistakes arising from this source, I have given the words corresponding to those in Sir George Campbell's list which I have been able to find in Mr Peal's vocabulary mentioned below.

The following is a list of the authorities on Banparā which I have come across —

BROWN, REV N ,—*Specimens of the Naga Languages of Asam* Journal of the American Oriental Society, Vol ii, 1851, pp 155 and ff Contains a Vocabulary ' Joboka and Banfera,' which, according to the introduction, includes ' Changnoi '

PEAL, S E.,—*Notes on a visit to the tribes inhabiting the hills south of Sibságar, Asám* Journal of the Asiatic Society of Bengal, Vol. xli, 1872, Part I, pp 9 and ff Reprinted in *Selection of papers regarding the hill tracts between Assam and Burma and on the Upper Brahmaputra* No 10 Calcutta, 1873 Contains an account of the tribe Banparā numerals and ' Nāgā ' vocabulary (the words of which are Banparā) on p 29

PEAL, S E ,—*Vocabulary of the Banparā Nāgás* Journal of the Asiatic Society of Bengal, Vol xlii, 1873, Part I, appendix, pp xxx and ff This is said to be 'Mainly Banparā Nāgā '

CAMPBELL, SIR G ,—*Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier* Calcutta, 1874 On pp 220 and ff a Vocabulary of ' Nāgā of Seebsaugor,' which is Banparā On pp 254 and ff a vocabulary of 'Abhay Purya Nāgā Dialect,' which is also Banparā

DAMANT, G H ,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers* Journal of the Royal Asiatic Society, Vol xii, 1880, pp 228 and ff On p 249 an account of the tribe On p 257, a short vocabulary taken from Peal.

Peal (p xxxv) says of this language —

' The letter r at the end of a word seems rare So far I have not met a single case, and I am inclined to think it is never used, inasmuch as all Assamese words used by them that so end, have the final r turned into t as khār (gunpowder) to khat, kīpor (cloth) into kiput, etc '

CHĀNG OR MOJUNG

The speakers of this language live beyond the Dikhu river, outside British territory On the west face of the Patkoi range there is only one very small village in British Territory The Āos call all trans-Dikhu tribes, generally, 'Miri,' hence this language is also known by this name The Āos call it 'Mojung,' but its speakers call it 'Chāng' Their principal village is called by the Āos 'Mojunjāmi,' and by themselves 'Chong-Sāng' The number of speakers of Chāng is estimated at about 6,500

I am indebted to Mr Noel Williamson, the Subdivisional Officer of Mokokchang, in the Nāga Hills, for a list of words in this language, which appears most closely connected with Banparā and Mutoniā

ASSIRINGIĀ

The name Assiringiā, also spelt Asuring, denotes a village, called by the Āos Miri-nokpo, situated in the Āo country on the Japukung range overlooking the plains of Sibsāgar The people have adopted the customs and dress of the Āos, but not their language They really belong to a tribe of naked Nāgās, and came many years ago to their present site from the village of Wankhong or Orangkang, which is situated a day's march east of the Dikhu from Susu village. As has been explained under the head of Āo, Āos come down to the plains through Assiringiā, and hence the Assamese call them by that name We thus often find the Āo language wrongly called Assiringiā It is to be regretted that nothing is known about the true Assiringiā language As its speakers belong to a 'naked' tribe, I have provisionally classed it as belonging to the Eastern sub-group of the Nāgā languages

MUTONIĀ

Immediately to the East of the Banparās, in the District of Sibsāgar, are the Mutoniā, a small tribe with only some four villages, of which Muton is the principal Their language is merely a dialect of Banparā. I have not obtained any specimens of it All that I can do is to partially fill up the list of standard words from the materials provided by Brown

Brown mentions three groups of people speaking this language, viz, Bor-Muthun, Horu-Muthun and Khulung Muthun, and Hodgson calls it 'Mithan Nágá'

The authorities on Mutoniā which I have seen are as follows —

HODGSON, B H,—*Aborigines of the North East Frontier* Journal of the Bengal Asiatic Society, Vol xix, 1850, pp 309 and ff Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, pp 11 and ff. Contains a 'Mithān Nāgā' Vocabulary

BROWN, REV N.,—*Specimens of the Nāgā languages of Asam* Journal of the American Oriental Society, Vol ii, 1851, pp. 153 and ff Contains a 'Muthun and Khulung-Muthun' Vocabulary

HUNTER, SIR W W.,—*A comparative Dictionary of the Languages of India and High Asia with a dissertation* London, 1868 Contains a Vocabulary of 'Mithān Nāgī' Taken from Hodgson

DALTON, COLONEL E T,—*Descriptive Ethnology of Bengal* Calcutta, 1872 Mithān Nāgā Vocabulary on pp 71 and ff Taken from Hodgson

MOHONGIĀ

About eight miles to the east of the Banparās, and the same distance to the west of the Namsangiās lie the Mohongiās, who are also called Borduariā and Pāmiduariā

Brown in his *Specimens*[1] classes the 'Bor-Duor' and the 'Pani-Duor' as speaking the same language as the Namsangiās The only other information which we possess about Mohongiā is a list of the numerals given by Peal in Appendix I to his *Visit* to *Nāgā* Hills,[1] which I reproduce here With them, for the sake of comparison, are also given the corresponding words in Banparā and Namsangiā

	Banparā	Mohongiā[2]	Namsangiā
1	ē-tā	tumchee	cānthē
2	ā-ni	linee	cānyi
3	ā-jam	lahom	cānram
4	ā-lī	mellee	belī
5	ā-gā	manga	bangā
6	a-rok	toi rong (k ?)	irōk
7	ā-nat	tenjee	inqit
8	ā-chat	achut	isat
9	ā-lū	aloo	il hū
10	ā-bu	abau	ichi

NAMSANGIĀ.

The Namsangiās live across the eastern border of the Sibsāgar District   Their head-quarters are the village of Jaipur, and the banks of the Namsang River in its neighbour-hood, at the south-west corner of Lakhimpur, where it abuts on Sibsāgar.   They are also known by the name of Jaipuriā Nāgās after their principal village   Brown classes their language as identical with Borduariā and Pāniduariā, but these are the names of two septs of the Mohongiā tribe, some eight miles to their west   Mohongiā is, so far as I can tell from the scanty materials available, not the same as Namsangiā [1]

The Namsangiās are the last Nāgā tribe of importance to the east   We know more about their language than we do about the other members of the Eastern Nāgā group, for Robinson wrote a short grammar of it so long ago as 1849   As this grammar is not readily available it is reproduced below   Sir George Campbell has given us a list of words in the 'Naga of Luckimpur' by which he means Namsangiā   This I also reproduce   It would be very valuable were it not disfigured by numerous mis-prints   As a check on these I also give the corresponding words, so far as I could gather them from Brown, Hodgson and Butler   These must be taken for what they are worth [2]

The following are the authorities which deal with Namsangiā —

OWEN, J ,[3]—*The Naga Tribes in Communication with Assam*   Calcutta, Carey & Co., 1844   Contains Vocabulary and Notes on Eastern Nagas (Namsangiā and others)

ROBINSON, W ,—*Notes on the Languages spoken by the various Tribes inhabiting the Valley of Asam and its Mountain Confines*   Journal of the Asiatic Society of Bengal, Vol xviii, 1849, Part I, pp 184 and ff , and pp. 310 and ff.   On pp 324 and ff a Namsāngiya grammar   On pp. 342 and ff a Namsāngiyā Vocabulary

HODGSON, B H ,—*On the Aborigines of the Eastern Frontier*   Journal of the Asiatic Society of Bengal, Vol xviii, Part II, 1849, pp 967 and ff   Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol ii, pp 19 and ff   London, 1880   Contains Vocabulary of Namsang Nāgā by the Rev M Bronson

BROWN, The Rev N ,—*Specimens of the Nāgā Languages of Asam*   Journal of the American Oriental Society, Vol ii, 1851, pp 155 and ff.   Contains a 'Namsang and Bor Duor' Vocabulary by the Rev M Bronson

PEAL, S E.,—*Notes on a Visit to the Tribes inhabiting the Hills South of Sibsāgar, Asām.*   Journal of the Asiatic Society of Bengal   Reprinted in *Selections of Papers regarding the Hill Tracts between Assam and Burma and on the Upper Brahmaputra*, No 10   Calcutta, 1873   On p. 29, the Namsangia numerals

CAMPBELL, Sir G.,—*Specimens of the Languages of India including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*   Calcutta, 1874   On pp 221 and ff. a Vocabulary of 'Naga of Luckimpore.'

BUTLER, Captain J ,—*A Rough Comparative Vocabulary of two more of the Dialects spoken in the 'Naga Hills'*   Journal of the Asiatic Society of Bengal, Vol xliv, 1875, Part I, pp 216 and ff.   Con-tains a Vocabulary of 'Jaipuriā Nāga'

DAMANT, G H ,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi rivers*   Journal of the Royal Asiatic Society Vol. xii, 1880, pp 228 and ff.   On p 250 a Note on the tribe   On p 257, a short Vocabulary taken from Butler

I here reproduce the Namsangiā grammar written in 1849 by Robinson and quoted above

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[1] See preceding page
[2] See list of words on pp 345 and ff
[3] I am indebted to Major Waddell, C I E   I M S., for this reference

OF NOUNS

Comparatively copious as is the grammatical apparatus of this language, it possesses no affixes by which to designate the cases of its nouns

The Genitive case is denoted merely by the juxta-position of the two substantives, the former being understood to be in the genitive   *Kien ngiupo phyet-ō*, milk the goat (or literally), draw the goat's milk   In the other oblique cases, the noun is followed by the distinguishing adjunct, *nang*, sometimes with, though more frequently without, the addition of a post-positive particle

Ham-nang vanr'ō, bring a mat
Irā minyāng-nang lāko-tak, I gave it to that man.
Sān nang lam-ō, put it in the sun
Jō-nang kien-ō, fill it with water

The particles *mā* and *pā* are frequently used as affixes to nouns singular, but they seem to be merely euphonic, and have no definite signification attached to them

The particle *he* is employed in the same manner, but only in cases where plurality is implied   It is, however, often omitted, and then the plural number is distinguished by the collective or plural idea expressed by the noun, or by the addition of a numeral adjective

The difference of gender in individuals of the human family is denoted by distinct terms , in the case of all other animals, the appellatives *pōng*, male, and *nyōng*, female, are added to the noun.

Masculine	*Feminine*
Mi-nyān, man.	*Dehiek*, woman.
Delā, husband	*Tang-ngyū*, wife
Vā, father	*Ing-yōng*, mother.
Iphō, brother.	*Ing-yāh*, sister
Mān-pōng, a bull	*Mān-nyōng*, a cow
Hū-pōng, a dog	*Hū-nyōng*, a bitch
Kien-pōng, a he goat.	*Kien-nyōng*, a she-goat.

OF ADJECTIVES

In composition, an adjective invariably follows the noun it serves to qualify.

Irā	*kien*	*ngiu-po*	*asan*	*ko-ā.*
That	goat	milk	good	gives.

Adjectives in this language admit of no variations expressive of number, case, or gender, or even of the degrees of comparison   But as the comparison of one person or thing with another, so as to ascertain the relative quality possessed by each, must necessarily exist in every language, we find that the general mode of forming comparison among the Nāmsāngiyās, is merely by placing the adjective after the noun with which the comparison is made, the noun being put in the oblique form   *Ngāmā irā ra nyān nang ālō*, I am taller than that man, or literally I that man tall. *Ngāmā*

ĭrānangmā ajā ĭlamang, I want more than that   *Jō* or *ĭtnjō* is often added to an adjective to express a quality as existing in the highest degree.

Īrā dehiek phangsan jō, that woman is very handsome.

Ārā arīmā asan ĭtnjō, that fruit is exceedingly nice

NUMERALS

The numeral system of the *Nāmsāngĭyās* is emphatically decimal—of the ten fingers   Thus they count—

1 *Vānthe*	3. *Vānram*	5 *Bangā.*	7 *Ing-ɪt*	9 *Ĭkhu*
2 *Vānyɪ*	4 *Belĭ.*	6 *Īrōk*	8 *Isat*	10 *Ĭchɪ*

And then throwing their fingers in an imaginary heap they explain, *ruak*, a decade

11 *Ĭchɪ vānthe,* 10+1   20. *Ruak nyɪ,* two decades
12 *Ĭchɪ vānyɪ,* 10+2   30 *Ruak ram,* three decades
13 *Ĭchɪ vānram,* 10+3, etc.   40. *Ruak belĭ,* four decades

And so on till they come to *chā,* a hundred.

100. *Chā-the*   300 *Cha ram,* etc
200 *Chā-nyɪ*   *Chā ĭchɪ,* ten hundred or 1,000

OF PRONOUNS

The *Personal pronouns* are, *Ngā,* I , *Nang,* thou, and *Atē,* he, she, or it   As the pronoun is, next to the verb, the most important part of speech, and that from which the verb chiefly derives its precision, we find in this language the use of distinct terms to express the plural number   They are, *Nɪmā,* we , *Nemā,* ye , and *Senɪng,* they

In, what we have termed, the oblique form, these pronouns take the particle *nang* after them, as in the case of nouns.

Ngānang	*Nangnang*	*Atɪeng*
Nɪmānang	*Nemānang*	*Senɪngnang*

Atɪeng appears to be merely a contracted form of *atē-nang ,* the one term is as commonly used as the other

The *Possessive pronouns* are *Ĭ,* my or our , *Mā,* thy, or your , and *Ā,* his or their They are invariably used before the nouns with which they are connected

Ārāpā ĭ lāh, this (is) my kite

Māmā vā ngyōng-nang veō, honour thy father and mother

In this sentence the first syllable *mā* is the pronoun, the second a euphonic particle

Ānāppā ajun jō, his hair (is) very soft.

The particle *rāng* is often added to the above pronouns

Ĭrāng mōk ɪtōngā, the horse is mine

Ārāng hum ɪtōngā, the house is his

The *Demonstrative pronouns* are, *Ārā,* this , and *Īrā,* that , with their plurals *Ārāhe,* these , and *Īrāhe,* those

They precede the nouns they serve to point out.

Īrā khat-pā ĭlamang, I want that cloth

Ārā-pā jo-kō, drink this water

2 x

The *Interrogative pronouns* are *Hanā* or *Hanmā,* who? and which? and *Chennā,* what?

OF VERBS

The Nāmsāngiyā verb appears to be the most interesting part of its grammar   It has but one form of conjugation and the various modifications of an action are expressed by the addition of terminations to the verb expressing the action   The terminations are the same in both the singular and the plural numbers

> *Thien,* to put

Indicative Mood—

> *Present tense,*—1 *Thien-ang,* I put,   2 *Thien-ō,* thou puttest,   3 *Thien-ā,* or *-ē,* he puts
>
> *Past tense,*—1 *Thien-tak,* I did put,   2 *Thien-tō,* thou didst put,   3 *Thien-tā,* he did put
>
> *Perfect tense,*—1 *Lā-thien-tak,* I have put,   2 *Lā-thien-tō,* thou hast put,   3 *Lā-thien-tā,* he has put
>
> *Future tense,*—1 *I-thien-ang,*   2 *I-thien-ō,*   3 *I-thien-ā,* or *-ē*
>
> *Gerund,*—*Thien-rāng*
>
> *Participle continuative,*—*Thien-limā,* or *lāmā*

The *Imperative* form is the same as that of the 2nd person Present tense

When it is necessary to give a *Conditional* or *Subjunctive* force to the verb, the particle *ōlō* is affixed to the verb in its various forms

> *Thienang ōlō,* if I put, *Thienō ōlō,* if thou put, *Thienā ōlō,* if he put, etc, etc

The *Potential* form, used to express power or ability, is denoted by the use of the verb *Tā,* to be able, as an auxiliary

> *Tā thienang,* I can put

In conjunction with this form of the verb, we find a peculiar use made of the possessive, instead of the personal, pronoun   Thus instead of saying *Ngā tā-thienang,* I can put, *Nang tā-thienō,* thou canst put, we find the conventional form to be—

> 1 *Itā thienang,* I can put
>
> 2 *Mātā thienō,* thou canst put
>
> 3 *Ātā thienā,* he can put

The *negative form* is denoted by the addition of the negative particle *Mak* to the auxiliary verb

> 1 *Itā mak thienang,* I cannot put
>
> 2 *Mātā mak thienō,* thou canst not put
>
> 3 *Ātā mak thienā,* he cannot put

When the *necessity* of an act is to be expressed, *thing* is compounded with the verbal root

> *Ngā thien thing,* I must put
>
> *Nang thien thing,* thou must put
>
> *Atē thien thing,* he must put

Prohibition is expressed by the use of the negative particle *mak* or *nak,* immediately before the verbal root

> *Mā dak nak sakō,* do not lay your hand (on it)
>
> *Inang mak kānō,* do not go there

to express *Simple negation* the particle *mak*, or *mā*[1] is put after the root of the verb

Inā hī-mā kal mā, that dog does not bite

I tuquōnq-mā Iōmā-tā, his (or her) mother did not give (it)

Minzān moōt ahō danq-mā-ōlō, if the man has not any work

Interrogation is denoted by the particles *ne, ā* or *le* added to the end of the sentence

Jō alō le, is the water deep ?

Nai q-ná chennā lam-ō ā, what do you seek ?

Maju nang songānq mā lulō ne, did you not catch a pea-fowl yesterday ?

OF ADVERBS

Adverbs are used to qualify verbs and adjectives, and in composition they usually precede the verb, and follow the adjective

Ichānma, fast , *Ichānmā lu-ō*, hold fast

Jō, very , *Ira nata-mā along jō*, that boy (is) very cross

Tajā, to-day	*Halō*, afar
Ni-nap, to morrow	*Ranajānang*, in the evening
Mojā, yesterday	*Rankhānang*, in the morning
Dollo, now	*Khorōk*, quickly
Anang, here	*Arī*, slowly
Inana, there	

The CONJUNCTIONS are

Irol orā, and	*Irōōl omın*, but
Mın, al omın, also	*Cherangmā*, for, because, etc.
Ōlō, if	

Post-positive Particles are used in this language in the same manner as the prepositions of occidental tongues

Pungmā, with	*Nyunang*, within
Nyu, in	*Khonang*, upon
Al han, under	*Va*, from
Dumnang, by means of	

SENTENCES

Rang i-pathā, it will rain

Khat-hūp vanrō, bring an umbrella

Sān-mā lang mā sai hang, the sun is very hot

Mā dānang mak achang jo, your feet are very dirty

Jonang lāl-ō mā suan-o, go to the river and wash them

Nangmā chen moōt i-ta-moō, what work can you do ?

Nangmā chen ngait ō, what do you say ?

Ngāmā ngın mathu mathōithak, iraphimā nang nak thō thōō, do not talk when I am speaking

---

[1] The dot under the *ā* indicates an abrupt cessation of the voice in pronouncing the vowel

Nangmā mōot mōot rāng nal lal ō, do not forget to do your work.

Ngā īdal matūmā suantal, atē la-l ā-tā, he went when I was washing my hands

Mā dal sūtūnpā jō-nang lūmeñ-ō, dip the end of your finger in water

Nangmā mā jet-l ōl ō atēmā chen ı-l hēsal ā, if you do not know then he will show you.

Katal rang cānthe ıtōngā, there is one God

Īrā l atal rang pā rang tıel -tā, this God built the heavens

Atē-mā hā mın tıel -tā, He created the earth

Ngā, nang-nang, huerı mınyān nang tıeltā, He made me and you and all men.

Beng āhıng, hā-ho achūong jō adōng, sān, dāfe, merıl achūm, tıel tā, the green tree the high hill, the great water, the sun, the moon, the shining stars, He made.

Phang-tang lāt-nang el hē-ā, He sees in all places

Bangco-nang marō el hē-ā rang-ngyal -nang mın ıro el hē-ā, as He sees in light, so He sees in darkness

THE LORD'S PRAYER.

Īrā nī rang nang tongte Tā mā mıng puja chen dāngā; mā nol ınqyērang cʰe sōngā, rang nang marōā īrōō hā-nang madāl ū chen sōngā; teja nī apʰal achālı ını nang lōhı, ırolotā nī thā-pēlenang nīmā marōrang līelang, īrārangrang nī thāpē pā ıınghı, nīnang tōam-nang nal l āthı, īʰotā nınang cham cʰō tūl ō pamhı, chenı ā rōantang rōanjang noʰ, āl omın chan, āl omın mōhıma, urāhē marārg, īrō chen dāngā

MŌSHĀNG AND SHĀNGGE

These tribes are in the independent country south of the Patkoi Nothing is known about them, except a short vocabulary entitled ' *A Collection of a few Mōshāng Nāgā Words*,' by Mr F J Needham (Shillong, 1897)

From this I have extracted all those which I could insert into the List of Standard Words and Sentences Both languages evidently belong to the Eastern Nāgā sub-group

NĀGĀ GROUP

THE NĀGĀ-BODO SUB-GROUP

The Western Nāgā Group of languages is bounded on the south by the Kuki, and on the west and north (so far as concerns Tibeto-Burman languages) by the Bodo Group   In each direction there is a transitional linguistic area   That is to say, between Angāmī Nāgā and the Bodo languages there is a group, which I call the Nāgā-Bodo Group, bridging over the difference between the characteristic features of the two forms of speech, and similarly between Angāmī Nāgā and the Kuki languages there is another group which I call the Nāgā-Kuki   At present we have to deal with the former,—the Nāgā-Bodo Group   This consists of two main languages, *viz*, Mikir, whose headquarters is in the Mikir Hills in the east of the Nowgong District, and Kachchā Nāgā or Empāo, which is spoken in North Cachar and in the adjoining tracts of the Nága Hills   Subordinate languages, closely akin to, but not dialects of, Kachchā Nāgā, are Kabui Nāgā and Khoirāo Nāgā   These last two are mostly spoken in the western hill country of the State of Manipur. As might be expected, the Bodo language, with which they show the most important points of kinship, is the eastern one,—Chutiyā,—while Angāmi and Lhōtā are the two Nāgā tongues to which they are most closely allied

The following is the estimated number of people who speak the various languages of this group,—

Mikir	89,516
Kachchā Nāga	10,280
Kabui	11,073
Khoirao	15,000
	————
	125,869
	————

The close connexion which mutually exists between these four languages will be evident from a perusal of the list of words and sentences on pp. 432 and ff   It must, however, be confessed that in regard to Kabui and Khoirao the classification is somewhat arbitrary, for, though they have undoubted connexion with the Bodo languages, they also show many points of contact with the Kuki ones

MIKIR.

Mikirs call themselves 'Arleng,' a word which also means 'man' generally, although more strictly applied to a Mikir man   They have also borrowed from Assamese the word *monit* or *munit* for 'a male human being' when a precise term is required   The following account of their habitat is from the pen of Sir Charles Lyall (1882) —

The country which, from its geographical nomenclature, we should look upon as the home of the Mikir race is tolerably extensive, and includes a large area of hills in which there are now few or no Mikirs   The characteristic elements of Mikir topographical nomenclature are *Ling*, river, water, *Lāngso*, small stream, *Inglong*, mountain, *Long*, stone, *Rong*, village, *Sir*, chief   In the isolated mountainous block which fills the triangle between the Brahmaputra on the north, the Dhansiri Valley on the east, and the Kopili and Kalang Valleys on the west, these names are found everywhere, as well in the southern part now inhabited by the Rengmā Nagās from the hills across the Dhansiri as in the northern portion included in the Nowgong district, and known more particularly as the Mikir Hills   They are also found in considerable numbers to the south of the Langkher Valley, in the mountains now inhabited by Kukis, Kachcha Nagas, and Kacharis (e g , *Lāngreng* = 'water of life,' *Lingting*, *Long-lai*, etc) as far south as the courses of the Jhiri and Jhinam   In the centre of North Cachar they are rarer , but there is a considerable group of Mikir names again to the west of this tract, about the head waters of the Kopili, and on the southern face of the hills north of Badarpur   Mikirs also abound, mixed with Lalungs, on the northern face of the Khási and Jaintia Hills, and along the courses of the Kopili and Umkhen rivers

Across the Brahmaputra the topographical nomenclature shows no trace of them, though there are a few recent colonies of the race in Darrang

They are thus essentially a people of the lower hills and adjoining lowlands of the central portion of the range stretching from the Garo Hills to the Pátkoi   Their neighbours are (1) The Syntengs of Jaintia on the west, (2) Bodos or Kacharis on the south , (3) Assamese on the north and east, where the country is inhabited at all, and intermixed with them are recent colonies of Kukis and Rengma Nāgās and older ones of Lālungs and Hill Kāchāris

Mikir is believed to have but slight dialectic variations, although the following dialect names have been reported for this Survey —

Name of Dialect.	District where spoken	Number of speakers.
Standard	Cachar	536
	Kamrup	12,200
	Darrang	2 400
	Nowgong	41,850
	Sibsagar	1 000
	Nága Hills	17,000
	Total	77,986
Bhoi Mikir	Khási and Jaintia Hills	10 080
Amri	North Cachar	725
Rengkhang	North Cachar	725
	TOTAL	89 516

The last three are said to be, strictly speaking, not dialects but mixtures of pure Mikir with the languages of neighbouring tribes   This is borne out by the only sample of them (that of Bhoi Mikir) which I have succeeded in obtaining   It has been found impossible to get specimens of Amri and Rengkhang   Through the kindness of Sir Charles Lyall, K C S I , I am able to print the following first three specimens of standard Mikir, together with the very full grammatical sketch which precedes them   The first specimen of the Parable of the Prodigal Son has been translated by Sardoka Perrin Kay, who is by birth a Mikir, and is at present employed in Government service in Shillong

The two pieces of folklore have been also prepared by him, under the supervision of Mr H Corkery, LL.D   I must also express my indebtedness to the Rev P E Moore, who has worked as a missionary for many years among the Mikirs, for the second version of the parable which follows the three specimens referred to above

Mikir clearly belongs to the same group as Kachchā Nāgā, Kabui, and Khoirāo Like them it is an intermediate stage between the true Nāgā languages and the various speeches belonging to the Bodo group   Sir Charles Lyall (writing at the time when no materials were available for comparison with Nāgā) has clearly shown, in the note quoted in the list of authorities, the close connexion which exists between Mikir and the latter, and Mr Davis has also shown the remarkable points of agreement which exist between it and the former

The following are the authorities on Mikir with which I am acquainted —

AUTHORITIES—

ROBINSON, W ,—*Notes on the Languages spoken by the various tribes inhabiting the Valley of Asam and its mountain Confines*   Journal of the Asiatic Society of Bengal, Vol. xviii, 1849, Pt. I, pp. 184 and ff , 310 and ff   On pp 330 and ff a Mikir Grammar   On pp 342 and ff a Mikir Vocabulary

BUTLER, CAPTAIN J ,—*A Rough Comparative Vocabulary of some of the Dialects spoken in the "Nāgā Hills" District*   Journal of the Asiatic Society of Bengal; Vol xlii, Pt. I, 1873, Appendix Contains a Vocabulary

CAMPBELL, SIR G ,—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*   Calcutta, 1874   On pp 204-205 and ff there is a Mikir Vocabulary

ANON.,—*A Mikir Catechism* in the Assamese character   Sibsagar, 1875

NEIGHBOR, THE REV R E ,—*A Vocabulary in English and Mikir, with Sentences illustrating the Use of Words*   Calcutta, 1878

DAMANT, G H ,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*   Journal of the Royal Asiatic Society, Vol. xii, 1880, pp 228 and ff   Account of the Mikirs on p 236   Short Vocabulary on p. 254

LYALL, SIR C J , K C S I ,—Note on the geographical distribution and ethnological affinities of the Mikirs on pp 78 and ff of the *Census Report of Assam for 1881*   Calcutta, 1883   This has been reprinted on pp 177 and ff of the Census Report of the same Province for 1691   The reprinted copy has been revised.

PURSELL, MISS,—*Arleng Alam   A Mikir Primer*   Assam, 1891

DAVIS, A W , I C S ,—Note by A W D on the Relations of the principal Languages of the Nāgā Group on pp 163 and ff. of the *Census Report of Assam for 1891*, by E A Gait, I C S   Shillong, 1892   Compares Mikir with the languages of the Nāgā and Bodo Groups

BAKER, E C S ,—Account of the Mikirs on p 254 of the same Report

I take this opportunity of expressing my thanks to Sir Charles Lyall, K C S I , for the following sketch of the principal features of Mikir Grammar   It is based on the very instructive specimens which follow, and on materials, not yet published, gathered by the late Mr E Stack in the years 1885-86

PRONUNCIATION.—Mikir possesses the following **Consonants,**—*b, ch, d, h, j, k, l, m, n, ng, p, r, s, t, v,* and the aspirates *kh, ph, th   Bh, dh,* and *g* occur only in a few borrowed words, and *bh* and *dh* are commonly resolved, as *bahār,* a load , *dohòn,* money   *F, sh, w, y* (consonantal) and *z* are unknown   *Ng* is never initial, and the *g*-sound in it is never separately audible

In **Vowels** Mr Stack recognised the following,—*ā, à* (the latter in closed syllables, abruptly pronounced, as in German *Mann*) , *ē, è* (the latter in closed syllables, as in *pet*), *e* , *ī, ɩ , ō, ò* (in closed syllables, abrupt, as in *pot*), *o* (this apparently represents a shortened long *ō,* as Mr Stack notes that the sound *a* or *aw,* represented in this survey

by *ă*, does not occur), *ū, u*   The differences in length of vowels seem often to be (as in Assamese) rather indeterminate   There is a tendency for the long *ā* to be thinned down to *ē*, as in the loan-words *ı ēcho = rājā* and *bērī = bāfī* , *ĕ-* frequently occurs as a variant of initial *ā-*, *vide post*

The **Diphthongs** occurring are *aı, eı, oı, uı*, in all of which the first element represents the long vowel, and the combinations might be written *āı, ēı, ōı, ūı*

ROOT-WORDS.

The root-words, whether nouns, adjectives, pronouns, adverbs or verbs, are generally monosyllabic   Roots longer than one syllable are apparently formed by adding **prefixes**, originally having separate significance, now often lost, to monosyllabic roots, or by compounding one or more roots   Prefixes of which the significance is not now traceable are *ār-* (as in *āı lèng*, man , *ārlòng*, stone , *āı nı*, sun, day) , *ıng-*[1] (*ınglòng*, mountain , *ınghòn*, pity, *etc*), *nıng-*[2] (in *nıngvē*, night , *nınghàn*, year, *etc*), and *te-, tı-, to-* (as in *teram*, call , *telàng*, abandon , *tılup*, an enclosure , *tovār*, a road) Prefixes which are still significant will be noted below   Instances of compound roots are, in nouns, *lèng-òp*, shoe (foot-covering) , *nı-òp*, cloud (sun-cover) , *rèng-mè*, being happy (life-good), *etc* , in verbs numerous examples will be found in the specimens

INFLECTION.

Words (whether nouns or verbs) are not inflected, but are located in sense by their position in the sentence or by the addition of particles   These particles may often be omitted where ambiguity is not likely

Gender —Gender is not distinguished except for animate beings, and in them either (1) by difference of termination, or (2) by added words indicating sex, or (3) by different terms   Thus,—

(1) *pō*, father   *pē*, mother
    phu, grandfather   *phı*, grandmother
    (*pu*)*nu*, paternal uncle   *nı*, paternal aunt.
(2) *sō-pō*, boy   *sō-pī*, girl
    su-pō, grandson   *su-pī*, granddaughter.
    āsō-pınsō, male child   *āsō pī*, daughter
    chaınòng ālō, bull   *chaınòng-āpī*, cow
(3) *ārlèng*, man   *ārlosō*, woman
    ıh, elder brother   *ıngjīr* or *tĕ*, elder sister

Number.—The ordinary suffix for the plural is *ātum*, but other words are occasionally suffixed to indicate plurality, as *mār*, a mass, quantity, or company , *òng*, many , *lī* (a respectful form used chiefly in addressing a number of persons)   With pronouns the suffix is *tum*, not *ātum* , *nē*, I , *nē-tum*, we, *ī-tum*, we, including the person addressed   *nàng*, thou, *nàng-tum*, ye , *lā*, he, she, it , *lā-tum*, they . respectful forms *nē lī, ī-lī, nàng-lī, ālàng-lī*, also *nē-lī-tum, nàng-lī-tum*

Case —Case is indicated by position, or by postpositions   The *Nominative* and, generally speaking, the *Accusative* have no postpositions, but are ascertained by their position in the sentence—the nominative at the beginning, the accusative following it

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[1] When a prefix comes before *ıng* , it coalesces with it into one syllable , thus, *ā+ıng=àng , lā+ıng=làng , che+ ıng=chang (ching) , pā+ıng=pàng*   Apparently the form *lā* (not *le*) is always chosen for the adjectival prefix, and *pā* (not *pe* or *pī*) for the causal prefix, before *ıng*

[2] *Nıng* means breast, mind, and in that sense numerous easily intelligible compounds of it o cur, but in the words mentioned it seems to be of different origin

before the verb · but both where necessary can be emphasised by the particles -kē and -sī, which in some sort play the part of our definite article Thus —

-kē,—nē-kē lādak ǎn-kǎngchir-sī thī-pō, I (distinguished from my father's servants) here from hunger am dying.

nǎng-kē nē-lòngsī kailā do, thou (distinguished from the prodigal son) with me ever art

lā nàng mu-kē thīlòt-tā, ¹ēng-thu-èt-lō, this thy younger brother was dead, and is alive again

nē-mèn-kē Òng, my name is Ong

-sī,—konāt āchaindng-ā òk sī dàkkē kedo-jı, where should cow's flesh be here ?

konāt ādohòn sī nanglī kelòng-dam, where did you get so much money from ?

It is to be carefully remembered that these emphatic particles are *not* case postpositions, but may be followed by the latter e g , jàngrēsō-kē-āphàn pulō, he said to the orphan , and -sī is to be distinguished from -sī, suffix of the locative and (probably the same) of the conjunctive participle Another emphatic particle is -tā, which may often be translated 'also' or 'even' *vide* specimens

The construction of the Genitive is one of the most characteristic features of the language The genitive always precedes the noun on which it depends. When it is a pronoun of the first or second person, nothing intervenes between the two thus, nē hèm, my house , nàng pī, thy clothes But when the pronoun is of the third person, or when the first noun takes the place of a pronoun of the third person, the following noun has ā- inserted before it Thus lā āpō, his father , Ārnam āhèm, God's house, lā hijaı-ātum āl àm, this is the jackals' work , ārmı-kàngsam āpòr, day-becoming-cool time This prefixed ā- is really the possessive of the third personal pronoun, as is proved by the equivalence of the pronouns in the following passage from a folk-tale —

Ānsī'	jàngrīsō	rōchō āsōpō āphàn	pulō,	'lā	nàng-pē	nàng-rī-pèn
Then	*the orphan*	*the king's son-to*	*said,*	*'these*	*your-clothes*	*your dhoti-with*

mamàtkē	nàng	ru-ārlo	nàng-lutkō-tē,	nàng	chindètpō ,
yourself-bedeck ed	*you*	*cage into*	*enter if,*	*you*	*(they)-will-recognise*

nē-pē	nī rī	nàng	pīpō,	ànkō	ru-ārlo	lut-nòn.'	Ānsī
my-clothes	*my dhoti*	*you*	*(I) will give,*	*then*	*cage-into*	*enter'*	*Then*

rēchu āsōpō	ru	ıngpu-sī	jàngrēsō	nàngbārlō,	ànsī	jàngrēsō
the-king's son	*the cage*	*opened-having*	*the orphan*	*let out,*	*and*	*the orphan*

ā-pē	à rī	rēchō asōpō	pīlō,	lā	rēchō-āsōpō	ā-pē,	ā-rī,
his clothes	*his-dhoti*	*the-king's son*	*gave,*	*that*	*king's-son*	*his-clothes,*	*his dhoti,*

ā-lòk,	ā-roı,	jàngrīsō	pī-thu-lō
his necklace,	*his bangles,*	*the orphan (-to)*	*gave in-return*

'The orphan said to the king's son, "if you go into the cage wearing your own clothes, they will recognise you at once (dèt), I will give you my clothes, and then you can enter the cage " So the king's son opened the cage and let out the orphan, and the orphan gave the king's son his clothes, and the king's son gave the orphan in exchange his clothes, necklace, and bangles.'

Here *nē-pē, nē-rī, nàng pē, nàng-rī,* are followed by *ă pē, ă ı ī* This use of *ă-* before
every noun which has a genitive depending on it has led to that syllable becoming the
common prefix of most nouns in the language, and being prefixed not only to the
governing word, but also to the word governed It is, in fact, the ordinary particle
indicating relation, and thus comes to be prefixed to adjectives, e g , *Ārnàm ăkethē,*
God the Almighty , *lā ăkibī ābàng,* that younger one , and not only to adjectives, but to
postpositions *āphàn,* to, has *ă-* when used with the third person *lā-āphàn,* to him ,
jàngrēsō āphàn, to the orphan , but *nē-phàn,* to me , *nàng-phàn,* to thee The only post-
positions used without this prefixed *ă-* are *pèn (pèn-sī),* with , *lē,* at, in , and *sī,* in *āpèn*
and *ēpèn* are sometimes found. As already observed, this *ă-* frequently takes the form
ē-, e g , *kijaı-ēhur,* a pack of jackals , *hèm ēpō,* widower , *hèm-ēpī,* widow (literally, the
male or female owner of a house) [1]

The other cases are formed by postpositions, which, however, are often omitted
when the sense is clear without them —

The *Instrumental* is generally indicated by *-pèn (āpèn, ēpèn)* or *-pènsī,* as *āphèk-
ēpèn,* with husks , *Tèntòn-ıngchın ānı-pèn kekòk,* tied by Tenton with an iron chain

The *Dative* takes *āphàn,* to or for (frequent after verbs of saying and asking),
which is also occasionally used for the accusative The sign of the Dative of Purpose is
āpòt, for, for the sake of *pī-āpòt,* what for, why ? *kopī-āpòtsī,* id , *āphàn* is also used
in this sense in the phrase *jırpō-ātum-pèn nıng-ārōng chıpījī-āphàn,* with my friends in
order to make merry

The *Ablative* is formed with *-pèn (āpèn)* or *-pènsī* *hēlōvıng-do àk pèn,* from afar off ,
nòn-pèn, from now , *dàk-pèn,* from here *Āperā* (Assamese *parā*) is also used

The *Locative* is formed with *-sī* *hèm sī,* in the house , *ādèt-sī,* in the country We
also have *ārlō,* in, inside, under *Lē* (properly the conjunctive participle of *lē,* to arrive)
is often used as a locative postposition, for ' at, in '

Other common postpositions are,—

> *āthàk,* upon, on
> *àngsòng,* above, upon, over
> *ārum,* below
> *ābēr,* below
> *ālòng,* together with (*lòng=*place)
> *ādung, ādun,* beside, close to
> *ādàk,* between
> *àng-bòng,* in the middle of
> *āphı,* after

ADJECTIVES are regularly formed by prefixing *ke-, kā-,* or *kı-* to the root, and
do not change for gender, number, or case. Thus, *mē,* being good , *kemē,* good *hēlō,*
distance , *kāhēlō,* far off *dòk,* savour, *kedòk,* savoury *hō,* bitterness, *kehō,* bitter *lòk,*
whiteness , *kelòk,* white *rı,* wealth , *kıı ı,* rich The form of the adjective is precisely
the same as that of (1) the present participle of the verbal root used to form the present

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[1] It may be noted that *ı* , the pronoun of the first person plural is sometimes used in the same way as this prefixed *ā*
Thus, *ı mu,* a younger brother or our younger brother The pronoun of the first person is used similarly in other Nāgā
languages Hence, in some cases, *ē* , also, probably, originally represents the first person, and not like *ā* , the third —G A G

tense, and (2) the abstract or infinitive of that root, and the collocation of the sentence alone determines the meaning of the word used. When particles of comparison or other modifying elements are added to the adjective, the prefix (*ke*, etc) is often omitted as unnecessary. Thus,—

> *kelòk*, white, *lòk-hik*, whitish
>
> *kemē*, good, *mē-mū*, better, *mē-nē*, best.
>
> *keding*, tall, *ding-mū*, taller.

but *kàngtui*, high, *kàngtui-mu*, higher, *kàngtui-nē*, highest

The emphatic suffix *si* sometimes gives the force of the superlative, as in *Árnàm àkethē-si*, God the Most High, *kemē-si āpē*, the best garment

Adjectives sometimes precede, but more commonly follow, the noun qualified (see below as to the relative clause) as already observed, they are usually constructed with the relative prefix *ā-* when joined to a noun

Numerals.—The Cardinals are given in the list of words The numeral follows the noun   In composition *hini* (except with *bàng*, person) is reduced to *-ni*, and *kethòm* to *-thòm*, as *jō ni jō-thòm*, two or three nights   *Phili* and *theròk* are often contracted to *phli* and *thròk*.

Generic Prefixes are commonly used with numbers, as in many other Tibeto-Burman languages —

with persons, *bàng*, as *ā òng-màr kòi tē bàng-theròk-kē*, his uncles, the six brothers

with animals, *jòn* (Assamese loan word), as *nē kethèk lòng chelòng jòn-phili*; I saw (got to see) four buffaloes,

with trees and things standing up, *ròng*, as *thèngpi ròng theròk*, six trees

with houses, *hum*, as *hèm hum-phòngō*, five houses

with flat things, as a book, a leaf, a hoe, a knife, *pàk*, as *nokē pàk phli*, four knives, *lō pàk-phòngō*, five leaves

with globular things, as an egg, a gourd, a vessel, *pum*, as *vō-ti pum-ni*, two eggs

with parts of the body, and also with rings, bangles and other ornaments, *hòng*, as *kèng ēhòng*, one leg, *roi hòng-ni*, two bangles

Note that *one* of anything is not formed with *isi*, but, if of persons, with *inut*, if of other things, with *ē-* prefixed to the generic determinative, one cow=*chainòng ējòn*, one tree=*thèngpi ēròng* one book=*puthi ēpàk*, one egg=*vō-ti ēpum*, etc   This *ē-* appears to be borrowed from Assamese, in which it is shortened from *ek*

Ordinals appear to be formed by prefixing *bàtai* to the cardinal, as *bàtai kethòm* third , *bàtai phili*, fourth [1]   Distributive numeral adverbs are formed by prefixing *pui* or *phòng* to the cardinal, as *pui thòm* or *phòngthòm*, thrice

PRONOUNS.—The Personal Pronouns are,—

1st Person,—*nē*, I , *nē-tum*, *nē li*, *nē-li-tum*, we, excluding the person addressed.

i tum, *i-li*, we, including the person addressed

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[1] The only examples of ordinals so formed are found in the Mikir catechism (1875) In the folk tales clumsy periphrases are used which indicate that ordinals are not generally known. Thus, in mentioning five brothers one after another, we have *ālòng*, the eldest , *ādàkvàm*, the junior (between-coming) , *ādàkvàm-ādun*, the next to the junior ; *ādàk vam ādun-lèthòi*, the next to the next to the junior; and *ākibi*, the youngest

2nd Person,—nàng, thou; *nàng-tum, nàng-lī, nàng-lī-tum,* ye.

3rd Person,— {*lā,* he, she, it, *lā-tum,* they.
{*alàng,* he, she, *alàng-lī,* respectful, *alàng-atum, alàng-lī-tum,* they

These take the postpositions like nouns   The possessive prefixes have been already mentioned   they are *nē-,* my, our, *nàng-,* thy, your, *lā-, ā-,* his, her, its, then   The possessive prefix for the first person plural, *including the person addressed,* is *ē-* or *ī-,* as—

ē-chamòng   ē-haidi   ē-pāchithukoilàng,   āphu-thàk-tā   ē-rèng
our-cows   our-cattle   us-he-has-caused-to-kill,   over-and-above-that   our-skin

ē-hu   ē-kāpesō
our-hide   us-he-has-caused-to-smart

The **Demonstrative Pronouns** are *lābàngsō, bàngsō,* this, pl. *lābàngsō atum,* these; *hālā, hālābàngsō,* that, pl *hālā-tum, hālābàngsō-atum,* those   The syllable *hā* connotes distance, as *dàk-sī, lādàk,* here, *hādàk,* there, *hā āhèm chevoilō,* he returned home from a distance

Relative Pronouns, properly speaking, do not exist   Their place is taken by descriptive adjectival phrases   Thus, 'those six brothers who had gone to sell cow's flesh' is—

lā   chamòng-ā-òk   kejòr-dàm-atum   kòrtē   bàng-theròk
those   cow's-flesh   to-sell-going-(pl.)   brothers   persons-six

and 'those persons who had carried cow's flesh (to market) returned home,' is—

lā   chamòng-ā-òk   kevàn-atum   hèm   chevoilō
those   cow's-flesh   carriers   home   returned

It is to be noticed that in these sentences the adjectival descriptive clause precedes the noun   So also in *Tèntòn ingchin-āni-pèn kekòk āi lèng,* the man whom Tenton had tied with an iron chain

There is a word, *alìng,* which is sometimes called a relative pronoun, it seems, however, to be rather a distributive   'I don't believe what he says' = *lā keninggjē alìng-tā nē krои-krē,* literally, he speaking whatever, I believe not, compare *mār alìng-tā ādim tòt-tòt-lē bī-nòn,* the goods, each thing in its place setting down, put, *i e,* put everything in its own place, *nàng kedo-alìng, nē-tā doji,* you staying wherever, I also will stay

The interrogative syllable used to form **Interrogative Pronouns** is *ko   komàt, komàt-sī,* who? *kopi,* what? *kopu, kopu-sī, kolopu, kolopu-sòn,* how? *ko-àn, ko-ànsī, kolo-àn,* how many? *konàt,* where? *kondmthu,* when?

The **Reflexive Pronoun** is *amethàng,* self, own, but a more usual mode of indicating that the action affects oneself is to prefix the particle *che (chi, ching, chèng,* and rarely *cho)* to the verbal root   Thus, *lā hèm che-voi-lō,* he returned home (*i e,* to his own house), *ā-òngmār-atum che-pu-lō,* his uncles said *to one another, che-hàng-jō,* they asked for themselves.   Examples will be found in abundance in the specimens

VERBS —The Mikir verb indicates time, present, past, and future, by means of particles prefixed or suffixed to the root.   The verb does not vary for gender, number[1] or person   There is no separate verb substantive, though there are several ways of

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[1] There are particles which indicate plurality where necessary, of which *jō* is that most often used

indicating existence, as *do*, stay, abide, *plàng*, become, *làng*, exist, continue, *lē*, arrive, happen, etc   Great use is made of adjectival or participial forms, and, in narration, of the conjunctive participle   Compound roots are very extensively used, the principal verb being put first, then the modifying supplements, and then the time-index

The **Simple, or Indeterminate, Present** is expressed by the participle with *ke-* (*kă-*) without any suffix, as *konàtsī nàng kedo*, where do you   live ?   *vō kàngjăr*, the bird flies , *sărbūr ă thī-lòt-sī nē kăchiru*, the old man having died, I am weeping, *nē-phu kesō-kon*, my head is aching badly   This tense is, as in other languages, often used historically for the past

The **Definite, or Determinate, Present** is expressed by the same participle with *-lō* added   *lă kopi kànghoi-lō*, what is he doing (now) ?

The **Habitual Present**, including the Past, is expressed by the verbal root with *-lō*, as *vō-ātum-kē nē phu-āthàk ingjăr-lō*, the (*kē*) birds fly above our heads

The **Simple, or Narrative, Past** is formed by the verbal root with *-lō* or *-det*, as *lă pu-lō* or *pu-dit*, he said , *nē-phu sō-dèt*, my head was aching , *lă ke ri āphu-sī lòng-lō*, he, after searching, found it   Sometimes *-dèt* and *-lō* are used together   *lă nē ingtòn-det-lō*, he abused me   *Det* appears to be a particle (perhaps once a verb, but not now used separately) indicating completeness, whether continuing in the present or not, and so may be used for the present when the state indicated by the verb is one that began in the past and still endures, e g, ' why are you afraid ?' may be expressed by *kopi āpotsī nang kăphērē*, or *kopi āpòtsī nang phīrē-dèt ?*

The **Complete Past** is indicated by the root with *-tàng-lō* (*tàng* is a verb meaning to finish), as *lă-āpotsī nē dàm-tàng-lō*, I went, or *had gone*, on his account, *tēlòng longlē phō tang-lō*, the boat *has* touched ground

There are besides a great number of other particles indicating past time, used with particular verbs   Thus with the various words meaning ' to fall ' the following are used   *kă-lă che-koi-bup*, he fell down , *kèm ru-bup*, the house collapsed (=*ru-tang-lō*), *long chòng kli-bup*, the upright memorial stone fell down , *lòng-pàk klō-buk* (or *klō-tang-lō*), the flat memorial stone fell down , *thèngpi-àngsòng pèn nàng klō-buk*, he fell down from the top of the tree   All these particles denote abruptness

A **Periphrastic Past**, with the root followed by *inghoi-lō* (did), must be noticed This is probably borrowed from Assamese, e g, *kijai-ēhur ējai āhēn chō-klip inghoi lō*, the jackal-pack the whole of the arums ate up completely (*klip*), *sărpī inghap ingkir-dun kèt inghoi-lō*, the old woman having shut the door made it fast

Here should be noticed the prefix *nàng*, used (as the specimens show) with great frequency in narrative   It has the effect of *fixing the occurrence to a known place* Thus, *phak lădaksī nang thī lot   methàn nàng chō-dèt*, the pig died here   the dog has eaten it up,—in a known place ,—but *methàn pòn-dèt* or *pòn tàng-lō*, the dog has taken it away,—from a known place to a place unknown   It seems very probable that the word is originally the pronoun of the second person, and that it refers to the knowledge of the person to whom the tale is related=' as you know ' or ' as you see '

The **Future** is represented in two ways only   (1) by *pō* added to the root, to indicate an action beginning now and continued in the future, as *nē tum nònkē labàngsō ăkam āpotsī pu pō*, we will talk about this affair *now* (*nònkē*), (2) by *-ji* added to the

root, for an action which commences later on, e g , *bādu ārleng-tā thī-jī*, all men will die
(i.e , at some future time)

As *-pō* includes the present in the case of continuing action, it may also be (and
often is) used in a present sense   *-jī* is restricted to future time

A compound future may be formed by adding to the root with *-jī* the termination
dol dòl-lō ; lā thī-jī dòl dòl-lō, he is just about to die , *àn īl-jī dòl dol -lō*, the rice is
nearly all done , *àn-chō-jī dòl dol-lō*, it is near breakfast time (i e , rice-eating), *lē-jī
dol dòl-lō*, we have almost arrived , *dàm-jī dòl dòl -lō*, he is about to go   A doubtful
future may be expressed by *-jī* added to the present participle, as *l onàt chainòng-ā-òl-si
dàl si l edo-jī*, where should cow's flesh be here, *chainòng l enàm-jī*, I want to buy a
bullock

From the above it will be seen that there is much indefiniteness in the indications
of time afforded by the Mikir verb   except *-tàng* for the past complete, and *-jī* for the
future, the other suffixes may, according to circumstances, be rendered by the past,
present, or future , but the context generally removes all ambiguity

Conditional phrases are formed by putting *-tē*, if, at the end of the first mem-
ber, and the second generally in the future with *-jī*   ·

Conditional Future,—*nang dàm-tē, nang lā thel-dam-jī*, if you go you will see
him ; *nàng nē pu-tē, nē l lèm-jī*, if you tell me, I will do it

The **Conditional Past** inserts *āsòn* (like, supposing that) before *-tē*, *dohòn do-
āsòn-tē, nē lā nàm-jī*, if I had money, I would buy it

The **Conditional Pluperfect** modifies the second member thus,—*nàng dàm-āsòn-
tē, nàng lā lònglòl -jī āpòtlō*, had you gone, you would have got it , *nàng nē thàn āsòn-tē,
nē lā l lèm-tàng-lō*, if you had explained to me, I would have done it

Other Conditional phrases —

> *nàng dàm tòm-tē, lal mu-chòt-jī làng*, the farther you go, the more you will be
> tired, (*bòm*, to continue, *lal*, to be weary, *mu-*, elative particle, *chòt*,
> constant affix to *mu-*, *làng*, verb, meaning 'to continue' or 'exist')
> *nàng chòl-pèt-àn mu-chòt-tē, chu u-pet-àn mu-chòt-pō*, the more you beat him, the
> more he will cry

Tē may be omitted where the sense is otherwise fixed —

> nàng dam pàngthui ong, chung òng jī.
> you   go   high   more,   cold   more will-be,   the higher you go, the
colder it will grow

> nàng pu   òng, nàng kroi-krē òng pō
> you speak more, you disobey more will, the more you tell him, the
more he will disobey

> nàng dohon   pī-ong   pī, pekòn ong pō
> you money giving-more give, waste more will, the more money you
give him, the more he will throw away

The **Imperative** is, for the second person, the bare root, or more usually the root
strengthened by the addition of *noi*, *thā*, or *nòn*   Thus, *pī-noi*, give ; *làng-thā*, see ;
pī-nòn, give.   The form with *nòn* (meaning 'now') is the strongest form   The other
two are of about equal value   The other persons are formed by the addition of *nàng*

(a verb meaning 'to be necessary') to the future in -*pō* or present in -*lō* 'Let us go '= *ītum dàm-pō-nàng*, 'let us go to the field and plough=*rit hai-bai dàm-lō nàng*, or, by using the causative form of the verb, 'let him go '=*lā kē pedàm nòn*

'Participles.—The **Present Participle** has the form of the adjective, with the prefixed *ke-* (*ki*) or *kā*, as *kedàm*, going, *kāchiru*, weeping

The **Past Participle** is the root compounded with *tàng dàm tàng*, gone, *thèk-tàng*, having seen, *kāpàngtu-tàng*, fattened

Perhaps the most used form of the verb, especially in narrative, is the **Conjunctive Participle**, either the bare root, or the root with -*si*, as *hèm chevoi-si thèk-lō*, having returned home, he saw When the past is indicated, *dèt* is used, either with or without -*si*, as *chō-dèt jun dèt sārbūrā tòn ārlo kaibòng pātu-joi-si i-lō*, having *finished* eating and drinking, the old man, having quietly hidden his club under a basket, lay down, *Tèntòn dohòn ālang pòng lòng-si, rit dàmdē-dètsi, kàt jui-lō*, Tenton, having got the bamboo-joint with the money, without returning to the field, ran away

When the phrase in which the Conjunctive Participle occurs is terminated by an imperative, the suffix is not -*si* but -*rā* Thus, 'having eaten your rice, go' or 'eat your rice and go' is *àn chō-rā, dàm-nòn*, but 'having eaten his rice, he went' is *àn chō-dèt-si, dàm-lō* While *si* links together parts of a narrative, -*rā* links together a string of imperatives

The **Infinitive** or **Verbal Noun** is identical in form with the Present Participle *kum-kirot tàngtē kekan āi ki nàng ārju-lòng-lō*, he heard there (*nàng*) the sound of fiddle scraping (*kiròt*) and dancing (*kekàn*) All words beginning with *ke-* (*ki-*, *kā-*) may therefore be regarded as (1) Adjectives, (2) Participles forming tenses of the verb, or (3) Verbal nouns, and it will be seen from the analysis of the specimens how clearly this at first sight strange allocation of forms can be made to express the required sense

A Future Verbal Noun, or **Gerund** can be formed by adding -*ji* to the verbal noun with *ke- kekkem-ji*, to make (rejoicing is proper) this form generally occurs with a postposition, *ning arong chipi ji āphàn,* in order to make merry together.

The **Passive,** as in other languages of the same family, is unknown as a separate form It may sometimes be expressed by a periphrasis, as in the word-list 'I was beaten' = *nē kechòk èn-tàng*, lit, 'I received a beating,' but it is most frequently found in a participial form, *which is identical with the active participle,* and is in fact the same thing regarded from the other side Thus 'bring the fatted calf and kill it here,' is *kāpangtu-tàng āchainòng-āsō lādàk vàn rā thu-nòn kāpàngtu tang* is made up of the root *ingtu*, to be fat, *pā*, the causal prefix, *kā*, the participial prefix, and *tàng*, the suffix of completion the word might mean 'having fattened,' and since in a transitive verb, which alone can form a passive, there are always a subject and an object, it is evident that the verb may be regarded as active from the point of view of the subject, and passive from that of the object. In such a phrase, moreover, the participle (as, in relative phrases, the adjectival clause) *comes first*, and thus calls attention to the action upon the following patient, while in an active phrase the agent comes first and the participle or noun of action after it. In the same way, the phrase 'he was lost, and is found again' is rendered *ingbō dèt-tā, lòng thu lòk lō* this might equally well (since

no pronoun is expressed) be rendered actively ' I had lost him, now I have found him again ' Thus the absence of a formal passive, in a language required to express so simple a stage of thought, is not found to be an inconvenience

The **Negative Verb** is a very interesting and remarkable feature of the language A separate negative root, formed by prefixing or suffixing a negative particle and conjugated in the same way as the positive, is indeed a common property of Tibeto-Burman speech, but in Mikir this secondary root is formed in an exceptional manner The syllable *-ē* is added to the primitive, as *un*, can, *un-ē*, cannot, is unable   But when the root begins with a consonant or a nexus of consonants, these are repeated before the added syllable *thèk*, see, *thèk-thē*, see not   *dàm*, go, *dàm-dē*, go not   *kroi*, believe, *kroi-krē*, disbelieve, disobey   *mèk-pràng*, awake (eye-open), *mèk-pràng-prē*, not awake When the verb is of two or more syllables, the last is chosen for reduplication   as *inghoi*, do, *inghoi-hē*, not do . *ingjinsō*, show mercy, *ingjinsō-sē*, not show mercy   *chini* (Assamese loan-word), recognise, *chini-nē*, not recognise

The secondary root thus obtained is conjugated just like the positive root, except that the time-index is more often dropped as unnecessary, owing to the context showing what the time relation is

In the Imperative, the reduplication is not used   the particle *-ri* is added to the positive root   *thèk-nòn*, see, *thèk-ri* or *thèk-ri-nòn*, see not.

It may be added that this method of forming the negative by reduplication is not peculiar to verbal forms, adjectives are also negatived in the same way   *kesō*, in pain, sick, *sō-sē*, not sick, well   *kàngjinsō*, merciful, *kàngjinsō-sē*, merciless   but, as there is no distinction between an adjective and a verbal or participial form, this is not remarkable [1]

Besides this organic negative, there is a periphrastic negative formed by adding the word *āvē*, is not   *Ārnàm ābàng āvē*, *kechèng āvē*, *kàpetàng āvē*, God has no body, no beginning, no end (*lit*, God his-body is not, beginning is not, end is not)   The *ā-* in *āvē* is the usual *ā-* of relation, and may be dropped, *àlàm-āvē*, without a word, *làm-vē*, wordless, dumb   *Ke-* may be prefixed, yielding *kàvē*, used as an adjectival negative   *kedo-kàvē*, literally ' being-not-being ' is a common expression for 'all' ,—Italian *tutti quanti*

Interrogative sentences are formed (when not containing an interrogative word formed with *ko-*) by adding *mā* at the end   ' are you planting the arums uncooked ?' = *nàngtum hèn ākevèi ke-ē mā*, 'is it true ?'= *sākhit-mā*, 'having a bullock already, why should I buy one ?' *chainòng do-kòk-lē*, *kenàm-ji mā*

Causal Verb.—This is formed by prefixing the syllable *pe-* (*pī-*, *pà-*), which is probably the root *pī*, meaning 'give.'   Thus, *chō*, eat, *pechō*, cause to eat, feed   *tàng*, finish, *petang*, cause to finish, end   *ingi um*, be gathered together, *pàngrum*, collect *ivi-dèt*, be lost, *pī-vèr-dèt*, destroy   This syllable takes precedence of *che* in reflexive verbs   e g , *ē chainòng ē-pà-chi-thu-koi-làng*, our cows he has caused us to slaughter all Here *ē-* is the first person plural pronoun including the addressee , *pà-*, the causal prefix ,

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[1] In the Kuki Chin language called Kolrēn, there seems to be optionally a somewhat similar reduplication of the verb before the negative particle   Thus, we find *ra pē pēl mao yai*, did not give   Here *na*, perhaps corresponds to the Mikir defining prefix *nā-g* , *pē* or *pēl* means   to give , *mao* is the negative particle , and *yai* is the tense-suffix.   So also, in Khami we have an Imperative *pep-nòl*, do not give.   In Khami the root is also *pe* or *pēl*   In several Tibeto Burman languages the suffixe are freely dispensed with in the negative form   Good examples are kbjang and Burmese.—G A G

chi, the reflexive particle, indicating that the cows slaughtered were their own , *thu*, the verb ' to cut,' 'kill', *koi*, a particle indicating completeness, all (*chō koi*, to eat up) , *lōng*, the tense-suffix.

Inceptives are formed with the verb *chèng*, to begin, used with the infinitive *ārāng lā chi pī chèng lō*, they began to make merry , or with the future participle or gerund in -*ji*, with the locative particle -*sī* added, as *keduk ji sī chèng-lō*, he began to be in want

Compound Verbs meet us at every step in Mikir Roots are heaped together, and the compound is closed by the tense suffix Ordinarily the *first* root determines the meaning of the compound, the rest being adverbial supplements of modifying force, *chiru pī lèm lō*, pretended to weep (*chiru*, weep, *lèm*, seem, appear , *pī-lèm*, cause to seem, pretend), *le phlòng dam ābung*, a person who will go and set fire (to the funeral pile) (*phlòng*, kindle , *dam*, go), *ki oi dun lō*, she consented (*ki oi*, agree, obey, *dun*, go with another), *nē do dun ji mā*, will you be a companion to us ? (*do*, remain , *dun*, be a companion to, go with), *hèm lē dàm rā jun dàm nòn*, go to the house and drink your fill (*le*, arrive, *dàm*, go , *jun*, drink), *thàng tā pu hai-hē-dèt-sī ī-joi-lō*, not daring to say anything, he lay down quietly (*pu*, say, *hai*, dare, *hai-hē*, negative verb, *ī*, he down , *joi*, quietly), *nàng dàm lòng-lē*, you cannot go (*dàm*, go , *lòng*, get, obtain , *lò ng le*, negative verb), *ārju lòng lō*, he chanced to hear (*ārju*, hear, *lòng*, get), *dàm-jin lō*, he went away (*dam*, go , *jin*, run away) Some verbs take the suffix *lòt* before the suffix of past time, amongst which may be mentioned *thī*, die, *ī*, he down , and *jàng*, close (the eyes) As an example we may quote *thī tàng lòt lē*, died

ADVERBS.—These are extremely numerous, and are, like subsidiary verbal roots, inserted between the principal verb and the tense-suffix, e g, *thu*, again, *rèng thu-èt-lō*, is alive again (*rèng*, live, takes *èt* before verbal suffixes), *lòng thu-lòk-lō*, is found again (*lòng*, find, takes *lòt* before verbal suffixes) *pèt*, completely, *ī pèt-lō*, he planted completely (*ī*, plant), *nàng lut-pèt lō*, all are entered in, they have gone in completely (*nàng*, defining prefix,—see above, *lut*, enter), *klip* and *koi*, also meaning 'completely,' used with *chō*, eat, as in *chō-klip lō*, *chō-koi-lō*, he ate up, *scrak*, quickly, *run scrak lō*, he brought quickly.

Here may be mentioned the way of forming **Diminutives** and **Augmentatives** For the former, add *sō*, small, to the noun , *lang*, water, *làng ioi*, river, *làng-ioi sō*, a brook *hèm*, a house, *hèm sō*, a hut (*ā*)*lòng*, stone, *long sō*, a small stone, a whetstone *alòm*, time, interval, *alòm sō*, a short time On the other hand, the syllable *pī* added to a noun magnifies it *thèng*, wood, firewood, *thèng pī*, a tree *làng*, water, *lang pī*, the great water, the sea *tovār*, a path, *tovār pī*, a highway, a broad road , *tovār sō*, a foot path

TIBETO-BURMAN FAMILY.   NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP.

MIKIR.

STANDARD.

SPECIMEN I.

(Sardoka Perrin Kay. 1901.)

Īnut	āmunit	īsō-pinsō	bàng-hinī	do lō	Ānsī	lā	āķĭbī-ābāng
One	*person*	*child-male*	*persons-two*	*were*	*And*	*the*	*younger-person*

ā-pō āphàn	pu-lō,	'O	pō,	mār	nē	kelòng-jī-àn	āphārmìn
his-father-to	*said,*	'O	*father,*	*property*	*me*	*come to-will-whatever*	*share*

nē pī nòn'	Ansī	lā	ā-mār	lātum-bàng-nī	thàk-dàk-lō	Lābàngsō
me 'give'	*And*	*he*	*his-property*	*(to)-them-persons-two*	*divided*	*This*

pālòmsō	āphi	lā	āķĭbī	ābàng-kē	ā-mār	kedo-àn pàngrum-
a-little-while	*after*	*that*	*younger*	*person-the*	*his-property*	*all_ collected-*

pìt-sī	āķāhēlō	ādèt	dàm-jui-lō,	ànsī	hādàk lā	āķhàt-kāvē
having	*distant*	*country*	*went-away,*	*and*	*there he*	*wicked (lit shameless)*

āķàm	ķlèm-sī	ā-mār	kedo-àn	pī-rèr dèt-lō	Ānsī	lā
deeds	*doing*	*his-property*	*all*	*caused-to be-destroyed*	*And (when)*	*he*

ā-mār	kedo-àn	pī-īk-dèt-lō	lābàngsō	ādèt	àn-ķàngchir	āķhin-pī
his property	*all*	*had-spent*	*that*	*country*	*rice-hunger*	*famine great*

thur-làm-lō,	ànsī	lā-tā	keduk-pàng-chèng-lō	Ānsī	lābàngsō	ādèt āsànghō
arose,	*and*	*he-also*	*in want-to-be-began*	*And*	*that*	*country citizen*

īnut	ālòng	do	chi-kidun-lō	Lā	phàk	pī-bī-jī-sī
one	*with*	*staying*	*himself-(he)-joined*	*He*	*pigs*	*cause-to-put-to (to tend)*

ā-rit	toi-jui-lō,	ànsī lā	phàk kechō	āphèk-ē-pèn	ā-pòk	chi-pàngķràng
his-field(-to)	*sent-away,*	*and he*	*pigs food*	*husks-from*	*his-belly*	*for-himself-(to)-fill*

ingtung-lō,	bòntā	pàk-tā	pī-vàng-vē-dèt-lō	Ānsī	lā	āmethàng āning
desired,	*but*	*anybody*	*to-give-came-not*	*And*	*he*	*his-own mind (-in)*

che-māthā-sī	pu-lō,	'nē-pō	ābàn-ātum	tā	ko-àn	do,	lātum
reflected-having	*said,*	*'my-father's*	*servants*	*even*	*how-many*	*are,*	*they*

chō-dòr-āpār	āhim	tā,	bòntā	nē-kē	lādak	àn-ķàngchir-sī	thī-pō
eat-sufficient-very	*bread*	*also,*	*but*	*I*	*here*	*rice hunger-by*	*dying-am*

Nē	thur-sī	nē-pō-ālòng	dàm-jī,	ànsī	lā-āphàn	pu-dàm-jī,	"O	pō,	nē
I	*arisen-having*	*my-father-to*	*will-go*	*and*	*him-to*	*say-will,*	"O	*father,*	*I*

Arnìm *God* angnō *before* tàngtē *then* nàng *thy* kethòk tā *sight (-in) also* pàp *sin* klèm-dèt-lō *have-done*   Nē-kē *I* nàng *thy* sō-pō *son*

pu *saying* kītorìm-pī *be called-to* ā-òt āvō lo, *fit am not,* nàng *thy* bàn *slave* īnut *one* āsònlō *like* nē *me* bi-nòn ", *place ",*   Ànkē *And*

lā *he* thur sī *arisen-having* ā-pō *his father* ālòng *near* che-vàng-lō *came*   Bòntā *But* lā *he* hēlōving *far-off* do *being* àk *even* āchethòk-'pō, *his neck*

pèn, *from,* ā-pō *his father* thèk-dàm-sī *seen-having* ingjinsō-lō, *compassion-had,* kàt-vir-lō, *ran-hastily,* ànkē *and* pu-lō, *said,* 'pō, *'father,* āpòtkē *therefore*

ārbìk-chòt sī *embraced-having* ar-u-lèm-dèt-lō *kissed repeatedly*   Ànsī *And* lā *him* āphàn *to* āsō-pō *son-his* pu-lō, *said,* bàn-ātum *slaves*

nē *I* Ārnàm *God* ingnō *before* tàngtē *then* nàng *thy* kethòk tā *sight also* pàp *sin* klèm-dèt-lō, *have-done,* ā-pō *his father* tàngtē *then* āri ārnàn *hand ring*

nàng-sō-pō *thy son* pu *saying* kīpu *to-say* ā-òt *worthy* āvē-lō ' *am-not '*   Bòntā *But* lā *his* ā-pō *father* tàngtē *then* āchainòng *cow* āsō *child*

āphìn *to* pu-lō, *said,* 'kemēsi *'best* āpō *garment* vàn rā *bringing* nàng *here* pindèng-nòn, *put-on (-him),* ànkē *and* kāpàngtu-tàng *fatted* chi-pī-lō-nàng, *make-let-us,*

thòn-nòn, *put-on,* ākèng-tā *his foot also* kèng-up *shoe* thòn-nòn, *put-on,* ànkē *and* chō-rā *eating* ārong *merriment* rèng-thu-èt-lō, *mutually make-let-us,* ingbō tàng-dèt, *lost-completely,*

lìdàk *here* rìn-nòn *bring* ànkē *and* lā *it* thu nòn, *slaughter,* ànkē *and* ārong *merriment* tā, *even,* alive-again *alive-again is'* ingbō tàng-dèt, *lost-completely-was,*

thaungbàk-mā *because* lā *this* nē *my* sōpō *son* thī-tàng-lòt *died completely* tā, *even,* rèng-thu-èt-lō, *mutually-make* chèng-lō *began*

tī, *also,* lòng-thu-lòk-lō ' *found-again is'*   Ànkē lātum *And they* ārong *merriment* kāchipī *to-mutually-make* rit-sī *field in* do-lō *was*   Ànkē lā *And he* rit-pèn *field-from*

Lībìngsō *That* āhut *time* āsōpō *son* aklèng-ābàng-kē *elder-person the* rit-sī *field in* do-lō *was*   Ànkē lā *And he* rit-pèn *field-from* ārki *noise*

vàng sī *come-having* hèm ādung *house near* nàng-lē-lō, *arrived,* kum-kìròt *fiddle-scraping* tàngtē *and* kekàn *dancing* ārkī *noise*

nàng-īrju-lòng-lō *there-to-hear-got*   Ànsī *And* bàn-ātum *slaves* īnut *one* hàng-sī *called-having* ārju-lō, *asked,* 'ko-pī *'what* āpòtsī *for*

kum-kìròt *fiddle-scraping* tàngtē *and* kekàn-lō? *dancing-is?* hàng-sī *called-having* ārju-lō, *asked,* 'ko-pī *'what* āpòtsī *for* 'nàng-lī *'your-Honour's*

mu *younger brother* vàng-lō *came* Lā sī *Therefore* Ànsī la *And he* thàk-lō, *answered,* pō *father* kāpàngtu-tàng *fatted*

āchainòng *cow* āsō *child* thu-pèt-lō, *slaughtered-completely,* nàng-lī *your-Honour's* thàngbàk-mā *because* lā *he* sō-sē *sick-not* un-ē-sī *(?) well*

lòng-lòk-lō ' *got-again '*   Ànkē *And* lā *he* āning-thī-sī *angry-being* hèm *house* lut dàm *(to-) enter* ingtung-tē-dèt-lō *wished-not*   Ànkē *And*

lā *his* āpō *father* ingtàn *out* vàng-sī *come-having* lā *him* pe-dòk-lō *soothed* Ànkē *And* lā *he* thàk-sī *answering*

ā-pō *his-father* āphàn *to* pu-lō, *said,* 'làng thā, *'see,* lā àn *so-many* āningkàn *years* nē *I* kàm *work* nàng-here *nàng-here*

3 E

klòm-pī-hòm lō,   bòntā nàng   hukum   kroi-krē dèt   āvèng-lang,   tēbontī
doing-continued,   but   thy   commands   obey-not (disobey)   never-did,   nevertheless

nō   jırpō ātum   pèn   nıng   īrong   chı-pī-jī-aphàn   bī-sō
my   friends   with   mind   merriment   mutually male-in-order-to   goat-child

ējòn   nàt   tā   nē   pī-pē-làng   Bontī   lābàng-ō   nàng sōpō   ākhàt-kīvī
one   single   even   me (to)   gavest not   But   this   thy son   shame-without

ārlosō-ātum   pèn   nàng-mār   chō-pī-īk-dèt   ībàng   vàng-phlı,   ànkı
women   with   thy-property   ate (and)-wasted   person   came-suddenly,   and

kānàngtu-tàng   āchınòng   āsō   tā   lī-āphàn   nàng   thu-pìt-lō'
fatted   cow   child   also   him-for   thou   slaughter-completely-didst.'

Ānsī   lā   ā-sōpō   āphàn   pu-lō,   'pō,   nàng-kē   nē-lòng-sī   knıtı   tīngtō
And   he   his son   to   said,   'son,   thou   me-with   always   art,   therefore

nō mār   nē-tār   kedo ın   tā   nang-mār,   bòntā lī   nang-mu-kē
my-property   my-goods   whatever   even   thy-property,   but this   thy-younger-brother

thī lot   tā,   rèng-thu-èt-lō,   ıngbō-dèt   tā,   long thu-lok-lō,   ıpotkē
died completely   also,   alive-again-is,   lost-was   also.   found again-is,   therefore

ī-lī   āròng   kīchıpī   tàngtō   īrong   che-pe do   ī-òt'
we   merriment   mutually making   and   merriment   mutually-making   is-fit'

[No 10]

TIBETO-BURMAN FAMILY NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP

MIKIR

STANDARD

SPECIMEN II.

(Sardoka Perrin Kay and H Corkery, Esq , LL D , 1901.)

Sırpı   Sırburī   pen hıjaı   ātomo
Old woman   old man   and jackal s   story

Arnısı   sırpī   pen   sırburī   rıt   hen   ē lo   Hen
One day   old woman   and   old man   field(-ın)   arums   were-planting   Arums

ke e   āhuı   hıjaı   chur   vang sī   sırpı   pen   sırbūrī   īphan   nang-
planting   time   jackals   a pack   come having   old-woman   and   old man   to   there-

ırju lo,   'O   phu   pen   phu,   n ıng tum   hen   ākevū   tong
asked,   'O   grandmother   and   grandfather,   you   arums   raw(and)   hastily

ke-ı   mī?'   La tum   thık-det,   'deva'   Ānsī   hıjaı-ātum   pu-lō,
planting   (interrogative ?   They   answered,   'raw'   Then   the jackals   said,

'ke up sī   hen   ke e   apat   Sirbūra   hıjaı āphan ārju lō,   'sākhıt-mā ?'
boiled having   arums   planting is filling'   Old-man   jackals to   asked,   'true is it ?'

Hıju   pu-det,   'sākhıt'   Ānsī   sırbūrı   sırpı   hen   pī-up lō,
Jackals   said,   it-is true   Then   the-old man   the old woman   arums   caused-to-boil,

ılang-ke   e lo   lo-nı   kı-up tang   āhen   rıt   ējaı
he   planted (-them),   all-day   boil having finished   arums   field(-ın)   whole

e-pet lo   Ānsı   um kangsam apor   sarpī   pèn
(he-)planted completely   Then   dav cool-time (i e , at evening)   the-old-woman   and

sırburı   hēm   che vaı lo   Ankе   ırjo   hıjaı   chur
the-old-man   home   their-own (to-)returned   And   (at-)night   the jackal   pack

vang pak-sı   rı e   ejaı   ıhen   chö klıp-ınghoı-lo   Ānkē   ādap   lā
come-together-having   field whole(-of)   arums   eating-up did   Then   (at-)morning that

sırburı-pengın-o   rıt   nang che ı ıng-lo   Hen   cho koı   nang-che-thèk-lō
old-people-couple   field   there their-own-saw   Arums   eaten-up   there-their-own-saw

Ānsı la-tum pu-lo   'lı hıjaı ıtum   ıkam,   dau hoı   nang jī,'   pu-sī
Then they   said,   'this   jackals'   evil (-is),   revenge (to-)do   necessary-will be,'   saying

hem   che-vaı-lō   Ānkē hem   lē-sı,   sırbūrā   sārpī-āpbàn
home(-to)   their own returned   Then   house   arrived having,   old-man   old-woman-to

pu-lō,   'nē kıthı   che-nl ıng pō   hem   īrlo,   pe   chı um-sī
said,   'I dead myself male-will   house within,   cloth   myself-wrapped-round-having

3 E 2

ī-ɹoi-pō,   nàng-kē   ɪngtìn   lō   ɹāsemèt   chiru-nòn, ankē   hɪɹai   vàng-rā,
he-down-will,   you   outside going   grievously   weep,   and jackals come-having,

"pɪ-āpòt nàng kā-chiru mā?"   pu,   nung ārɹu-lō-tē,   "sārbūrā   thi-lòt sī   nē
"what-for thou weepest?"   saying,   thee ask-if,   "old-man died-having   I

kā-chiru,   āphu-thàk-tā   phlòng-dàm ībàng   āvē,   putong
am weeping,   head upon-also (i e, moreover), burning-coming person there-is-not, how

ɪnghoɪ   āpòt-lō-nē?"   pu-rā   pu-nòn   Ānkē   hɪɹai   "nē-tum chō-dèt-pō,"
doing   is-it-possible[1]?"   saying   say   Then the-jackals   "we eat-(him)-will,"

pu   nàng   pu-lō-tē,   "thō,"   pu-rā pu-nòn   Ānkē lā tum nē   kechō-ɹi   hèm
saying   thee(-to)   say-if,   "yes,"   saying   say   Then they me   eat-to   house

ārlo   nàng-lut-lō-tē,   nàng   chiru-pèt àn-mu-chòt-rā   pu nòn, "ēɹòn   nung-lut-lō,
within   there enter-if,   thou   weeping-excessively   say,   "one   there-entered,

sārbūrā,   ɹonī(for ɹòn nī)   nàng-lut-lō,   sārbūrī,   ɹòn-thom nɪng-lut-lō,   sārbūrā,
old-man,   two   there-entered, old-man,   three there-entered, old-man,

nàng-lut-pèt-lō,   kaɪbòng   pārtɪng-nòn "'
there-entered-all-are,   club   whirl "'

Ànsī   chō-dèt   ɹun-dèt   sārbūrā, tòn   ārlo
Then   having-finished-eating   having-finished-drinking   old man, basket within

kaɪbòng   pātu-ɹoɪ-sī,   ī-lō   Sārpī-kē   ɪngtìn   vàng-sī   chiru-pī-
club   hidden-quietly-having lay-down   Old-woman outside come-having to-weep-

lèm-lō   Ānkē   hɪɹai-āhur   vàng-sī   nàng ārɹu-lō, 'pɪ-āpòt-sī   nàng
pretended   Then the-jackal-pack   come-having there-asked, 'what-for   thou

kāchiru-lō,   phī?'   Sārpī thàk-dèt, 'sārbūrā thī-lòt-lō Nē   rɪ
weep-didst thou, grandmother?' Old woman answered, 'old-man   died   I compamons

āvē,   nē lòk   āvē-sī   nē kāchɪru Āphu-thàk-tā   ke-phlòng-
none (-having), I friend none-having I weep   Moreover setting-fire to funeral-

dàm   ābàng   tā   āvē'   Ànsī   hɪɹai   pu-lō, 'nē-tum   chō dèt-pō'
pile-coming   person even is-not'   Then the jackals   said,   'we   eat-(him)-will'

Sārpī   tā   kroɪ-dun-lō   Hɪɹai-ātum   ēɹòn-ēɹòn   hèm lut-lō,   ànkē   sārpī
Old-woman also   consented   The-jackals one-by-one house entered, and old-woman

chiru-pī-lèm-sī   pu-lō, 'ēɹòn   nàng-lut-lō,   sārbūrā,   ɹonī,   ɹòn-thòm nàng-lut-lō,
to-weep-pretending   said, 'one   there-entered, old-man,   two,   three there-entered,

kēdō-kāvē   nàng-lut-pèt-lō,   kaɪbòng pārtɪng-nòn,'   pu,   sārpī   ɪnghàp
all   there entered-completely,   club   whirl,'   saying,   old-woman   door

ɪngkɪr-dun-hèt-ɪnghoɪ-lō,   ànkē   sārbūrā   thur-sī   kaɪbòng-pèn hɪɹai-ātum   chòk-
having-shut-tight-made,   and   old-man   arisen-having club-with the-jackals   beat-

ārbu-lō   Ānkē   hɪɹai   ābāhàk thī-lō, ābāhàk-kē   ārpòng   tèt-raɪ raɪ-sī
severely   Then the-jackals some died,   some   the-wall pushed(-and)broken-having

kàt-lō
ran-away

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[1] *Nē* is here an interrogative particle probably borrowed from the Assamese *ná*, with the often observe change of *ā* to *ē*

THE OLD WOMAN, THE OLD MAN AND THE JACKALS

One day an old man and an old woman were planting arums (*kachu, colocasia*) in a field While they were so engaged, a pack of jackals came up, and said to them,—' Oh, granny and gaffer, are the arums you are planting raw or cooked?'

'Raw,' they answered Then the jackals said, 'Arums ought to be boiled before being planted '

'Is that true?' asked the old man

'Quite true,' said the jackals Then the old man made his old woman boil the arums, while he himself planted them All day long this went on till all the arums had been boiled, and the planting of the whole field finished Then in the evening the old pair went home Then during the night the jackals gathered together, and ate up the whole of the arums in the field Next morning the old couple came to look at their (*che*) field and found that all the arums in it (*nang*) had been eaten up They said, ' This is the work of the jackals we must be revenged upon them ' So they returned to their house When they got there, the old man said to his wife,—' I will feign to be dead inside the house I will wrap myself (*chi*) up in a cloth and lie quite still Do you go outside and weep bitterly The jackals will come and ask why you are weeping If they do so, say, "I am crying because my old man is dead—besides, there is no one to set a light to the funeral pile, what am I to do?" Then if the jackals say, "we will eat him up," agree to this Then if the jackals come into the house to eat me, do you weep as hard as you can, and say, "One has gone in, old man ! two have entered, old man ! three have entered, old man ! all have gone in ! fall upon them with your club " '

Then after having eaten and drunk the old man hid his club in a bamboo basket and lay down quite quiet, and the old woman went outside and pretended to cry Then the pack of jackals came and asked her, ' Why are you crying, granny ?' The old woman answered, ' My old man is dead I have no companion, no friend , that is why I am crying , besides there is no one even to set a light to the funeral pile ' Then the jackals said, ' We will eat him up for you ' The old woman agreed, and the jackals one by one entered the house Then the old woman, pretending to weep, cried, ' one has gone in, old man ! two, three have gone in ! all of them have gone in ! Whirl your club !' Then she shut the door tight and made it fast So the old man rose up and belaboured the jackals with his club And of the jackals some died, and others thrust themselves through the wall of the hut and ran away

TIBETO-BURMAN FAMILY NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP

MIKIR

STANDARD

SPECIMEN III.

(Sardol a Perrin Kay and B Corkery, Esq., LL D., 1901.)

Tenton atomo
Tenton story

Arnä-si	himon po	pen̄g̱anso	ao	Āso	āvē	āsu	āvē
O ce	*Brahmans*	*e-couple*	*were*	*Son*	*was-not,*	*grandson*	*was not*

Arbe arnä-si Tenton nan̄g chon̄g-vir si himon po ahēm
Tco da one Tenton to there wandered-about he-cing the Brahman's house

van̄g lo Anke himon po Tenton iphu apu-lō, 'nan̄g ko-pi kovan̄g?'
cre And the Brahman Tenton to asked nou why come?'

hai m toī det, 'ne nan̄g kechon̄gvr' Tan̄gte nan̄g nētum dong
hc dcr answered, I to here-wanderer(am)' 'Then you us with

et dun̄p mc' pu himon-po pu lo Tenton thnk-det,
tec c p r ual-ba ? c ma Brahman said Tenton replied,

'c c tumsh ne m_pnso-te, nan̄g do dun-p Kedo-tam
c of c c here-compa ion on it to you companion will be Abiding-place

c s c c c an̄g kechon̄gvir 'Mc on̄g-chot lo ne tum ne-so
c thce I c tcn or er andeies I cr r-well-indeed, ne ar r-con

c c c c spot lc nt la c teba don̄g ta
c c c c c Hcrcfore pell(-m) plovah disran place alsn

m' l r c lon̄g ahn̄g av c an̄g c do am te
c c c c c bcd n c after per m is not rcn ur companion if

r c l l m n r cps pu himor-po pu-lo Tenton
rc c c c c I cd recinp c c sna hr d m c cud Tenton

c cd c c c cn lc n n co dun po pu s d dur to
c c c c c c c c (c (I D)-tho cill c cr n c dort

c c c c c c c nl c n c c ru h c nt lu lu
c c c c c c c c c c c l c ed (fc p c of cac

c c c c c c c c lc c c ba han̄g l c c
c c c c c c c c c c c c d c c c c ch c l c c

hai-kebai ı
plough driving-for

 āch unòng
bullock's

āmoi
back(-on)

ınghàn
mud

vıt-lō,
rubbed,

āuke
and

‘nē
‘I

làng
water

īt dèt lō,
thirst after,

phu,’
grandfather,’

pu
saying

l'ònton
Tenton

bamòn pō-āphàn
Brahman to

pu lō
said

Bāmòn-pō
Brahman

pu dèt,
said,

‘hèm
‘house(-to)

lē dàm-rā
going

jun-dàm nòn ’
drink-your-fill ’

‘Tàngtē
Then

nē-phī
my-granny

nē
me

pī-pē-dèt tē,
give not if,

ko pu-lō ?’
how ?’

pu
saying

Tèntòn pu-lō
Tenton said

‘Nàng
‘You

pī pē-tē,
give not if,

nē hàng-nòn,’
me call,’

pu
saying

bāmòn pō
Brahman

pu-lō
said

Ānkē
Then

Tèntòn
Tenton

hèm
house

dàm-sī
gone-having

sàrpī-āphàn
old woman to

pu dàm-lō,
said,

‘O
‘O

phī
Granny,

phī,
Granny,

nē
my

phu
grandfather

kıpu,
says

dohòn
money

ālàng-pòng
chunga

tàng-hō
(I-) want

chaınòng
bullock

kenàm-jī ’
(I-) buy-will ’

Sārpī
Old woman

pu-dèt,
said,

‘nē nàng
‘I you

pī-pē
give-not

chaınòng
bullock

dokòk-lō,
already being

ke-nàm jī mā ?’
buy-will why ?’

Tèntòn
Tenton

pu-dèt,
said,

‘hā-lā
‘that

hai-kebai àlòng
plough-driving-place

chımòng
bullock

kelòk
white

làng thā ’
look at ’

Sārpī
Old-woman

pu-dèt,
said,

‘nàng
‘you

pī thèk-thē
give(-I-)cannot ’

Ānkē
Then

l'ònton,
Tenton,

‘làng pòng
‘the chunga

nē
me

pī pē,’
(she-)gives not,’

pu
saying

Bāmòn pō
Brahman

sàrpī-āphàn,
old-woman-to,

‘pī-nòn,’
‘give,’

pu
saying

nàng-hàng lō
there called out

Ānkē
And

sàrpī
old woman

dohòn-ālàng-pòng
the money-chunga

vàu-sī
brought-having

Tèntòn nàng-pī-lō
Tenton there-gave

Ānkē Tèntòn dohòn ālàng pòng
Then Tenton the-money-chunga

lòng-sī
got-having

rıt
field

dàm dē dèt-sī
gone-not-having

kàt-juı-lō
ran away

Ānkē
Then

nērlō chıtīm
day-half (i e noon)

àn-tā,
about,

Tèntòn
Tenton

rıt
field(-to)

vàng-vē-dèt-sī,
come-not-having,

bāmòn-pō
Brahman

hèm
house

vàng-sī
come having

sàrpī-
old woman-

āphàn
to

nàng ārju-lō,
there asked,

‘Tèntòn
‘Tenton

ko nàt-lō ?’
where-is ?’

thàk dèt,
answered,

‘“nàng
‘“you

dohòn ālang pòng
money chunga

pī-nòn ”
give,”

pu
saying

nàng
you

kehàng-sı,
called out having,

nē dohòn-ālàng-pòng
I money chunga

nàng lō-lō
there-sent

mō-pèn lō
long ago

nē
I

nàng-ke lō ’
there-sent (ıt).’

Ànsı bāmòn-pō
Then Brahman

pu-lō,
said,

‘tàng tē
‘so-then

lā
he

kàt-tàng-lō
ran-away(-with-it)

hung-dun
to-follow after (-hım)

kehàng-sı,
called out having,

nàng-pō ’
necessary will-be

Ānkē chō-dèt-
Then eaten-

jun-dèt-sī
drunk having

hung-dun lo
(he) followed-after (-hım)

Tèntòn-kē
Tenton

bāmòn-pō
the Brahman's

dohòn-pòn
money with

rcol ō āròng
king's-town

dàm-sī,
gone-having

rēchō āsōmar-pèn   khādòt-pāthu-lō   Ānkī   rīchō-īsōmāi   Tènton   mīn
king's-children-with   *cowries-gambled*   *Then*   *king's-children*   *Tentons*   *name*

āiju lō, 'nàng mèn   ko pu?'   Tèntòn thīk dīt, 'nē-mīn-kī   Ong'
asked, '*your-name*   *what?*'   *Tenton answered,* '*my-name   Ong (maternal-uncle)*'

Ānsī   rēchō-āsōmār   Tenton-aphàn   'Òng'   pu   teràm-jō lō   Ānkī
Then   *the-king's children*   *Tenton-(accusative)*   '*Ong*'   *saying*   *called*   *Then*

lā   bāmòn-pō-tī   Tèntou   nàng-kui dun   īpòt   khādot   kīpīthu
that   *Brahman-also*   *Tenton*   *seeking-after*   *by-reason-of*   *cowrie*   *gambling*

ālòng   nàng-lē dun-lō   Tèntou-kī   bīmon-pō īphìn   chimi-nī-ībìng
place   *there-arrived-at*   *Tenton*   *the-Brahman (accusative)*   *recognising not-person*

āsòn-tòt   rēchō-āsōmār-ālòng   khìdot   pāthu-mā-pīthu-lō   Ānkī   rēchō-
like   *king's-children-with*   *cowries*   *went on-gambling*   *Then*   *king's-*

āsōmāi   Tèntòn-āphàn,   'Òng   apai   kī-lō,'   pu jō-lō   Ānsī
children   *Tenton-to,*   '*Ong's   turn-(to-play)   has-come,*'   *said*   *Then*

bāmòu-pō   rēchō-āsōmīr 'Òng'   pu-jō   ārju-lō,   lā-tum   ī-òng
the-Brahman   *king's-children* '*Ong*'   *saying*   *heard,*   *then*   *maternal-uncle(ong)*

chenānàm-bòn   pu-sī   thàng-tī   pu-hui-hī dèt-sī
really   *saying (i e thinking)*   *anything*   *to-say-dared-not-having*

ī-joi-lō,   khādot   kāpīthu-ālòng   ā-mèk   jàng-lot   Ānkē
lay down-quietly   *cowries*   *gambling-place(-in)*   *eyes*   *closed*   *Then*

Tèntòn-ātum   khādòt-pāthu   tìng-lō   Tèntòn   rēchō īsōmīr-īphìn
Tenton-and-his-companions   *cowry-playing*   *finished*   *Tenton*   *king's children-to*

pu-lō,   'phārō   īsī   ādohòn   nē   pī-nòn   lī   nē-bàn   nàng
said, '*hundred*   *one*   *rupees*   *me*   *give,*   *this*   *my-slave*   *here*

pī-tekàng-pō'   Ānkē   rēchō-īsōmār   bīmòn-pō-ānàm   phārō
(I-)will-leave-for-you'   *Then*   *the-king's-children*   *the-Brahman's-price*   *hundred*

īsī   ādohòn   Tèntòn   pī-lō,   ànkē   Tèntòn   dohòn   phārō   īsī   lòng-sī
one   *rupees*   *Tenton*   *gave,*   *and*   *Tenton*   *rupees*   *hundred*   *one*   *got-having*

kàt jui-lē-lō   Ānkē   bāmòn-pō   ā-mèk   pràng-sī   rēchō-āsōmār-īphàn
ran-away-again   *Then*   *the-Brahman*   *his-eyes*   *opened-having*   *king's children-to*

nàng-ārju-lō,   'nànglī-tum-ālòng   khādòt-nàng-kāpāthu-dun   ā-osō   ko-nàtlō?'
there-asked, '*Your-Honours-with*   *cowries-here playing-companion*   *boy*   *where?*'

Rēchō-āsōmār   pu-dèt, 'nàng   lābàngsō   ā-osō   ā-bàn   pu-tē,   nē-tum   phārō
King's children   *said,* '*you*   *that*   *boy*   *his-slave called-since,*   *we*   *hundred*

īsī   ādohòn   pī-sī   nàng   nàm-dun-tàng-lō   āpòt-kī   nìng   dàm-lòng-
one   *rupees*   *given-having*   *you*   *bought-have*   *therefore*   *you*   *to-go-get-*

lē,   nē-tum   ā-hèm   nàng   bàn   do-nàng-pō'
not,   *our*   *house-(in)*   *you*   *slave remain will-have-to* (nàng, *verb of necessity*)'

Bāmòn-pō   pu-dèt,   'ai   pōmār-lī,   ko-pu-sī   nē   kārju-jē dèt-lē   dohòn
The-Brahman   *said,*   '*O*   *fathers,*   *how*   *me*   *asked-not-having*   *money*

kīpī-dun-pē-joi-dèt   mā?   Nē   dohòn-tā   lā   phārō   īsī
(you-)give-for-nothing-at-all   ?   *My*   *money-also*   *he*   *hundred*   *one*

vàn-dèt-lō,
carried off has ,

nàngli tum ālòng
you with

lāsī
therefore

khādòt
cowries

nē-tā
I-also

nàng-kāpāthu-dun
here-playing

nàng kāchı hung-dun,
here-am-pursuing(-him) ,

bòntā
but

Lā
This

pu-pē-tē,
so were-not-if,

mo-pòn
long-ago

nē
I

làng sī,
seeing,

nē nàng kàng-hòng-dun-obòt
waited-a-little

rēchō āsōmāi
the king's-children

pu lō,
said,

'mai,
'oho,

lā
this

lā
him

nèp pòn tàng-lō '
would-have-seized '

Ànsī
Then

chōbēi
cheated

āpòt,
because,

ıngchın
iron

āni
chains

pu-bòn-hē P'
is it-really so ?'

Lā ān
So-much

ālàng
he

ē-ke-
us-both-

lālō-phō lòk-tē,
(us-) lay-hands-on-him-if,

ā-ıı
his hand

ā-kèng
his-foot

ōt-krēi-rā
taken-having

rı dun-pō nàng
(us-)to-seek go-let

rēchō-ādèt-ısī
the-king's-country whole

āsàng-hō
people

ıngchın
iron

āni
chain

pī pō-nàng '
(us) give-let ',

Ànsī
Then

ōt-krēi-sī
taken having

Tèntòn
Tenton

rı-dun lō
sought

ābàng-phu
person-head (i e everyone)

ıngchın
iron

āni
chains

che-tòng-sī
met-having

ārju-lō,
asked

'jır pō,
'friend,

ko-pı
what

Ànkō
Then

Tèntòn
Tenton

ıngchın-āni-kedo-ārlèng-īnut
iron chain-having-man a

kèòt-dong-lō ?'
holding-are ?'

Lābàng-sō
That

ārlòng
man

thàk-dèt,
to do-for the-purpose of

kàngboı jī-sī
nàng
you

ıngchın
iron

āni
chain

kıpī-jī
giving for

āni
chain

lō hē,
thus-is-for,

jır-pō '
friend '

'Oı-hē P
'Is it-so ?

Tèntòn
Tenton

phō lòk-tē
meet-if

ā-rı
his-hand

ā-kèng
his foot

āni
chain

kıpī-āpòt lō P
is-to-be-put-on ?

Nē
Me

thàn-thū,
explain-to,

jır-pō
friend

Ko pu-sī
How

ā-ıı
his hand

ā-kèng
his-foot

bàngsō
this

ıngnàng-jı '
bind-(him-) will '

Ànsī
Then

bàngsō
that

āngchın
iron

āni
chain

lā
he

Tèntòn
Tenton

phō-lòk tē,
(I-)meet if,

nē tā
I also

chı-pī-lō,
himself-put-on ,

bàngsō
that

ārlèng
man

che-phlòk
himself release

ā-methàng
his own

āri
hand

ākèng
feet

'Tèntòn
'Tenton

lòng lō,
is-caught,

vàng-nòn,'
come,'

pu
saying

Tèntòn
Tenton

bınòng
the-real

thık-thē-dèt-lō
could-not

Ànkō
Then

lā,
he,

hàng-ī,
called-having,

kàt-juı-lō
ran away

Ànkō
Then

kedo-àn
all

ārlèng
the men

ādung-kedo āsànghō āphàn
near being-people-to

called-having,

Tòntòn ıngchın ām-pòn-kekok
Tenton-iron-chain-with-tied

ārlèng
man

jāsemòt
severely

chòk-lō
beat

Ànkō
Then

lā
he

'nē
'I

Tèntòn
Tenton

vàng-pèt-sī,
come together-having,

Tenton-iron-chain-with-tied

kālī '
am not ',

pu-lō
said

'Nàng
'You

Tèntòn
Tenton

kālī P
not ?'

rā
thus

pu
saying

chòk-pèt-àn-muchòt
beat-more and more

'I
Tenton

ınghoı-lō
(they-) did

Ànkō
Then

bàngsō
that

ārlèng
man

kechòk òng
being very much-beaten

thī-lòt lō
died

STORY OF TENTON

Once upon a time there was a Brahman and his wife, who had neither son nor grandson Tenton, wandering about, came to the Brahman's house The Brahman said to him,—'Why have you come?'

He answered,—'I am a wanderer'

The Brahman said, 'Then will you stay with us and be our companion?'

Tenton answered, 'If you will treat me kindly, I will stay with you I have no place to live in, and am a wanderer'

'Very well, we have neither son nor grandson, so that when I go to the field to plough there is no one to pick a mote out of my eye, if you stay with us, I shall have company when I go to the field,' the Brahman said

'Very good, I will stay with you,' Tenton replied, and he took up his abode with them

Two or three nights passed, when the Brahman said, 'Let us go and plough in the field,' and Tenton went with him After ploughing for a certain time, Tenton rubbed some mud on the back of the bullock with which he was ploughing, and said to the Brahman, 'I am very thirsty, Grandfather'

The Brahman said, 'Go to the house and get a drink'

'But what if Granny does not give me to drink?' said Tenton

'If she does not, then call out to me,' said the Brahman Then Tenton went to the house and said to the old woman, 'O Granny, Granny, my grandfather says, "bring out the bamboo-joint with the rupees in it, I want to buy a bullock"' The old woman said, 'I won't give it you, we have a bullock already, why should we buy another?'

Tenton answered, 'Look there in the ploughing place, do you see the white bullock?'

The old woman said, 'I cannot give it you'

Then Tenton called out to the Brahman, 'She won't give me the bamboo-joint'

The Brahman called to the old woman, bidding her give it Then the old woman brought the bamboo-joint with the money in it and gave it to Tenton, who, when he had got hold of it, did not go back to the field, but ran away

Then, about noon, when Tenton did not return to the field, the Brahman came home and asked his old woman where Tenton was. She answered—

'You told me to give him the bamboo-joint with the rupees in it, and I sent it by him, long ago I sent it'

Then the Brahman said, 'So then he has run away with it, I must follow after him' After taking his food he accordingly pursued Tenton

Now Tenton, after getting hold of the Brahman's money, went to the King's town, and began to gamble with the King's sons The King's sons asked him his name Tenton said that his name was *Ong* ('maternal uncle') and the King's sons called him by that name Then the Brahman, in the course of his search after Tenton, arrived at the place where they were gambling Tenton, as though he did not know the Brahman, went on gambling The King's sons said to Tenton, 'It is Ong's turn to play.'

The Brahman, hearing the King's sons call him 'Ong,' thought that he was perhaps really their maternal uncle, and not daring to say anything, lay down quietly and went to sleep in the place where they were gambling

When Tenton and his companions had finished their play, Tenton said to the King's sons—'Just give me a hundred rupees, and I will leave with you this slave of mine '

Then the King's sons paid over to Tenton a hundred rupees as the price of the Brahman, and Tenton, when he had got the money, ran away again   Then the Brahman, awaking from his sleep, asked the King's sons, ' Where is that lad who was gambling with you with cowries ?'

The King's sons answered, ' Why, that young man said you were his slave, and we have bought you from him for a hundred rupees , you cannot therefore go away   You will have to stay in our house as our slave '

The Brahman said, ' O my fathers ! Why did you pay away money for nothing at all without making any enquiry from me ? This fellow has robbed me of a hundred rupees, and I am pursuing him , but seeing him gambling in your worshipful company I waited a little while, otherwise I would long ago have seized and carried him away '

The King's sons said, ' Oho ! is this really so ? Since he has cheated both of us so much, let us go and seek for him, taking iron chains with us , if we lay hands on him, we will bind him hand and foot '

Then all the people of the King's whole country took iron chains and went in search of Tenton   Now Tenton, meeting a man who had an iron chain with him, said to him, ' Friend, what is the reason why you are carrying about an iron chain ?'

The man answered, ' If I meet Tenton, this chain is to bind him with, hand and foot, friend '

' Is it so ?' said Tenton, ' how is this chain to be put upon his hands and feet ? please explain to me, friend , if I come across Tenton, I also would like to bind him '

Then that man, to show Tenton, put the chains on his own hands and feet, so that he could not release himself.   Then the real Tenton called out to all the people round about, ' Tenton is caught, come here !' and himself ran away   Then all the men came up together and beat severely the man whom Tenton had tied up with chains   He cried, ' I am not Tenton '

' You are not Tenton ?' said they, and beat him more and more, till in the end that man died from the blows he received

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Sir Charles Lyall makes the following remarks on the above story —

Notice the Assamese words,—*hai* (in *hai-bai*), from Ass *hāl*, plough (final *l* in Mikir becomes *i* or *y*), *dohòn*, for *dhan*, money, rupees (*dh* is an unknown sound in Mikir except in loan-words, and is therefore resolved into *d* and *h*), *chini*, to recognise *Pō* in *bāmon pō* is a syllable indicating respect = father   *Pèngànsō* or *pèngnànsō*, a wedded pair (*pèngàn* = husband)

Notice also the idioms *hai-bai-mā-bai si* and *pāthu-mā-pāthu-lō*, where the interrogative particle *mā* is used to indicate an indefinite continuance of the action

The syllable *-i* in *hai kebai i āchainong*, bullock used *for* ploughing, indicates purpose, and frequently occurs in such adjectives

Notice also the honorific forms used of the king's sons —*jō* in *teràm jō-lō*, called, *pu-jō-lo, pu-jō*, said, which is a plural of honour, and the *li* in *nàng-li tum ālòng, pō mār li*, also indicating respect

The *ē-* in *ē-kechōbei*, has cheated us both, is the plural of the pronoun of the first person, *including* the person addressed, while *nē* excludes the addressee.

In *ādèt-ïsï* notice the idiomatic use of *ïsï*, one, to signify *the whole* country

Lāng-pòng, the bamboo-joint (commonly called *chungā*) used in Assam to hold water (*lāng*), is used also as a receptacle for other things, as here for money. The back of the bullock was rubbed with mud apparently that it might become invisible to the old woman, and lead her to think that it had run away or died, and that it was necessary to buy another   *Khādot*, cowrie, *pāthu* (or *pātu*) to lude , the two together signify to gamble with cowries   *Nè* (*ām*) is apparently self-locking handcuffs or fetters, which once locked cannot be opened without a key

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I am indebted to the kindness of the Rev P E Moore, who has for years worked as a missionary among the Mikirs, for the following additional version of the parable of the Prodigal Son   The words and sentences in the list following headed ' Mikir (Nowgong)' are also furnished by that gentleman   The Mikir words are spelt according-ing to the general system of transcription used in this Survey, which differs slightly from that used by Sir Charles Lyall in the preceding grammar and specimens   It will be observed that, instead of his *ǎ* and *ā*, we have only *ā*, and that instead of *è*, *e* and *ē*, we have only *e* Instead of *ò* and *o*, we find *á*, representing the sound of *a* in 'all,' which, according to Mr Stack, does not occur in Mikir   The letter *ū* is invariably marked long, short *u* does not appear   The use of *á* and *ū* probably represents local varieties of pronunciation   The other discrepancies are matters of detail, and are of little importance   We may also note that the prefix *chī-* seems to be used even when a reflexive sense is not required   Thus, we have *chī-tán nán*, clothe (not oneself, but some one else)

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-BODO SUB GROUP

MIKIR

STANDARD.

STANDARD TRANSLITERATION (DISTRICT NOWGONG)

(The Reverend P. E. Moore, 1899.)

Inūt ā-mōnīt-ke āsŏ māi bāng-hīnī lā Ākibī ā-bāng-ke
A-certain man's sons persons-two were The-younger person

ā-pō āphān pū-lâ, ' pō, nāng mār-ke ne phārmān ne pī-nân '
his-father to said, 'father, your substance my portion me give'

Li-sī āpō-ke ā-methāng ā-mār ān lā-tūm āphān chī-thāk-pet-lâ
There on the-father his-own property all them to divided

Mŏ ālam-sō īhūt ākibī ā-bāng-ke kādōkāvē ā-mār pāng-rūm-sī
After a-little time the-younger person being-not-being (all) his-substance gathering

ā-kāhelō ādet dām-jūi-lâ, lāpen hā-nātū kâm hīngnō klem-rā
a-distant country journeyed-away, and there work bad doing

ā-mār ākejoijo pī-vīr-det-lâ Ān-sī lā kādōkāvē
his-substance uselessly caused-to-perish And-when he all

īk-tāng-lō, hā-lābāngsō ā-det-sī ānkāngchīr ā-khīm thūr-hām-lâ,
had-spent-entirely, that country-in hunger famine arose,

lā-sī lā-tā ke-dŭk-jīsi cheng-cheng-lā. Ān-sī hā-lābāngsō ā-det
there-on he-also want-to began And that country

āsānghō īnūt ālāng chīkī-dūn-lâ, lāpen ā-lāng-lī phāk pe-chō-jīsī
citizen one with (in) refuge-abode, and he swine cause-to-eat-to

lā ā-rīt ānāt toi-jūi-lâ Lāpen ā-phāk ke-chō ā-hū-sī ā-methāng
him his-field into sent-away And the-swine food husks-with himself

'chīpāng-krāng-jīsī ā-nīng hāng-lâ, lāpen lā-āphān āpāk tā pi-pē det-lâ
filled-to-be his-mind called, and him-to everybody give-not-did

Bântā ā-methāng ā-nīng chemātā-tū-sī pū-lâ, 'ne pō ā-sākâr
But his-own mind thinking again-in said, 'my father's hired-servants

bāng-kōân ā-hīm ke-chō dâr-lâ, ā-hīn-tā dō-lāng, lāpen ne-ke
persons-how-many their-bread food suffices, a-surplus-also remains, and I

ān-kāngchīr pen dāk-sī vīr-det-pō Thūr sī ne pō ānāt che dām-jī,
hunger from here perish Arising my father to I-go-will,

ālāng-lī āphān pū-jī, "pō, sīnīng āngnō nāng-lī-tā āngnō ne
him to will-say, "father, heaven before you-also before I

pāp klem-tāng-lâ. Nân pen nāng-lī sōpō ke-pū ne ke āât
sin did-completely Now from your son to-be-called I worthy

āvē-la   nāng   sākâr   īnŭt   ās ın-sī   ne   chī-bī-pankak-noı "
nothing-am .   your   hired-servant   one   like   me   male "'

Lāpen   thūr-sī   ā-pō   ānāt   vāng la   Bantā   ī-pō-ke   helōving   pen-sī
And   arising   his-father   to   came   But   his-father   far-away   from

tek-dām-la,   lāpen   kānglīnsō-sī   kānghan-la,   lāpen   kīt-sī   ī-chītak
saw,   and   compassionately   loved,   and   running   his-neck

ārbāk   dāmchek-sī   lī   phān   ārū   lem-det-la   Ān-ke   ī-sōpō   īlāng-lī
clasping   embracing   him   to   kiss   gave   And   the-son   him

āphān   pū-la,   'pō,   sīning   īngnō   nāng-lī-tā   āngnō   ne   pīp
to   said,   'father,   heaven   before   you-also   before   I   sin

klem-tāng-la   nân   pen   nānglī   sōpō   ke-pū   ne-ke   īat   āvē la '
did-completely   now   from   your   son   to-be-called   I   worthy   nothing-am'

Bantā   ā-pō-ke   bān-ātūm   āphān   pū-la,   'ā-ke me-nē   āpī   vān-serāk-rī
But   the-father   bond-servants   to   said,   'the-best   robe   bring-quickly-ing

lā   āphān   chī-pīndeng-noı,   ā-rī-tā   ārnān   chī-tan-nán,   ā-keng-tā
him   to   put,   his-hand-also   ring   put-on,   his-feet-also

kengap   chī-tan-nan ;   lāpen   kā-pīng-tū   ā-chainang-āsō   vān-rī
shoes   put-on,   and   the-caused-fat(fatted)   cow-child(calf)   bringing

thū-noı,   lāpen   ī-tūm   chō-rā   ī-nıng   āıang-bōhang   lu-nāng,   tāngbākmā
kill,   and   we   eating   our-minds   merriment   make-must,   for

lā   ne   sō   thī-tāng-la,   āko   reng-et-sī-dō,   īngbō tāng-det-tā,
this   my   son   died-completely-was   and   alive-again-is,   lost-completely-was-also,

lang-tūlak-lâ '   Lā-sī   hālā-tūm   ī-nıng   ā-rāng-bōhang-jīsī
found-again-is'   And   they   their-minds   merry-to-be

pāng-cheng-dūnlak-la
     began

Lā   ā-sōpō   ā-kleng   ā-bāng-ke   ā-rīt-sī   dō-la   Lāpen   ālāng-lī   vāng-sī
The   son   elder   person   the-field-ın   was   And   he   coming

hem   ādūng   nāng-lē-rā   mūrī   ke-būt   ke-kān   ārkī-tā   ārjū-laıg-lı
house   near   arriving   clarionet   blowing   dancing   sound-also   (to-)hear-find-did

Ansī   ālāng-lī   bān   īnūt   hāng-sī   ārjū-la,   'ke-būt   ke-kān
And   he   bond-servant   one   calling   asked,   'blowing(ı e, music)   dancing

pī-āpat?'   Ānsī   lā   ā-lāng-lī   āphān   pū-lā,   'nāng   mū
what-for?'   And   he   him   to   said,   'your   younger-brother

vāng-la,   lā-sī   nāng-lī   pō-ke   lā   ā-prān   ke-mesen   mesen   kā-pāng-reng-sī
come-ıs,   and   your   father   his   life   well   well   alive

ke-lāung-tāng   āpat,   kā-pāng-tū   ā-chainang-āsō   chō-thū-la '   Bantā   lā
received-did   for,   the-caused-fat   cow-child   (a)-eat-cut-did'   But   he

ā-nıng   thī-sī   lūt   ıngtung-tē-det-la,   lā-sī   ā-pō   āngtān   vāng-rā
his-mind   angering   enter   wish-not-did,   and   his-father   out   coming

lā   āphān   ching-dūk-la   Bāntā   lā   ā-pō   āphān   thāk-sī   pū-la,
him   (accusatıve)   entreated   But   he   his-father   to   answering   said,

'lāngtā-tī, ne-ke nuŋkān   lāān   nāng-lī   ā-kām   klem-bâm-lâ,   nāng-lī
'see,   I   years   so-many   your   work   do-constantly,   your

ā-hūkūm-tī   kroi-bâm-lâ,   te-bântā   ne   jīrpō-ātūm   ā-lâng   ā-nıng   ā-râng
command-also obey-constantly, and yet   my   friends   with   mınd   merry

kā-chī-bī-jī   āpât   nāng-lī   bī-so   ejân-pet   ne   pī-pē-det   bântā
makıng   for   you   goat chıld(kıd) one-only   me   give-not dıd   but

labāngsō   nāng   sōpō,   ā-mek-kāngtāng-ātūm   ā-lâng,   nāng   māı
this   your   son,   has lots   with,   your   substance

pı-vīr-det   ā-hāng,   lā   vāng-tūphlī-rā   lā   āphān   kā-pāng-tū-tāng
caused-to-perısh the-person, he   com-agaın-ıng   him   for   the-caused-fatted

ā-chaınang-īsō   nāng   chō-thū-la'   Lāpen   ālāng   lā   phān   pū-lâ,   'āsō
cow-chıld   you   (to) eat-out-dıd'   And   he   him   to   saıd,   'son

nāng-ke   kaı-tā   ne   lâng-sī   dō dūn-lâ,   lūpen   ne   mār   ke-dō-ān
you   always   me   with   abıde,   and   my   property   as-much-as-ıs

nūng   mār   lā   Bântā   ī-nıng   ūrâng-bōhâng   ke-klem-jī   ā-ıân   dō-lâ,
your   property   ıs   But   our-mınds   merry   to-make   fittıng   was,

tāng-bāk-mā   labāngsō   nāng   mū   thī-tāng-lât-le,   ke-reng-tū-et-lâ,
for   this   your   youngeı-brotheı   dead-entuı ely-was,   alıve-agaın-ıs,

īngbō-tāng-det-tā,   lâng-tūlâk-la'
lost-entuı ely-was-also,   found-agaın ıs.'

BHOI MIKIR DIALECT

This dialect is spoken in the north-east of the Khási and Jaintia Hills District, bordering on Nowgong 'Bhoi' is a Khassi word meaning non-Khassi subjects of the Khassi chiefs in the low hills north of the high plateaux of Khassi-land, and includes Lālungs and Gāiōs as well as Mikirs The Assam Census Report of 1891 doubtfully classes Bhoi as belonging to the Khassi family, but an examination of the specimens shows that the dialect is certainly Mikir The specimen is, however, written according to the system of sound rendering used in Khassi, and is particularly valuable as giving independent testimony as to the correct pronunciation of Mikir words

It is to be regretted that the specimens which I have obtained through the kindness of the Deputy Commissioner of the Khási and Jaintia Hills are not as accurate as could be wished No attempt has been made to mark the length of the vowels,[1] and the inter-linear translation is certainly wrong in parts The latter, when my knowledge extended to the task, I have corrected in a few places, but most of the passages have been left untouched Such as it is it shows that the dialect is certainly Mikir

The speakers dwell in the vicinity of the Syntengs, and hence they have adopted some Khassi expressions The principal of these are, (1) the use of *ha* for the accusative or dative, *prefixed*, as in Khassi, instead of the Mikir *āphān postfixed*, (2) the use of *to* in the imperative in lines 4 and 5 of the second page of the specimen, and (3) some cases (chiefly in Nos 220—241 of the list of words and sentences) of the use of the Khassi instead of the Mikir (Tibeto-Burman) order of words One striking Khassi feature in the parable is the almost complete absence of the Conjunctive Participle, and the use in its stead of the perfect *-lo*, or the present-future *-po*

The main body of the specimen is in Mikir The spelling is not consistent, and I do not venture to compile a grammar from the imperfect materials available It must suffice to note that the principal difference between this language and standard Mikir is (if the spelling is to be trusted) one of pronunciation Thus the standard *ō* regularly appears as *uh*, as in *duh*, was, for standard *dō*, *a-suh* for *ā-sō*, a son Standard *ch* appears as *sh* (the former letter not existing in Khassi) Thus we have *shi-pleng* for standard *chi-plēng*, be filled *ankangshu* for *ānkāngchu*, hunger It sometimes appears as *j*, as in *ki-jing* for *ke-chēng*, began, *jainong* for *chaināng*, a cow We may also note a plural formed by suffixing *ki-ong* or *ke-ong* (the Mikir for 'many,' 'much,') and an Imperative by suffixing *nong* (*pi-nong*, give) or *nong* (*shi-kam-ri nong*, call not) instead of *noi* or *nān* The verbal adjective with the prefix *ki* is used throughout to represent the present tense, as in *ki long-thu*, he is found again

The speakers of the Bhoi dialect are confined to the Khási and Jaintia Hills and number 10,080 souls

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[1] This remark applies also to the list of words

[No 13]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGA-BODO SUB-GROUP

MIKIR

Bhoi Dialect (District, Khási and Jaintia Hills)

Ingut arleng duh a-suh pinsuh bang him Akbih
One man(-of) was his-child male persons two. The-youngest

kipu ha a-poh. 'O poh, ne phan ne-pinoŋ jiau apot ajat-ajat-tah'
says to his father 'O father, me to to-me-give whatever due every-kind'

Ansi alang. a-mar kaduh-kaweh thaklo Aphi aini ding-do labangsuh a-suh
Then he his-property all-things divided After days long-not this his-child

akbih-abang, anko kaduh-kaweh shi-thir-neilo, anke damlo
the-youngest, then what-is what-is-not (everything) gathered-together and went

hawar aka-liluh Pen ha-dak-thah ka-pi-ik dam abaha alang ka-padai
country far And there-also spent went share he (in)-pride

pang-o dam, lapu mat-mat pino pino shi-pi ik damlo Anko ningkan
boast (?) went, therefore suddenly all things spent went And year

aka-hinguh akithe-pih nang-keklang ha-labangso a-hawar, anke ki jiŋ
bad great-ly came-out in-that country, and began

ki-duk ki-shi-thik-lo Anko bangso arong arleng-pen jalanglo, alang
distress feeling And that village man-with becomes-companion he

toilo ha a-pam phak ki-wi dam Anke a-pok kar-i ka-shi-pi-pleng-ji,
went (him) to his-field pigs to-keep went And his-belly wished fill-itself-to,

phak ki-shu ason phek-eh alang phan pi abang aweh Anke
pigs eaten like husk him to giving person was-not Then

pranglo mathalo alange pu, 'Bang koan ma
he-became-roused he-considered he said, 'Persons how many (interrogative particle)

ne poh aban ki-shu ason ki-ong-pih ne-keh dak ankangshir ki-thi po
my father's servants who eat even manu I here hungry dying-am

Ne thur phlut-po ne poh along dam-po, anke ne alang phan
I will arise-straightway my father to will-go, and I him to

pu po, "O poh, ne pap shi-planglo ha sneng nang-mik
will-say, "O father, I sin have-done against heaven (and) thine-eyes

angden, ne nang-suh pura ne shi-kam-rih-noŋ Ne pashiplang-noŋ
before, me thy-son saying me call-not Me make

nang ban ingut ason"' Anke thur-phlut-lo a-poh
thy servant one as"' And started-at-once-he his father

along damlo Ha-ashar-si duh, lang (? la) a-poh shi-thiklo, anke shing-jin-
to went Far-off being, his father saw and had-

3 q

suhlo anke kat lo a-shithok ki-domlo, anke ai-ulo Anke bangsuh
compassion and ran his-neck embraced, and kissed (him). And that

asuh alang phan pulo, 'O poh, ne pap shi-phang-lo, sneng aphan
son him to said, 'O father, I sin have-done, heaven against

nang mik angden, ne nang-suh pura ne shi-kam-rih nonj'
thine eyes before, me thy son saying me call-not

Anke a-poh banatum aphan kipu, 'wan-nonj pe akimesi to pi-um
And the-father the servants to says, 'bring cloth best put-on

alaug-phan, irnan a-ri bi-non, an a-king op bi-non, anke to
him-to, ring his-hand put-on, and his-foot shoes put-on, and let (-us)

sho lo-nang, labingso ne suh akithi-tanglo, li-ring-thu-et, an
feast make-must, this my son dead-was, is-alive-again, and

kiwir-tang, ki-long-thu' Anke shi-hok-shinglo
lost, is found-again' And then-began-to-be merry .

     Anke asuh akling ha-rit-si duh Labangso a-hem adung anwanglo,
*   And son eldest in a-field was He his-house near came,*

lun ki-lun ki-kan ason arjuh-longlo Anke a ban ingut aphan irne
singing dancing like heard And servant one to called

pu-si 'la kanghoi-ma? punonj' 'Nang koite kewang-si nang-poh
saying 'this business what? say' 'Your brother having come, your father

aiong ki-pilo, ki-longlo soseh in eh lasi nang-kila-lo'
feast gave, received (?) ill-not health (?) good (?) therefore it-is-necessary-to-rejoice'

Aneng-kathih anha ha hem arluh-dam-elf, Labangso apoh hi
(In)-anger declined to house within to go, his father to

alang-long damlo, ansi shu-hang damlo Ansi alang a-poh aphan pulo,
him-near went, and enticated went And he his-father to said,

'mathanon, la-an aningkan ne nang ban ka-shiplang, namthu si
'consider, so many years I thy servant have-made myself, when (?)

ne nang hukum ki-kroi-kreh ma(?) anta bih asuh ijot anta nang ne
I your order obeyed-not not (?) yet a-goat child one only you to-me

pipeh, ne jirpuh-atum-pen ne shi-hok longleh, anke la-nang suh kewang
gave-not, my friend-all-with I merriment obtained-not, and this-thy son came

anke nang pran nang-ki-jor det lake kasbi nang khawai-lo ki pih' Anke
and thy livelihood sold (?) to (?) harlots thou feast given' And

alang pulo, 'O suh, nang pen ne duh-rap-rap, ajat-ajat-tah nang kineh-lo,
he said, 'O son, thee with I am-ever, all-things thy property-is,

anke ka-shi-hok nang-apot-lo anke rong-doh-lo, nang muh
and rejoicing it-was-necessary-that-we-make and be-glad-living, thy younger-brother

ki-thi-tang-lot apotleh, nang-kiring-thuh-eh, wu-tang-det-lo, ki-long-thu-wor
was-quite-dead because-that, here-living-again-is, lost-was-he, found-again-

phak-eh'
again-is.'

ĒMPĒO or KACHCHĀ NĀGĀ

The tribe speaking this language inhabits the eastern part of North Cachar, and the adjoining portion of the Naga Hills The Ēmpēos of North Cachar are also called Arung, and, by the Angāmi, Sengima Stewart and, following him, Damant seem to have considered Arung and Kachchā Nāgā to be different languages, but a perusal of the list of words will show that this is not the case

According to Mr Soppitt, the term Nāgā is unknown to the people, their designation in their own dialect being Ēmbo or Ēmpēo This name is stated by them to be derived from the abode of the god who created the tribe,—a land somewhere in the far east, called Ēm This may possibly point to an exodus from other parts to North Cachar and the Nāga Hills, but, if this be the case, it took place at so remote an age as to be untraceable at the present day The fact of their not being a wandering race, like the Kachāris and Kukis, and rarely, except for some very pressing reason, changing the site of the village, and, even on these occasions, never moving more than a mile or so from the old location, would lead one to conjecture that they are descended from the earliest inhabitants of the parts they now occupy

Many of the people from intercourse with the plains begin to acknowledge the term Nāgā and to answer to it, but in the remoter villages, removed from outside influences, the term is unknown, nor is it any way recognised by the surrounding tribes, Kukis and Kachāris

In the Nāga Hills there are said to be three dialects of Kachchā Nāgā, *viz*, Inzēmi, Sengimā, and Yēmā The last name is also pronounced Jēmā, and becomes Jēmē in North Cachar, where it is used as a general term for the whole tribe In the present state of our knowledge it is impossible to say how many people speak each dialect The figures estimated for the entire language are—

Naga Hills	• • •	5,230
North Cachar	•	5,050
TOTAL		10,280

The language cannot be said to be closely connected with any of the Western Nāgā tribes On the contrary, it has some features which are Nāgā, others which are like those which we meet in the Bodo group, and others like those of Kuki There are a Bodo (Dimāsā), and a Kuki (Rāngkhol), language spoken in North Cachar, and I am inclined to look upon Ēmpēo as a connecting link between the three groups of Tibeto Burman languages, Nāgā, Kuki, and Bodo On this point, I cannot do better than quote the remarks made by Mr Gait on p 176 of the Assam Census Report for 1891

Empeo or Kacha Naga is spoken by the tribe of that name which inhabits the north-western portion of the Naga Hills district and the east part of the North Cachar Subdivision. From Mr Soppitt's grammar of the language, it seems that the rules regarding the gender, number, and case of nouns are precisely the same as in Kachari [1] The adjective invariably follows the noun It is not inflected for the different genders and numbers Comparison is effected by affixes to the nouns compared, the adjective remaining unchanged Thus 'boys are stronger than girls' is rendered 'girls than boys strong There are separate words for the numerals from one to ten, and for twenty, a hundred, and a thousand, intervening numbers being expressed by multiples of these Different prefixes are used according to the class of objects referred to, *hāng* for human

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beings, *gāng* for money, *bāng* for trees   The prefix is attached to the last numeral   Thus sixty nine men would be 'men sixty and (prefix) nine'   The description of Kachārī pronouns applies also to Kacha Naga   It may be noted, however, that the personal pronoun may be combined with the substantive verb and that although the participle is used in preference, there is also a relative pronoun.   The verb is conjugated as in Kachārī, except that the imperative mood has a distinctive affix   Like Kachārī, adjectives and nouns may be conjugated as verbs

The passive is formed by the use of the perfect participle with the different tenses of the verb 'to be'   A few intensitive particles are in use, and are inserted between the stem and the termination   Causative verbs are formed by appending the verb meaning 'to give' to the infinitive of the main verb   The negative force is given by adding *māk* to the stem   In the imperative the negative follows the stem, as in other tenses, but greater force is given by inserting it once before and again after the stem   Adverbs may be declined like nouns   Words corresponding to the English prepositions follow, instead of preceding, the noun   There are a few conjunctions, but they are very rarely used.

I regret that I have not been able to obtain specimens of this language for the Survey. I here give a brief account of its main rules of construction, compiled from Mr Soppitt's Grammar, and in the List of words on pages 432 and ff will be found a vocabulary derived from the same source, and another of Arung, taken from Lieutenant Stewart's article

The following are the authorities dealing with Ēmpēo which I have consulted —

AUTHORITIES—

STEWART, LIEUT R ,—*Notes on Northern Cachar*   *Journal* of the Asiatic Society of Bengal, Vol xxiv, 1855, pp 582 and ff   On pp 607 and ff an account of the 'Aroong' Nāgās   On pp 649 and ff an account of the 'Kutcha' Nagas, whom the writer seems to consider as nearly the same as the Angāmis   On pp 656 and ff an Aroong, also spelt 'Arúng,' Vocabulary

BUTLER, CAPT J ,—*A rough Comparative Vocabulary of some of the Dialects spoken in the "Naga Hills" District*   *Journal* of the Asiatic Society of Bengal, Vol xlii, Pt I, 1873, Appendix.   The 'Kutchá Nagá' Vocabulary is very scanty

DAMANT, G H , I C S.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*   *Journal* of the Royal Asiatic Society, Vol xii, 1880, pp 228 and ff   On p 243, an account of the Arung, Kutcha, and Quoireng, or Liyang Naga   The Quoireng are wrongly classed as the same as the Kutcha Nágá   The language of the Quoireng is certainly a form of Kuki   On p 256 short Vocabularies of Arung and Kutcha

SOPPITT, C A.,—*A short Account of the Kachcha Naga (Ēmpēo) Tribe in the North Cachar Hills, with an Outline Grammar, Vocabulary and illustrative Sentences*   Shillong, 1885

GAIT, E A , I C S ,—*Report on the Census of Assam for 1891*   On p 176 an account of the language   Shillong, 1892

Pronunciation —The nasal *ng* is of frequent occurrence but never commences a word

The accent is usually on the penultimate syllable, but in the case of conjugation is usually on the conjugational suffix   In interrogative sentences, it is on the interrogative suffix *mē*   There are numerous exceptions, which must be learned from Mr Soppitt's Grammar

Nouns —Note the extreme frequency with which the prefix *mi* is used in the case of nouns relating to parts of the human body   Thus *mi-pā*, hand   This prefix is very loosely joined to the main noun, and is liable to be dropped when a pronominal prefix precedes   Thus *ā pā*, my hand   Another prefix used without changing the meaning of a word is *b°*, as in *b°-gi* or *gi* a house

Article —There are no Articles.   Sometimes *kāi*, one, is used as an indefinite article

Gender—Gender is only indicated in the case of living beings. Sometimes different words are used, as *āsi*, brother, *ākinā*, sister. Sometimes there are different termina tions, as *em bo*, a Nāgā man, *em-bui*, a Nāgā woman. Frequently it is indicated by suffixes. Thus *enrui-rē*, a male bird, a cock, *eni ui-pui*, a female bird, a hen.

Number—The plural is indicated by the following suffixes —
(1) Human beings take *mi* as *minā*, man, *minā mi*, men.
(2) Animals, birds, insects, etc, take *dūng* as *godōm*, cow, *godōm dūng*, cows
(3) Plants, trees, etc, take *jīō* as *jingbāng*, tree, *jingbāng-jīō*, trees
(4) Inanimate things take *kēdā* as *mi*, fire, *mi kēdā*, fires. Compare Lālung *khīda*, and the Assamese *kela*, some

There is a plural suffix *nung*, used like the Hindūstāni *wālā*, and the Āo *er*. Thus *gālatā-nung*, other ones, *rāme-nung*, the villagers, (*gāw wāli*) This last exactly corresponds to the Āo *im-nunger*, the men of in the village, the villagers

The singular is often used for the plural, when no ambiguity will result

Case.—This is indicated by suffixes, as follows —

Sing	Nom	*Godōm*, a cow
	Acc	*Godōm-ki, godōm-ju*, a cow
	Instr	*Godōm-nē, godōm-gēnē*, by a cow
	Dat	*Godōm dūi, godōm-lāng*, to a cow
	Abl	*Godōm gēnē*, from a cow
	Gen	*Godōm-gū*, of a cow.
	Loc	*Godōm-gēnē*, in a cow, *godōm-gā*, in *or* into a cow
Plural	Nom.	*Godōm-dūng*, cows.
	Acc	*Godōm-dūng-ki*,
	and so on	

The suffixes for case are often omitted. This is specially common with the accusative

Adjectives.—The Adjective does not change for gender. It follows the noun it qualifies

As in Āo Nāgā, adjectives frequently take the termination of the present tense. Thus in *i-dā*, good, the termination *dā* is really verbal, and the compound means, literally, 'he who is good,' like the Āo *zung-er*. *Minā idā* means both 'good man,' and 'the man is good '

Comparison—is formed with the particles *hā* (for comparative) and *dē* (for superlative)

Thus,—*ai jingbāng-hā idā*, this tree-than is good, this tree is better than that tree, *ai-jingbāng bālānā-dē idā*, this tree-many-than is-good, or *ai jingbāng-dē idā*, this tree-than is-good, this tree is best of all. *Sāng* is used to form an absolute superlative, as in *i-sāng-i*, very good

Numerals—Cardinals take prefixes of classification according to the objects enu-merated. With human beings *hāng* is used. Thus *minā hāng kāt*, one man. With money, the prefix is *gāng*, and with trees *bāng*.

Pronouns.—The **Personal Pronouns** are—

Ănũĩ, I	*Ănũĩ-mĩ*, we
Năng, thou	*Năngnũĩ-mĩ*, you
Jĩ, he, she, it	*Jĩ-mĩ*, they

These are declined regularly

The first and second persons may, however, become *ă* and *nă* respectively before postpositions

Thus *ănũĩ-hăng*, or *ă-hăng*, to me, *năng-gũ*, or *nă-gũ*, thy   When postpositions are dropped, this *ă* and *nă* simply become pronominal prefixes   Thus, *ă-pă*, my hand, and so on   There are no special possessive pronouns

The **Demonstrative Pronouns** are—

aĩ, this	*aĩ-lêdă*, these
ũĩ, that	*ũĩ-lêdă*, those

They are declined regularly, except that, before terminations, the *dă* of *lêdă* is dropped.   Thus, *aĩ-lê-gũ*, of these

The **Relative Pronoun** is *gĩ*, as in *gĩ-ĩ-băpêo*, he who is good   It is rarely used, participial constructions being preferred

The **Interrogative Pronouns** are—

chăō-lo, who ?

endaι, which ? what ?   The *lo* of *chăō-lo* is liable to be transferred to other words in the sentence, as in *chăō lĩmră lo*, who is to dance ?

Verbs.—There is no distinction between verbs and other parts of speech, nouns, adjectives, and pronouns freely taking verbal terminations   Thus *mĩnă-dă*, it is a man, *mĩnă-gũ*, it will be a man   *ĩ-dă*, is good   *ĩ-gũ*, will be good   *ănũĩ-dă*, it is mine, *năng-dă*, it is yours

The ideas of tense and mood are conveyed by suffixes   There are two main tenses, a Future, and a Non-future (including both simple Present and simple Past).   There are other derived tenses   The tenses do not change for number or person   The following table shows how the tenses, etc , are formed for the root *lũ*, get —

Non-Future—*Ănũĩ lũ-dă*, I get, I got

Future—*Ănũĩ lũ-gũ*, I shall get

Perfect—*Ănũĩ chũnă lũ-dă*, literally, I got, or get, now, hence, I have got

Definite Present—*Ănũĩ chũnă lũ-gũ*, literally, I shall get now, hence, I am getting

Pluperfect—*Ănũĩ lũ-dă-lê*, I had got

Future Perfect—*Ănũĩ lũ-gũ-dă-lê*, I shall have got

Imperative—*Lũ-jō, lũ-chō*, get thou, *lũ-lă*, let him or them get

Conditional—*Ănũĩ lũ-lă-jaι*, if I get, or had got

Infinitives, Present   Lũ-ră, to get   As in *năng lũ-ι-ă-mê*, are you to get, *ănũĩ lũ-ră-dă*, I have got (not, ' I have to get '), *lũ-ră ba-shι măl dă*, he is not to get, *lũ-ră ĩdă*, it is good to get, *lũ-ră păg-jo*, run to get.

Past—*Lũ-ră-dă-lê*, to have got

Participles, Present —Lū-laiɟainē, lū-laiɟui, lū-lai, lū-ɟai, lū-ɟainē, lū-ɟaihā, getting

Past —Lū-shē, having got, got

Noun of Agency —Lū-lū-pēo or *lū-bā-pēo,* he who gets (*pānē-wālā*) In the first form the root is reduplicated

The **Passive** Voice is formed by the past participle of the verb, followed by the different tenses of *lā-rā,* to be Thus *ānūī lū-shī lū-dā,* I was, or am, gotten *Ānūī lū shī lā-ɡū,* I shall be gotten

The **Causative** verb is formed by appending the verb *pē-rā,* to give, to the infinitive of the principal verb Thus, *ānūī lū-rā pē-ɡū,* I shall cause to get

The **Potential** verb is formed by compounding the suffix *dūi* with the root of the main verb Thus, *ānūī lū-dūi-dā,* I could get The negative potential is formed by suffixing *lāg,* as in *ānūī minā-mīɟui-lāg-dā,* I could not get the men

The **Frequentative** verb is formed by suffixing *dai* (which bears the accent) to the root Thus *lā-dai-ɟō,* come again

The **Completive** verb is formed by suffixing *lā* Thus, *pāg-dā,* ran, *pāg-tā-dā,* ran away Another similar suffix is *kām* Thus *tā tōo-kām-dā mē,* is the work completed?

The **Negative** verb is formed by suffixing *mā* or *māk* to the verb after conjugation Thus, *ānūī lūɡū-mā* (or *māk*), I shall not get

The mere root of a verb is often used in a negative sentence,—all tense suffixes being dropped Thus, *tā tōo māk,* he (does) not do work, *tingrui rui-māk,* it (will) not run If the negative particle precedes as well as follows the verb, additional emphasis is gained Thus, *mā-tōo-mā,* nothing whatever has been done

The **Negative Imperative** is formed by adding *sho* to the root Thus, *lū-sho,* or, more emphatically, *sho lū-sho,* do not get

There is a negative form of the verb substantive, viz, *galē,* is not, *gadā, godālā,* was not, and (negative interrogative) *ga mē,* is not? are not?

The **Interrogative** verb is formed by suffixing *mē,* which comes last in the sentence Thus, *jingbāng lā dā-mē,* is it a tree? In these cases, the bare root is often used, as in the case of negative expressions Thus *nāng tēo mē,* are you eating?

When there is an interrogative pronoun in the sentence, this *mē* is not necessary, as in *chāolo rāngdā,* who came? So *chāo līmrā-lo,* who is to dance? And even *endai lūrrā-lo,* which is to dance?

Order of words.—This is usually Subject, Object, Verb The adjective follows the word it qualifies, and the interrogative particle *mē* comes at the end of a sentence

KÁBUI OR KAPWĬ

This language, which is called 'Koupooee' by McCulloch, is spoken by the tribe bearing the same name. Damant, writing in 1879, gives the following account of the people, who are one of the so-called 'Nāgā' tribes of the State of Manipur:—

The Kabui are divided into two classes, the Son-bu and the Po-ron, the former inhabit the tract of hills which separate Cachar from Manipur, a tract of about sixty mile from east to west and then from north to south. Their villages are found on both sides of the road [viz. the main Manipur-Road from British India], but there are now few to the south of it, as they have lately been driven much more northerly the constant attacks of the Lushai. A few villages are also to be found in the valley of Manipur and plains of Cachar. Their principal villages are Nonglo, Kabongea, Luhman, and Luuls, Kholel.

The Poeron are not a numerous tribe, and inhabit a few villages to the northern of the Sonbu.

At present the Kabuis of the valley centre round Lingthabal, a village some eight miles south of the town of Manipur. It is estimated that altogether there are about 8,000 of them. To these may be added 3,073 speakers of 'Nāgā' (probably Kabui) reported from Cachar Plains, making a total of 11,073. Damant classed their language as belonging to the Kuki family. In this he is clearly wrong. It belongs to the Nāgā group, and, like Kachcha Nāgā is a transition language between Angāmi and the languages of the Bodo group. The connexion will be evident from a perusal of the list of words. At the same time, it also shows points of contact with Kuki languages.

The following are the authorities on the Kabui language:—

AUTHORITIES—

BROWN, REV. N.—Comparison of Indo-Chinese Languages. Journal of the Asiatic Society of Bengal, Vol. vi 1837, pp 1023 and ff. On p 1024 a short 'Kapwi' Vocabulary.

McCULLOCH, MAJOR W.—Account of the Valley of Munnipore and of the Hill Tribes, with a comparative Vocabulary of the Munnipore and other Languages. Selections from the Records of the Government of India, Foreign Department, No. XXVII Calcutta, 1859. On pp 42 and ff there is an account of the Konpooe Tribe. On pp x and ff of the Appendix there are vocabularies of Konpooee Peeeroon and Konpooee Sonbou. The following specimens and list of words agree with the latter.

DAMANT, G. H.,—Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal of the Royal Asiatic Society, Vol. xii 1880, pp 228 and ff. On p 242 there is an account of the Tribe above quoted. On p 255 there is a short Kabui Vocabulary taken from McCulloch.

The following very imperfect account of Kabui grammar is based on the specimens and list of words collected for this Survey, and its correctness, so far as it goes, depends entirely upon the accuracy with which these have been prepared. The grammatical account is far from being complete, and cannot pretend to do more than illustrate the more prominent features of the language.

Pronunciation.—The letters *r* and *l* are interchangeable. Thus, *Lā* or *Ra* God, *lan* or *ran*, wealth. When a termination commences with one of these letters it always becomes *l* after a consonant, but *r* after a vowel. Thus, *pahul-lanā*, having run, *bā-ranā*, having beaten; *lan*, wealth, *la ran*, his wealth. This is also the case in Meithei.

Prefixes and Suffixes.—The prefix *ka*, which in some cases properly means 'his,' is often used without any special signification, beyond perhaps giving an idea of definiteness. Thus, while we have *ka-nā*, his son, we have also *ka-chanā-nhai*, the (not his) two brothers. The prefix is freely dropped in favour of other prefixes as in *nāt-nhai*, two days. In some cases this prefix corresponds to the Western Nāgā prefix *ke* used to form adjectives. Thus, *ka-nhāi*, two = Angāmi *ke-nā*, *ka-thom*, three =

Semi *ke-thu* *A*, meaning 'my,' is used in the same way, as *ā-po*, my father, or a father

The use of the suffix *mai* or *māi* (both spellings occur) should be noted. It is employed much like the Āo *ei*, he who is, or the Angāmi *mā*, person. Thus *gā-mai*, he who is a man, a man, *gāi-māi*, he who is good, good, *gāi-mak-māi*, he who is not good, bad, a bad action, *bam-ai*, for *bam-mai*, he who remains, a dweller (compare Angāmi *ke-bā-mā*), *sumhān-mai*, he who wastes, a waster, *tāipāng-mai*, a human being, *naū-naū-mai*, bosom-who-drinks, a suckling

Nouns.—Gender.—The following are examples of the modes in which gender is indicated —

Ā-po, my father	*ā-poi*, my mother
Ā-kāinā, my brother	*ā-tānpoi*, my sister
Gā-mai, a man	*to-mai*, a woman
Nā-gāmai, man-child, son	*nā-tomai*, woman-child, daughter
Tal on gāmai, a horse	*takon koi*, a mare
Goitom gāmai, a bull	*goitom koi*, a cow
Si-rū gāmai, a dog	*si-koi*, bitch
Jū-chi, a he-goat	*jū-koi*, a nanny-goat
Changāi kachi, a male deer	*changāi koi*, a female deer

Number —The plural of human beings is formed by suffixing *nhun* (sometimes *hnū*). Goi is also used as a plural suffix both for human beings and things. Thus *ā-po*, father, *ā-po-nhun*, fathers. *Ka-bang-nhun* is 'his servants,' but *ā-pū bang-goi-roi tū-bamī* is translated, 'my father's servants eating live.' So *ka-ran-goi-so*, his-properties-those, that his wealth. The plural of animals seems to be formed by adding *gāimai*, as in *takon gāmai gāimai*, horses

Goi, with or without *hnū*, is used to form the plurals of pronouns

Case —Cases are formed by suffixes

The *Nominative* takes no suffix, except when it is the subject of a transitive verb, when it takes *roi* (or *loi* after consonants). Thus, *ai tadē*, I go, but *ai-roi bāiyē*, I strike, *la-nā khūmai ioi lapāwē*, his younger son said, *la-pū-i oi jalaūthē*, his father divided, *la-bang-loi dāwē*, his servant answered. Sometimes the suffix is used before intransitive verbs, as in *ka-nā khūmai-roi ka-ran-goi-so fangnā lam-dū-tho takaūthē*, his younger son carrying all his wealth departed to a distant place

The suffix of the *Accusative* is *tā*, as in *ai-roi māi-nā-tā bāi-thē*, I have beaten his son

There appears to be no example of the suffix of the *Instrumental*

The suffix of the *Dative* is usually *kho*, as in *gāng khat kho taranā*, going to a man, *ka-pū kho lapāwē*, he said to his father. Sometimes the accusative suffix *tā* is used as in *gak-tā titūni*, what is given to the swine to eat. 'For' is *khang* as in *kachanā-nhāi kang*, for the two brothers. In the list of words the dative suffix is *tho*, but in the specimens it has not always this meaning. In *lam-dū-tho*, to a distant place, it is a dative. On the other hand, we have *nang-nā gang-kho-tho nang-loi nap ii-tū-bamthē*, you are giving rice to your son to eat on (his) coming. Perhaps *tho* may mean 'to' if we treat *nang-nā-gang-kho* as one word, your-son-who-has-just-come. In *nang-tho* you (live continually with me) I am unable to explain the *tho*. *Tho* in *kāi-tho*, and

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elsewhere is the sign of the Locative. In the first sentence of the parable *loi* appears as the suffix of a dative of possession

The suffix of the *Ablative* is *tho-roi* as in *āpo l hat-tho-roi*, from a father

The *Genitive* as a rule takes no suffix. It is simply prefixed to the governing noun as in *ā-pū banggoiroi*, my father's servants. Sometimes the suffix *l hang* is used, as in *ā-po l hang*, of a father. The only instance which occurs in the specimens is *na-l hang*, yours, where it is a genitive absolute. As shown above, *l hang* is also used for the dative, meaning 'for'

The suffix of the *Locative* is *l ho*, which is also used for the Dative. Examples are *l āi-l ho*, in the house; *l a-nhām-l ho*, on his back. *Tho* is also used, as *l āi-tho*, in the house

Adjectives.—Adjectives, including numerals, follow the nouns they qualify, as in *tal on bēngmai*, the white horse. In the list of words, however, 'a good man' is rendered *gāimāi gāmai l hat*, in which the adjective precedes, and the numeral follows. When an adjective follows a noun, case suffixes etc., are suffixed to the adjective. This *gāng l hat l ho l aranā*, going to one (i e, a) man

In the Bodo languages, and in Kachchā Nāgā, numerals take generic prefixes which vary according to the articles enumerated, thus (Kachchā Nāgā) *mimā hang-l āl*, one man; but *jingbāng bāng-l āl*, one tree. In Angāmi Nāgā, on the contrary, these generic prefixes are not used. In this respect, Kabui Nāgā appears to occupy an intermediate position. These prefixes are used, but not compulsorily. Moreover, the prefixes are not generic, i e, there is not one special prefix used for any one class of objects. Judging from the specimens available, the prefix is, in Kabui Nāgā, in every case, a repetition of the essential part of the word which represents the thing enumerated. This is parallel to the Kachchā Nāgā repetition of *bāng* in *jingbāng bāng-l āt*. Thus the essential part of *gā-mai*, a man, is *gā*, and 'one man' or 'a man' is *gā-mai gā-l hat*. So *nāimhei jang nāi-nhāi nās-thom bamlanā*, after two or three days had passed. On the other hand the prefixes are omitted in *gāng l hat l ho*, to one man, *nāi-l hat nāi-nhāi bamlanā* (second specimen), after one or two days have passed

The following are examples of comparison :—

Gāi-māi, good
Kanhāi l al o gāi-māi, better
Gāi chāi-māi, best
Ka-chāi-tā l a-l āinā roi l ā-toi
His-sister than his-brother tall-is, i e, his brother is taller than his sister

Pronouns—As in Kachchā Nāgā, pronouns have an oblique form which is used before suffixes and as a genitive. Thus—

Nom	*āi, āi-roi*, I	*hāi-goi*, we
Obl.	*ā*, me, my	*hāi*, us, our
Nom	*nang, nang-loi*, thou	*nang-hnū-goi*
Obl	*nang, na*, thee, thy	*nang-hnū*
Nom	*l amāi, l amāi-roi*, he, she, it	*māi-l ai, l a-nhū*
Obl	*l amāi, l a*, or *māi*, him, etc	*māi-l āi*

EXAMPLES—

First Person,—*ai lathē*, I went; *āiroi sāmthē*, I will say; *ā-po*, my father; *ā-tā bāiyē*, beats me, I am beaten; *ā-l hang litho*, give to me

Second Person,—*nang mäi-täi thaū-kho lhūlong,* from whom did you buy that? *ng jän kumcho,* what is your name? *nang nä,* your son, *na-bang,* your servant, *-käinä,* your brother; *na-ran,* your wealth, *nang-tä makot bamhäi,* serving you, *na-nng,* yours

Third Person, (and demonstrative pronoun)—*kamäi tajäūthē,* he went, *kamäi-roi tū-ice,* he is giving to eat (fodder), *kamäi-roi sädapūlat,* he said, *La vhū gäi thaū-thē,* by began to rejoice, *kamäi-tä haūranä,* having seen him, *La-tä thiyēmē,* entreated him, *i tä-läi bäinä,* beat him well (*täi* adds definiteness) *Mäi kho-täi* (from him) *lūpä it-täi* (those) *läo,* take those rupees from him, *La kho tihiyo,* give to him, *ka-pū,* his *her, La nhäm,* his back, *äiroi mäi-nä-tä bäithū,* I have beaten his son, *mäi-man,* the *ice of that* Note *fäi gäithē-tū-mäi läganglanä,* bringing that which is the best *th* Here we see the force of *mäi* (often spelt *mai*) as a demonstrative pronoun, *uch* has resulted in the word developing into a suffix of agency as already explained *ī,* on the other hand, has become sometimes a mere definite article, as in *ka-chanä-äi,* the two brothers

We have seen how *täi* added gives a definite power to the pronoun It gives the *rce* of a demonstrative pronoun A common phrase is *Lho-täi,* thereon, in which what *usuall* a suffix precedes Another suffix which gives definiteness is *so,* as in *La-ran-i-so,* his wealth, literally, his-wealths-those, *päina mäiso zin-mhäng-kam-thē,* he wasted *I that, pūi nap-so,* that rice (*nap*) *Goi* is 'that,' and *hai,* 'this,' as in *ä-nä-hai,* this *r son*

Interrogative pronouns are—

    Who? *thaū-cho*
    What? *tabui-cho, Lum-cho*

Examples are *nang jän Lum-cho,* what is your name? *thaū-nä,* whose son? *thaū-kho,* *om whom? Lum-bam-hai tabui-yam-cho,* what are these things?

Cho at the end of a sentence gives an interrogative force, as in *ä-pūi thäiti-cho,* is *y* mother dead?

Verbs.—As usual in this group and in Angāmi the boundary line between verbs *id other parts of speech is ill-defined* Adjectives freely take verbal terminations, first *resting themselves of adjectival accretions* Thus, *kä-ū-mai,* tall, *Lä-woē,* is tall.

As in Kachchā Nāgī, the only time which is clearly defined is the future, which is *idicated by the suffix ni* as in *äi tū-ni,* I shall be, *äi-roi bäi-ni,* I will strike, *äi-roi i-ni-thē,* I will say

The auxiliary verbs are *tū,* to be, and *bam,* to remain They frequently appear in *onjugation* Note that *tū* also means 'to eat'

The following are the principal tense-forms (excluding the future) which I have *oted* It will be remarked how interchangeable the suffixes are

    Present,—*bäi-yē,* strikes (the *y* is evidently euphonic, compare Angāmi *vu-we,* Semā *bu-ē*), so *bam-ē,* remains
    tū-thē, is, *thäi-pini-thē,* am dying, *atik-nam-the,* equivalent to 'am not worthy', *ta-dē,* goes

    Present Definite,—*bai-bamboi,* is striking, *tū-bamē* (they) are eating, *ii-tū-thē,* is giving to eat, *ii-tū-bam-thē,* (you) are giving to eat

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Imperfect,—The one example is *băĭ-bamē*, was striking

Past (including Perfect),—*băĭ-tĭnā*, struck

băĭ-thē, has struck , *ta-thē, ta-jaū-thē, ta-kaū-thē*, went , *jalaū-thē*, divided , *tăng-thē*, became dear , *sā-thē*, said , *gang-da-thē*, has come again , and many others.

pŏkkā-wē, were born , *lapā-wĭ*, said *kaĭ hĭĭ ā-wē*, joined , *dā wĕ*, answered *sā-da-pūĭ-lat, sā-pūĭ-lat-sā*, he said (?)[1] , *săĭ*, said.

Pluperfect,—*băĭ-laū dū-wē*, had struck.

Imperative,—The most common suffix is *tho*, as in *tĭ-tho*, give , *tĭsū-tho*, make　We have also *tĭ-tĭ-yo* (of Hindī *dē-dēnā*), give , *lā-o*, take , *tĭ-so-yo*, cause to wear , *khū-raū-tĭ-yo*, put on (shoes) , *ta-ro*, walk

Infinitive,—This ends in *nā*, as in *băĭ-nā*, to strike

Participles—

Present,—*băĭ-nā*, striking , *tū-nā*, eating

Past,—*băĭ-ĭ anā*, having beaten , *ta-ranā*, having gone , *haū-ĭ anā*, having seen , *thăĭ-rana*, having died , *pakhut-lanā*, having run , *pam-lanā*, having embraced , *lāgang-lanā*, having brought

Noun of Agency,—As already stated, this is formed by suffixing the pronoun *māĭ* or *maĭ*. Thus *sumhān-maĭ*, a waster

Compound Verbs,—As in the cognate languages, compound verbs are common　Thus, *Causal* or *Permissive,*—*tĭ-naū-thē*, gave the breast　Here the verb *tĭ*, to give, is prefixed.　So *tĭ-so-yo*, cause to wear , *tĭ-tū-thē*, gives to eat　*Tĭ-nū-mak-thē*, (he) refused, is also probably a causal verb with a negative

Desiderative,—*āĭ-tū-nĭ-thē*, wished to eat

Inceptive,—*găĭ-thaū-thē*, began to rejoice

Repetition is indicated by suffixing *da* to the root, as in *khĭng-da-thē*, is alive again ; *gang-da-pūĭ-kho*, as he was coming *back*

The Negative Particle,—This is *mak* (*māk*) or *makh*, which is used as-follows　—

găĭ-māĭ, good, *găĭ-mak-maĭ*, bad, a bad action , *tĭ-makh-ē*, did not give , *găĭ-mak-nā*, without trouble , *lamso-mak-nā*, without illness , *tĭnū-mak-thē*, refused , *tū-makh-ē*, (I) did not do (wrong), *laūhaū-mak-maĭ*, one who did not commit a lie , *thăĭ-mak-sān*, as long as (she) is not dead, until she dies

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[1] The word *pūĭ* occurs also in *pūĭse lan*, wealth, *kachangtaĭmākpūĭtong*, wickedly , *pūĭ nap ĭo*, that rice , *pūĭgan khotāĭ*, at that time , *gang da-pūĭ kho*, as he was coming back , *lambam-pūĭ khon*, the sound of dancing　It also means 'mother In Khoĭrāo and Maring it is a suffix of the feminine

[No 14.]

TIBETO-BURMAN FAMILY.   NĀGĀ GROUP

NĀGĀ-BODO SUB-GROUP.

KABUI.

SPECIMEN I.

(STATE MANIPUR)

(Babu Bishai up Singh, 1899.)

Gamai gikhat-loi ka-nū-gīmai kanhai poklāwē. Ka-nā khūmairoi
Man one his-sons-male two were born. His-son younger

la-pu-kho lapīwē, ' Ā-po, airoi fang pūise lan asarūkhang ākhang
his-father to said, ' My-father, I receive wealth share me to

titho' Kapuroi kachanī nhīi khang lan-goi-so jalaūthē Nāimbok
give' His father brothers two for wealth-that divided Days

jang-nū-nhu nū-tuom bamlanā ka-nī khūmairoi ka-ran-goi-so fangnā
two three after remaining his son younger his-wealth-that carrying

lam-du tho takauthe, paibam khotai kachangtaimakpūitong ka-lan
place-distant-to went, place in-that wickedly his-wealth

paina maso zin-mhāng-kam-thē Lan haiyū-mai mhāng-kamankho kandi
all that wasted Wealth all-that when-wasted country

khotai nap tingthe Naplāngkhotāi kamāi lelā nangthē
in-that rice became dear Rice-dear-on-being he hardship suffered.

Kamairoi kandi khotāi bamai gāng khat kho taranā karhurāwē.
He country in that who lived man one to having-gone joined

Maipu tairoi gak seno tūnā laūpuk-kho duraūkathē Gaktā
Man that some tend saying field to sent Swine-to

titūni pui nap-so āitūnithe maigāng-khat-sini timakhō
which-is given to eat that rice wished-to-eat man-one-even did-not-give

Chamaidarana kamairoi sādapūi-lat, ' Ā-pū banggoiroi gātmaknā
Sense-having-returned he said, ' My-father's servants without-trouble

tū-remlem-janglem-nā tu-hamō, āi-mū nap dāpna thāi-pinithē Āiroi
eating-plentifully eating-live, I-but rice-being-hungry am-dying I

ā-pu kho tann sanithē, "ā-po, airoi Lā-hūkho pāp sūthē
my-father to going will say, " my-father, I God-before sin committed

na-hūkho ni pīp suthē, nangnā āi-kaokhang atik-namthē Ātu
you before-too sin committed, your-son I-to-be-called worthy-am-not. He

na-bing khat tisūtho " ' Kamāiroi thāūdingnā ka-pū-kho gangthē
your servant one make " ' He arising his-father-to came

Kamāiroi dunabamkho kh-pūroi kamāi-tā haūranā jiyēnthē,
He when was-yet-at-distance his-father him having seen loved,

pakhutlanā, kagang pamlauā, kabong tomthē Kanāroi kapū-kho sāi,
running, his-neck embracing, his-cheek kissed His son his-father-to said,

'Ā-po, āiroi Lā-hūkho pāp sūthē, na-hukho-m pāp sūthē
'Father I God-before sin committed, you-before-also sin committed.

Āi naugnā āi-kaokhang atik-namthē.' Kho-tāi kapūroi kabang-nhun-kho
I your-son I-to-be-called worthy am not' Thereupon his-father his-servants-to

sāi, 'fāi gāithē-tū-māi lāganglanā kamāitā tisoyo, kabān-kho
said, 'cloth best-that come-bringing him let-wear, his-hand-on

bālon khat tirhunno, katan-kho fāithop lhūraūtiyo Nap tūnā
ring one put, his-legs-on shoes put Rice eating

kari-hāidana gāikho, tabūi-sūwētanā ā-nā-hai thāiranā, thāimai
let-us-be merry, the-reason-being my-son-this having died, he-who-is dead

lhing-da-thē, māug-kan-khūroi, nāi-da-thē.' Kanhū gāithaūthē
alive-again-is, having-been-lost, found-again is' They began-to-rejoice

Pūigan khotāi kanā gandāimai laūpuk-kho bamkhouē Kamāroi kakāi
Time that-at his-son elder field-in was He his-house

gang-da-pūi-kho khong hūnā lāmbam-pūi-khon chūthē Kamāroi kabang
as-came-again drum beating dancing-sound heard He his-servant

khat kāūgangnā, 'Kum-bam-hai tabuiyam-cho ?' tūnā thannē Kabangloi
one calling, 'These-things what-are ?' saying asked His-servant

dāwē, 'Na-kāinā gang-da-thē, lamsomaknā gang-da-thē tūnā
answered, 'Your-brother come-again-has, without-illness come again has saying

napūroi nap titūthē' Khotāitho kamāroi futnā gūtlou tinūmakthē
your-father rice is-giving-to-eat' Thereupon he getting-angry to-go in refused

Mainhāktharoi kapū palanā katā thiyēmē Kamāroi kapū kho
Therefore his father coming-out him entreated He his-father to

dāwē, 'Jāwlo, tikom haijū-hāi nangtā makotbamhāi āi khoiraū
answered, 'Behold, years so-many you-to in-doing-service I wrong

tūmakhē, nangloi sākhuding āi nūdē Hāi-kumnā-sini naiūp narentā
did-not do, your commandment I obeyed. Nevertheless friends companions

chamnā tū-tat-lanā jū lāūnā khat-sini timakhē Na-rin mhāngsan-
with eat-saying goat young one even did-not-give Your-wealth prosti-

mai-rū-kho tinā sumhānmai nangnā gangkhotho nangloi nap titūbamthē'
tutes-to giving who-wasted your-son on-coming you rice are-giving-to-eat'

Khotītho ka-pūroi kakho sāthē, 'A-nā, nangtho ā-dāng bam-tantandē,
Thereupon his-father him-to said, 'My-son, you me-near live-at-all-time,

napū ā-kho nāimi-kumtho nakhang hlānadē Tāūmū nakāinā
your-father my all-that-is yours is Now your-brother

thai-kamāi, thāimai lhing-da-thinā, māng-kamāi nāi-
from-being-dead, he-who-is-dead alive-again-being, he-who-was-lost found-

da-thinā, hāi nai-lhāmai chum-thē'
again-being, we to-be-merry it-is-proper.'

[No 15]

TIBETO-BURMAN FAMILY. Nāgā Group

NĀGĀ-BODO SUB-GROUP.

KABUI

SPECIMEN II

(STATE MANIPUR)

(Babu Bishamp Singh, 1899)

| Taipāngmai | thāithai, | gūina | sūraūdū-mai-mo, | kāi-haū laū-haū- |
| Human being | when dead, | good | who-did-the-one who-that, | theft he- |

| mahmai, | thāithinaū | Rāgāng | kāi | kūwē | Gāimakmai | sūmaitho |
| w'o did-not commit, | when dead | God | house | reach | Bad-action | who-did man |

| thondivāng | thāin-gauthē | Ngānā | thāithu | kapūi | naū-naū-mai |
| tell to | dies-and-is-hurled | Child | when dead | its-mother's | bosom-which drinks |

| Rigāng ku | Jāinī-kho | kapūi | thāimaksīn | naū-tā | homā | kap |
| God house | by-the side of | its-mother is | not-dead-until | bosom-for | being-thirsty | crying |

| bamī, | kapui | daug-kho, | 'Lāgānglē, | āpūi | thāiti-cho? |
| remains, | it -mother | on being there, | ' O God, | my-mother | (is-)being-dead (?) |

| naū-naū-pāmathī, | āpūi-ta | titho,' | ngīnā | kuroi | kap | bamthē |
| bosom (milk)-will-drink, | my-mother | give,' | child | that | crying | remained |

| Rāginglor | sipuilatsī, | 'napuitā | taipāngmai | kho | kāihaūtinā | tāo |
| God | said, | ' your mother-to | world | in | stealing | now |

| tān-kang | lāū-bamthī ' | Nai-khat | nai-nhāi | bamlanā | kalāū | taroinā |
| fetters | wearing-remained ' | Day-one | days-two | after-remaining | her-child | that |

| kap-lang-tithinā | Rāginglor | jivēnā | kapūitā | tān-kang | dapdoknā |
| on crying-very much | God | loving (i e , pitying) | its mother-for | fetters | taking-off |

| kanātā | ti-naū-thē |
| her child | gave-the bosom |

FREE TRANSLATION OF THE FOREGOING

We, human beings, can after death reach the holy feet of God in Heaven, if we do not commit any sin and pass our lives honestly in this world , but those who commit theft and do many other sinful actions such as telling lies, cheating others, etc , are all , sent to hell

When a child drinking milk of its mother is dead it remains crying near God, because it is hungry and wants to drink its mother's milk , and when its mother is dead it says to God, 'O God, is my mother dead? let me see her and satisfy my thirst by drinking her milk ' And God answers, 'O child, your mother cannot come here now, because she is in hell bound with fetters for committing theft in her lifetime in the world ' Nevertheless the child continues crying bitterly and makes repeated prayers for the release of its mother At last God, being compassionate, releases the mother from her confinement in hell and brings her to her hungry child The child now drinks her milk to its heart's content

KHOIRĀO

The Khoirāo Nāgās inhabit the northern hills of the Manipur State   They are flanked by the Kukis on the west, and the Tangkhuls on the east   Their language is called Kolya in some books dealing with Manipur   In the Valley of Manipur they are found at Thangal, a village about 25 miles north of the capital   The language is closely connected with Kabui and Kachchā Nāgā   Like Kabui, it shows points of contact not only with the Bodo languages, but also with the Kuki ones   I have met no account of its peculiarities or of the tribe which speaks it.   The latter is not mentioned by McCulloch in his account of Manipur quoted under Kabui, but, in the Appendix, there is a list of 'Tukai mee' words, many of which agree with what is here called Khoirāo   The number of speakers of the language in the Manipur State is estimated at 15,000.

The following very imperfect account of Khoirāo Grammar is based on the specimens and list of words collected for this Survey, and its correctness, so far as it goes, is entirely dependent on the accuracy with which these have been recorded   It does not pretend to do more than illustrate the more prominent features of the language.   There is much in the specimens that I have not been able to analyze

The Khoirāo grammar closely follows that of Kabui   The spelling of much of what follows is doubtful   I am pretty sure that *u* should be substituted for *ū* in many places   The word *thō* is also spelt *thaū* and *thau* and this gives a clue which should not be neglected in considering other words

Prefixes and Suffixes.—The prefix *ka* has altogether lost its proper meaning of 'his'   It seems to be used, as in Kabui, as little more than a definite article Thus, *ka-nāū, the* son, not necessarily *his* son   Exactly corresponding to the Kabui suffix *mai*, we have *bā* (also found in Āo, Chutiyā and Meithei) and, more rarely, *tang* Thus, take the word *woi*, corresponding to the Angāmi *vi*, meaning 'good' 'A good man,' *chapāmi ka-woi-bā*, literally, 'the man who is good'   So, *sanāūbā*, he who is a brother, a brother   Again, nouns of agency, *ka-bam-bā*, he who resides, *ka-gāi-bā*, he who has killed, a killer, *si-bā*, he who is dead, the deceased, *la-gāi-tang*, the man who has killed, a killer

Nouns.—Gender.—The following are examples of the modes in which gender is indicated .—

Takōn pābā, a horse,	*takōn pūi*, a mare.
Tōm pābā, a bull,	*tōm pūi*, a cow
Thi tapābā, a dog,	*thi pūi*, a bitch

And so on   *Pūi* is possibly a contraction of *pā-woi*, see adjectives, below

Number.—For nouns, the plural suffix is *lahak*, as *pā-kahak*, fathers   It is only used when necessary for the sense   Pronouns take *rami*, see below.

Case —Cases are formed as usual by suffixes

The *Nominative*, either takes no suffix, or else takes the suffix *ni* (compare Chutiyā *nā*), which apparently means 'by,' and converts the whole sentence into a passive one At least, *ni* is also used as the suffix of the case of the agent   In Kabui, the nominative takes the suffix *roi* before transitive verbs only, and the Khoirāo *ni* seems to be bound by the same restrictions, though, like *roi*, it occasionally appears before intransitive verbs also   Thus, *pāi-pā-ni yēn-pi-ngē*, the father divided and gave, *hai-ni gāng-lē*, I will say,

but *pāi pā chāng rā-ē,* he came to his father An instance of the use before an intransitive verb is No 211 in the list of words, *viz*, *hai-ni thau-nuē,* I went.

The *Accusative* usually takes no suffix, as in *pāi wān ang mahūnaū hū-pi-lā,* put a ring on his hand , *tūnglhōn chā-ngē,* he heard a sound Sometimes the suffix *yō* of the dative is also used for this case, as in *pāi-yō laū-ā thaūntam-ngē,* sent him to the field

The suffix of the *Agent* seems to be *ni,* as in *wōk-ni katā-gataū-ohi,* that which was eaten by the swine

I have not noted any instance of the use of the *Instrumental* case in the specimens or list of words.

The usual suffix of the *Dative* is *yō,* as in *naū kati-yō yēn-pi-ngē,* he divided and gave to the two sons The list of words translates 'to a father' by *pā khat thanāū.* Other forms of the dative are *hai-ni hai-pā chā-kāni gāng-lē,* I will go to my father, *pā chāng rā-ē,* he came to the father, *naū chi-ni pāi-pā chāng-ang kēnē,* that son answered to his father

As regards the *Ablative,* the list of words gives *pā khat thanāū-i* for 'from a father' In No 235 we have *pāi-chā-thō,* from him So (240) *sū-chā-thō,* from whom?

The suffix of the *Genitive* is *hūi,* or *goi* as in *pā khat hūi,* of a father We have also *chapā-ni ka-woi-bā khagoi,* of a good man, in which *khat* and *goi* have apparently coalesced Usually, however, there is no suffix as in *hai-pā rāwā,* my father's servants

The usual suffix of the *Locative* is *thaū* or *thō,* as in *kai-thō,* in the house The correct spelling is probably *thō* Sometimes we have *ā,* as in *laū-ā* meaning both 'into the field,' and 'in the field' With verbal roots the suffix *chū* is very common, as in *thau-ngī-chū,* on having gone *si-chū,* when dead , *pa-chū,* at the time of coming

In all cases, the suffixes are liable to be omitted, as in *pāi-pā wā-ngē,* said to his father

Adjectives.—Adjectives, including numerals, follow the nouns they qualify They do not themselves change for gender, but the feminine of the common suffix *bā* seems to be *woi* Thus, *chapā-ni ka woi-bā khat,* a good man , *sanūi-ni ka-woi-woi khat,* a good woman Other examples are *takōn ka-ngoū-bā,* the white horse , *chapā-ni naū-ni kasi lhat,* a bad boy , *sanūi-ni naū-ni kasi khat,* a bad girl , *sanūi-ni ka-woi kahak,* good women As usual when an adjective qualifies a noun, the case suffixes, etc, are appended to the adjective only

The only good example of comparison which I can give is *pāi tambūi-yō,* than his sister

The numerals will be found in the list of words *Khat,* one, coalesces with a following word, as in *khagoi* already quoted, and in *khalli,* even one

Pronouns —The Personal Pronouns are—

    Hai, hai-ni, I.
    Nang, nang-ni, thou
    Pai, pāi-ni, he

The plural of each is formed by suffixing *rami* Thus, *hai-i ami, hai-rami-ni,* we.

They are all declined regularly The genitive suffixes are given as *cham* or *hūi* Thus, *hai cha m,* of me , *hai hūi,* mine , but as a rule the suffix is not used Thus, *hai*

pā, my father ; *nang pā*, thy father , *pāi pā*, his father , *ngai nang āiyī*, all is yours The genitive of *nang* is given as *nang goi*, instead of *nang hū* Goi has been quoted above as a substantival suffix also Amongst other forms we may note *nangō*, contracted from *nang-yō*, the accusative of *nang*, in *nangō hai-ni ngam-ī*, I defeated thee In No 235 of the List of Words, we have *pāi chālhō*, from him *Pāi* sometimes takes the demonstrative *chi* without changing its meaning. Thus, *pāi-chi nanga-ngē*, he became miserable

The **Demonstrative** pronouns are *hi*, this, and *chi*, that, as in Tāngkhul Thus, *hai nāū hi si-yaū-ni*, this my son having died , *lam chi thaū*, in that place , *mi chi-ni pāi-yō thaūntani-ngē*, that man sent him ?

The **Relative** pronouns are supplied, as in Āo, by the use of the verbal participles in *bā*

The **Interrogative** pronouns are *sū*, (compare Angāmi *so-po*, Āo Mongsen, *su-bā*) who ? as in *sū lanāū chapā-mi*, whose boy ? *sū-chālhō*, from whom ? *Kadi* (compare Angāmi *kedi* or *keji*) is ' what ' ? *Sū* is used in this sense in *nang jan sū-bō*, what is your name ?

Verbs —The following forms of the *verb substantive* occur The commonest root is *āi*, as in *āi-yē* or *āi-ē*, is, was , *ng-āi-lī*, will be , *āi-bā*, in *nang nāū āi-bā hai matil tāngē*, I am not worthy to be thy son, means literally, ' he who is ', one who is thy son

Another root is *bam*, to remain (also in Kabui and Mikir, compare Meithei *pham*, Angāmi *bā*) It occurs in phrases such as the following—*nang hi hai-lōngasūini bamī*, you are with me , *hai-pā iāwā bam-ō-ī*, my father's servants are living , *pāi-rami nūngāini bam-amē*, they remained rejoicing , *laū-ā bam-daiyī*, he was in the field , *lam chi thaū ka-bam-bā mi khat*, a man who resided in that place

nai-ē or *naiyī* means is, was, were Its interrogative form, *vide post*, is *nai-bō* *tā-ngē* means ' is not '

As in Kabui and Empēo, the system of tense suffixes is very loosely applied The one tense about which there is any certainty is the Future, of which the sign is *lē*, corresponding to the Kabui *m* The suffix *ē* (compare Angāmi *wē*) used both for present and past time, as in Kabui, but the past often takes in addition the sound *ng*, making *ngē*, which does not appear to be used for the present Also as in Kabui, when a root ends in a vowel, a euphonic *y* is optionally inserted before the suffix *ē*, as in *āi-yē* or *āi-ē*, is The following are the principal tense forms which I have noted, and have been able to analyze —

Present,—*haini wū-ē* (Angāmi *vu-wē*, Somā *bu-ē*), I strike , *hai thau-ē* (Angāmi *to-wē*), I go

Present Definite,—*haini wū-mē*, I am striking , *ngāk-amē*, he is grazing

Past (including *Perfect* and *Pluperfect*),—*rā-ē* (Āo Mongsen *ra-i*), came , *kanāi-ē*, asked *hēm-ē* (? *hē-mē*), entreated , *kēnē*, answered , *ngam-ē* (? *nga-mē*), defeated

haini wū-ngē, I struck , *thau-ngē*, went , *wā-ngē*, said , *yēn-pi ngē*, divided and gave , *pak-thō-ngē*, departed , and many others

In *āpā cham gā-nghai*, ancestors said (these) words, the form *gānghai* seems to be a remote past

Imperfect —The only example is *haini wū-ni nai-ē*, I was striking

Future,—*wū-lē*, will strike , *gāng-lē*, will say ; note *ng-āi-lē*, will be

Imperative —The suffix is *lā*, as in *pi-lā*, give, *ṇqāk-lā*, pasture , *yāū-lā*, see, and others   *Pi-nqā*, also means 'give'   In Nos 77—85 of the list of words there are a number of forms ending in the future suffix *lĕ*, but it is doubtful if they are really imperatives

Infinitive —The only examples are *ū-lēni* and *wū-lēni*, which are given in the list of words as translations of 'to be,' and ' to beat,' respectively

PARTICIPLES —

Present —The suffix is *ni*, and is very common, both as a true adjective and as an adverbial participle   Thus *wū-ni*, striking , *pāi woōng-thaū-ni pā chāng rā-ē*, he getting up, came to his father   In the parable, *gāng-ō-ni* is translated ' it was said (my father's servants, etc)'   I am not certain that it is not really a present participle as it is translated in the last line of the first paragraph

Past —The form of the past participle is the same as that of the present   Thus *wū-ni*, having struck   Other forms are *kamāo-nani*, having wasted, and (?) *pa tani*, having come

Noun of Agency —This, as already shown, is formed by the suffix *bā*, with or without the prefix *ka*   Thus, *ka bam-bā* (Angāmi *ke-bā-mā*), one who resides , *si-bā* (Angāmi *ke-sū-mā* , Āo *tā-sa-ba*), the deceased   *Tang* is also used, as in *ka-gāi-tang*, a slayer

Gerund —This ends in *chū*, and is common   Thus, *si-chū*, on being dead, when he is dead , *pa-chū*, at the time of coming , *woōng-chū*, at the time of coming , *yāū-chū*, on seeing

Passive Voice —This is the same as the active   The subject is put into the accusative   Thus, *hai-yō wū-ē*, I am beaten, literally, beats me   Some forms in the specimens which are translated as passives are not clear to me   Such are *pāi ni lōnga sūini*, he went and was joined , *gāng-ōni*, it was said

Negative verb —The negative particle is *mak*, as in Kabui, but there seem to be other forms which I cannot analyze.   The examples in the specimens are *tāngē*, is not, *pi-tāng-ē*, did not give, *sūigama khali kamē*, did not disobey , *pi mak-chū*, you did not give , *fūng-la-li*, will not carry , *nga-mak-ē*, did not defeat   *Tang* is probably borrowed from the Meithei *ta* or *da*   Compare the Mikir negative suffix *e*   *Chū* in *pi-mak-chū* is probably an intensive particle like the Angāmi *bi*, as in *tsū-mo-bi*, certainly did not give

Interrogative verb —The suffix *bō* is added to the verb in interrogative sentences   Thus, *nāū-chapui-ni kadiya nai-bō*, how many sons are there? *sū kanāū chapā-ni rā-bō*, whose son comes ? and many others

Compound verbs.—As in cognate languages, these are of frequent occurrence   Thus *yin-pi-ngē*, dividing he gave, he divided and gave   The materials available are not sufficient to enable us to analyze all, or even nearly all, the compound verbs which occur in the specimens   The following must suffice   The root *tā* means ' to eat,' and *tā-ga-ni chi* means ' though he wished to eat '   The root *ni* or *nyi* means ' to desire ' in several cognate languages   In Kabui and Semā it is used as a suffix for the future   The root *pi* means ' to give,' *la* means ' to eat,' *lāk* means ' a feast,' and *pi-nlak-amē* means ' is giving a feast '   In other words the causal verb is, as in cognate languages, formed by compounding the root meaning ' to give,' with the main verb

[No 16]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP

KHOIRĀO NĀGĀ.

SPECIMEN I.

(Babu Bisharup Singh, 1899) (STATL MANIPUR)

Mi khat nāū katı naıē Nāū katıbā, 'nang-mı chang khāı
Man a-certain(of) sons two were Son younger, 'by-you to-be(?) given(?)

hūıgatāı-garāı haı-yō pılā,' pāı-pā wāngē Pāı-pāmı hūıgatāıgarāı
property me-to give,' his-father (to) said His-father property

kanaı-chē nāū katı-yō yēnpıngē Tūmık tūnāū-kha naıchū pāı-nāū
whatever is sons two-to divided Days some after-remaining his-son

katābā lan khang fūngam lam gadā khatā pakthōngē Pāmı
younger wealth all carrying place distant one-to went He

ngamthakmakū pāı-lan khang kamāngē Lan khang kamāonamı
wickedly his wealth all wasted Wealth all having-been-wasted

lam chı thaū tāk manga tıngnı pāı chı nangangē Lam chı
place that in rice very being dear he that became-miserable Place that

thaū kabambā mı khat thaū pāmı lōnga sūmı Mı chını, 'wōk
in residing man one to he went was-joined Man that, 'swine

ngāklā,' tanı pāıyō laū-ā thaūntanıngē Mfı chı wōknı
pasture,' saying him field to sent Husks that swine-by

katā-gataū-chı tāngbū tāganı-chı pāıyō mı galı pıtāngē
which was-eaten-that even wished-to-eat-though him-to man any did-not-give

Pāı laūsıng patanı pāı-thana gāngōnı, 'haıpā rāwā katangbā
His sense having come to-himself it-was-said, 'my-father's servants many

lēmōthoıbō tānı bamō-ē haıba pongdrānı sılēnēyē Haını
in-abundance eating are-living I-whereas being-hungry am-about-to-die I

haıpā chākāmı gāng-lē, "pā, haı hı Sarāıbā chādō
my-father to will(-go-and)-say, "father, I this God to

mānangē nang chādalē mānangē, nang nāū ūbā haı matık
have-done-wrong you to-also have-done-wrong, your son to-be my worthiness

tāngē, nang rāwā khat goıntılā "' Pāı wōngthaūnı pā chāng
there-is-not, your servant a make "' He getting-up father to

rā-ē Kadādo naımang pāmı ngūnı, sınaūnı, pāklanı,
came At-distance when-he-was-yet father seeing, being-compassionate, running,

kawōng pamanı, chūpētē Chı-thaū nāūnı gāngē, 'pā, haı hı
neck embracing, kissed Thereupon son said, 'father, I this

Sarāibā chādō mānangē nang chādalē mānangē, nang nāŭ
God *to* *have-done-wrong* *you* *to-also* *have-done-wrong,* *your* *son*

ūibā hai matik tāngē' Chi-thāu pāi-pāni pāi rāwā tāng gāngē,
to-be *my* *fitness* *there is-not* *Thereupon* *his-father* *his* *servants* *to* *said,*

'fi kaŭi pompani hai nāŭ wāndilā, pāi wān ang mahŭnaŭ khat
'garment *best* *bringing* *my* *son* *put-on,* *his* *hand* *on* *ring* *a*

hūpilā, fai ang fāitho hŭntilā, hai nāŭ hi siyaŭni, ringalaŭngē,
put, *feet* *on* *shoes* *put,* *my* *son* *this* *having-died,* *has-become-alive,*

kamāŭni, naigalaŭngē, hiyāng hibū hairami nūngāini tāni
having-been-wasted, *is-found,* *this-reason* *for* *we* *merrily* *eating*

bamang-hai,' gāngōni pāirami nūngāini bamamē
let us-remain,' *saying* *they* *merrily* *remained*

Si kāu chido pāi nāŭ katambā laū-ā bamdaiyē Pāini kai
That *time* *at* *his* *son* *elder* *field-in* *was* *He* *house*

thāu pa chū tūng kawūbā chakoithābā tŭngkhōn chāngē. Pāini
towards *in-coming* *drum* *beating* *dancing* *sound* *heard* *He*

rāwā khat-thō lamōni 'kathāwā chi kadi gūibō?' kanāi-ē
servant *one* *calling* *'which is-being-done* *that* *what* *is?'* *asked*

Rāwā chini gāngē, 'uang sanāūbā kalanwongangē Pāini thāmakō
Servant *that* *said,* *'your* *brother* *has-returned* *He* *without-illness*

wōngani nang pāni tāk pintākamē' Cham chi chāŭni pāini
having-come *your-father* *rice (feast)* *is-feeding'* *Word* *this* *hearing* *he*

longtŭni kai lōng-lūle bongē Ohithāu pāi-pāni patni pāiyō
getting-angry *house* *to-enter* *refused* *Thereupon* *his-father* *coming-out* *him*

hēmē Nāŭ chini pāi-pā chāngang kēnē 'yāūlā, tōngkŭm hi
entreated *Son* *that* *his-father* *to* *answered,* *'look,* *years* *these*

thānkahi nang gaiganābā-hi haini nang cham ni khalli sūigama
so-long *your* *service-in doing* *I* *your* *word* *day* *even-one* *disobey*

khali kamē, hithaŭ rāŭ nangni hai kalōn-tang kasŭini nūngāini tārangbā
did *not,* *nevertheless* *you* *my* *friends-men* *with* *merrily* *to-eat*

kami nāŭ khalli pimakchū Nang lan khang sakhāi-khāibūi
goat *young* *one-even* *have-not-given* *Your* *wealth* *all* *prostitute*

chādo pinangāni kamāongatho nang nāŭ hi wōng-chū nangni tāk
to *by-giving* *who had-wasted* *your* *son* *this* *on-coming* *you* *rice (feast)*

pintākamē' Pāi-pāni gāngē, 'hai nāŭ, nang-hi tākmōkū
are-feeding (giving)' *His-father* *said,* *'my* *son,* *you-this* *ceaselessly*

hai-lōngasūini bamē, hai kanai ngai nang ūiyē, nang sanāūbā
me-together with *are,* *I* *whatever-have* *all* *yours* *is,* *your* *brother*

hi siyaŭni, ringalaŭnge, kamāŭni, naigalaŭngē, hiyāng hibū
this *having-died,* *is-alive,* *having-been-lost,* *is-found,* *this-reason* *for*

hairami nūngāini harāū-harāūni bamamē jiyē'
we *merrily* *in-gladness* *to-live* *it-is-proper'*

TIBETO-BURMAN FAMILY.   NĀGĀ GROUP

NĀGĀ-BODO SUB-GROUP

KHOIRĀO NĀGĀ

(STATE MANIPUR)

SPECIMEN II

FOLKLORE TAKEN FROM THE LIPS OF A KHOIRĀO NĀGĀ

(Babu Bisharup Singh, 1899.)

Kata-mi   āpūi   āpā   cham   gānghai   Sari   kagūbā   nimi
Aged-men forefathers fathers words said Enemy killing mon

sarinā   sari-fi   fūngē,   sari   kagāi-kamak   tang   fūngnū
enemy-by enemy-dress is-carried, enemy killing-not man should-not-carry

Sari   kagāi   tang   sichū   pāini   talā   iingamang   thatpā
Enemy killing man when-dead him-by in his-life-time who-was-killed

pūā   wōngni   pāi   khāo   fūnglā   gāngē,   'fūng-lā-ki,'   tani
owner (enemy) coming his basket carry said, 'will-not-carry,' saying

sarōnē,   'nangō   haini   ngamē'   'ngamakē,'   tani   bākathaūchē
quarrelled, 'you I defeated' 'defeated-not,' saying refused

Chithaū   sibā   chini   'nangni   bāitōmani   nang   jāu   chi   kamēt
There-upon deceased that 'you refuse-if your face that rubbing

yāūlā,'   tani   sari   chini   yāūchū   hāng   jam   naini,   'jingē,'
see,' saying enemy that on-seeing dao marks being found, 'it-is-true,'

tani,   'hai lōbāni   ngamangdaivē,   fūnglē,'   tani   fūngūngē   Sari
saying, 'my-friend (you)-defeated-(me), will carry, saying carried Enemy

kagāi-tang   sichū   hāng   ngāi   kahūchi,   'kasi   bampūi   kafēnga
killing man on-being-dead dao spears are given, 'death way-in will-fight

laūlō,'   tani   chivāngbohūe   ngāi   jahūie,   laū   wālē   kafā   andri
again,' saying is-reason-for spear is-given, land to-cultivate spade are

jahūē
are given.

FREE TRANSLATION OF THE FOREGOING

A piece of Khoirāo Nāgā folklore

Our forefathers have told us that when a man dies in fight, he is clad in his war-dress. If he does not die in fight, he is not so clad.

When he who killed him dies, the man who was killed comes to him and tells him to carry his basket. 'I will not carry it,' says the conqueror, 'for I defeated you in our life-time.' They fight about this. 'You did not defeat me,' denies the other. Says

the conqueror, 'If you deny, rub your face and see.'   Then the other rubs his face, and finds marks of a *dao* on it   'It is true,' he says, 'my friend, you defeated me   I will carry the basket,' so he does so

When a man who has killed an enemy dies, he is given spears and a *dao*, because he will have to fight again in the path of death   They also give him a spade and an axe to cultivate land in the nether world

English	Mikir (Nowgong)	Mikir (Bhoi)	Empeo (Kachcha Naga) (Soppitt)
1 One	Īsī	Isih	Kat
2 Two	Hīnī	Hini	Gana
3 Three .	Kethûm	Kithom .	Gûjûm
4 Four . .	Phli .	Phli	Madai .
5 Five .	Phâng ō	Phangoh .	Mingĭo .
6 Six .	Thrâk	Throk	Sûrûk
7 Seven	Thrûksī	Throksi	Senû
8 Eight	Nerkop	Narkop	Dasat
9 Nine .	Sorkop	Sarkop	Sûgûi
10 Ten	Kop (11 = krī isi, 12=kiē-hīni, and so on)	Kep	Gârōo
11 Twenty	Ing-koi	Ingkoi	Ĕkai
12 Fifty	Phângō kop	Phangoh kop	Ring jĭo
13 Hundred	Phârō īsī	Pharo-'sih	Hai
14 I ~	Ne	No	Ānûi
15 Of me	No	No bha	Ānûi gû, ä gû
16 Mine .	No	No kineh (my property)	Ānûi
17 We	Netûm	No-tam	Ānûi mi
18 Of us	Notûm	No-tam abha	Ānûi mi gû
19 Our	Netûm	I-tam[1] akineh	Ānûi-mi
20 Thou	Nâng	Nang .	Nang
21 Of thee	Nâng	Nang abha	Nâng-gû, nä-gû
22 Thine	Nâng	Nang kineh	Nâng
23 You .	Nângtûm	Nang-tam	Nang-nûi mi
24 Of you	Nângtûm	Nang-tam abha	Nâng-nûi mi gû
25 Your	Nângtûm	Nang-tam akineh	Nang-nûi-mi .

[1] This is evidently the first person plural pronoun including the person addressed while netûm excludes him

LANGUAGES OF THE NĀGĀ-BODO SUB-GROUP

Arung (Stewart)	Kabui Nāgā	Khoirao Nāgā	English
Kat	Khat	Khat .	1 One
Kàini	Kanhāi	Katı	2 Two
Kàchum	Kathom	Kathûm	3 Three.
Màdai	Padaı	Malhı	4 Four
Mingou	Pangū	Mangā . .	5 Five
Shoruk	Charŭk	Sarŭk	6 Six.
Sina	Chanaı	Sını	7 Seven
Tisùt	Tachat	Kachat	8 Eight
Sıkūı	Chakŭ .	Chakŭ	9 Nine
Kerou	Lû	Sarā	10 Ten.
Ngkaı	Choı	Machı	11 Twenty
Rengĕo	Leŭgŭ	Rĕngā	12 Fifty
Haı	Fāı	Kı	13 Hundred
Ĭ	Āı	Haı	14 I
A gŭ	Ā-lat	Haı-cham	15 Of me
	Ā khang	Haı hūı	16 Mine
Anuı	Hıı goı	Haı ramı	17 We.
Anuı gŭ	Haı lat	Haı ramı-cham	18 Of us
	Haı khang	Haı ramı hūı	19 Our
Nang	Naŭg	Nang	20 Thou
Nung gŭ	Nang lat	Nang-cham	21 Of thee
	Nang khang	Nang-goı	22 Thine
Nang nuı	Nang hnŭ goı	Nang ramı	23 You
Nung nuı-gŭ .	Nang hnu goı lat	Nang ramı-cham	24 Of you
	Nang hnŭ khang	Nang ramı hūı	25 Your.

English	Mikir (Nowgong)	Mikir (Bhoi)	Empeo (Kachcha Naga) (Soppitt)
26 He	Lā, ālang	Alang, la	Jı
27 Of him	Lā	Alang bha	Jı gū
28 His	Lā	Alang kinch	Jī
29 They	Lātūm	Alang-tum	Jī mī
30 Of them	Lātūm	Alang tum abha	Ji-mī-gū
31 Their	Lātūm	Alang tum akinoh	Jı mī
32 Hand	Ā rı	A rı	Mıpā
33 Foot	Ā keng	A-keng	Mıpı
34 Nose	Ā-nŏkūn	A-nokan	Banŏyŏ (*his nose*)
35 Eye	Ā mek	A-mık	Mımık
36 Mouth	Ing-hŏ	Angtur	Mımuı
37 Tooth	Ā sŏ	A so	
38 Ear	Ā nŏ	A-no	Bᵃkon
39 Hair	Ā chū	I shuh	Patam
40 Head	Ā-phū	A-phu	Mıpēı
41 Tongue	Ā-dē	A de	Balē
42 Belly	Ā-pâk	A pok	Mıgu
43 Back	Ā nung (*of men*), ā moı (*of men and animals*)	I-nung, a moı	Mısıng
44 Iron	Ingchin	Ingshın	Hēgō
45 Gold	A-ser	A ser	Gāchāk
46 Silver	Ā-rūp	A rup	Rāng-kūng
47 Father	Ā pŏ	A poh	Āpĕo
48 Mother	Ā-pē, ā-peı	A peïh	Āpūı
49 Brother	Īk (*elder*), ā-mū (*younger*)	A-korte-te, a shıkle poh	Āsı
50 Sister	Ingjır, *or* ā tē (*elder*), mū (*younger*)	A-jır shıkle, a kle, ang jır-pih	Ākınā
51 Man	Ārleng (*a Mikır*), ā-mŏnīt (*any other man*)	Arlıng	Mınā
52 Woman	Ārlŏsŏ	Arlutsuh	Mıpuı

Arung (Stewart)	Kabui Nagá	Khoirão Nágá	English
Wi	Kamai	Pai	26 He
	Kamái lat	Pai-cham	27 Of him.
Wi-gu	Mai nai	Pai hui	28 His
Wi nui	Mai kái	Pái rami	29 They
	Mái kái lat	Pai rami-cham	30 Of them
Wi-nui gu	Mai kai jam	Pái rami hui	31 Their
Mi bá	Ban	Wãn	32 Hand
Mi pipá	Phai pa, (tan, leg)	Fai	33 Foot.
Mi-něo	Nukwang	Nã	34 Nose.
Mi mik	Mhek	Mik	35 Eye
Mi mui	Mhong	Mathu	36 Mouth.
Mi geo	Ho	Agã	37 Tooth.
Mi kon	Nukoan	Kon	38 Ear
Mi tim	Sam	Tham	39 Hair
Mi pei	Pi	Pi	40 Head
	Bárei	Li	41. Tongue.
Mi-bung	Bung	Puk	42 Belly
Mi-ching	Theng	Asen	43 Back.
Hegei	Tan	Sangri	44 Iron.
Kuchak	Kachá	Sana	45 Gold
Gofu	Lupa	Lupa	46 Silver
Ãpeo	Apo ápu	Ãpa	47 Father
Ãpui	Apoi, apui	Pui	48 Mother
Ãsi	Achni (elder), akaina (younger)	Hainau (my brother)	49 Brother
Ãsipui	Achaipi (elder), ãtinpoi (younger)	Haitambui (my sister)	50 Sister
Jai manã	Gámai	Chapa mi, mi	51 Man.
Mipui	Tomai	Sanui mi	52. Woman.

	English.	Mikir (Nowgong)	Mikir (Bhoi)	Empēo (Kachchā Nagā) (Soppitt)
53	Wife	Ā-pīsŏ, ē pīsŏ	Pīsuh	Banño
54	Child	Ā sŏ, ē sŏ	Isuh	Ānñ
55	Son	Ā-sŏpŏ, ī sŏpŏ	Suh-pinsuh	
56	Daughter	Ā sŏpī, ŏ sŏpī	Suh-arluh, suh arlo	Hulĕŏmī
57	Slave	Ā bın	A-ban	Gu bang
58	Cultivator	Saı te kī ābāng	Saıt ke-bang	
59	Shepherd	Bı kevī ābāng (of goats)	Bīh keveı abang	
60	God	Ārnām	Arnam	Hāru
61	Devil	Ā-hēī	A-huh	Harıshıu
62	Sun	Ārnī	Arnı	Tıngnaı
63	Moon	Ā-chīklŏ	A shıklo	Hīkeŏ
64	Star	Ā-chīklŏ-lāngsŏ	A-shiklo longsuh	Hēgı
65	Fıre	Ā mē	A-seh	Mı
66	Water	Ā-lāng	A lang	Douī
67	House	Ā-hem	A-hem	Gı
68	Horse	Ā-lŏsĕ, ā-lŏsēı	A-loseīh	
69	Cow	Ā chaı-nāng ā-pī	A-jaınong-pīh	Godŏmpaı
70	Dog	Ā-methān	A-methan	Hētŏ
71	Cat	Ā-meng	A-meng	Mıñŏnā
72.	Cock	Ā-vŏ-ālŏ	A vo-puh	Enrūırĕ
73	Duck	Ā-vŏ-kāk	A vo kap	Dāfām
74	Ass		A-kadda	
75	Camel		Ut	
76	Bırd	Ā-vŏ	A-vo	Enrūı
77	Go	Dām pŏ (present)	Dam	Tā-jŏ
78	Eat	Chŏ nān (imperative)	Shuh	Tĕo-jŏ
79	Sıt	Ingnī-pŏ (present)	Kangnı	

Arung (Stewart)	Kabui Nāgā	Khoirāo Nāgā		English
Ānā	Nau	Hainū	53	Wife
Āna pui	Gallaū	Nāū-mi	54	Child
	Ānā gāmai	Hai nāū-chapā mi	55	Son
	Ānā tomai	Hai nāū sanūi mi	56	Daughter
Hara	Bāng	Hairāo	57	Slave
Ghampeo	Lāū lhoimai	Laū kathā-tang	58	Cultivator
Tingnaimek	Lāūjū semmai	Yāo-Lhongak-tang	59	Shepherd.
Hekēu	Lē	Sarāibā	60	God.
Higgi	Sagamai	Sarāibā kasi	61.	Devil.
Mi	Nai mhek (eye of day)	Tamik	62.	Sun.
	Bū	Hā	63	Moon.
Doi	Ganchonna	Saganthai	64	Star
Ki	Mai	Mai	65	Fire
Hokōn	Dūi	Dui	66	Water
Kutōm	Kai	Kai	67	House
Setter	Takon gamai	Talon	68	Horse
Miyouna	Goitom koi	Tōm	69	Cow
	Sirū	Thi	70	Dog
	Miūnā	Tōkpa	71.	Cat
	Loidoi (an egg, lit jou' water)	Roitibā	72	Cock.
	Fom	Thanū	73	Duck.
	Gādhā	Gadha	74	Ass
Hinrūi	Ūt	Ūt	75	Camel.
	Loi	Ramrōi	76	Bird.
Jeolao	Ta ra (infinitive)	Thaulē	77	Go
Intaolao	Tūnā	Tathōlē	78	Eat
	Bamna	Wamē	79	Sit.

English	Mikir (Nowgong)	Mikir (Phoi)	Empeo (Kachcha Nāgā) (? puti)
80 Come	Vāng pō (*present*)	Wang	Wan jī
81 Beat	Chik-nān (*imperative*) (*of men*), tong-nan (*of animals*)	Ki-chol	Be jī
82 Stand	Arjap-tha (*imperative*)	Kar jap	Sap jī
83 Die	Thi-nin (*imperative*)	Thi	Jai jī
84 Give	Pi-pō (*present*)	Pih	Pe jō
85 Run	Kāt pī (*present*)	Kat	Pāg jō
86 Up	Āthāk (*to upon*) (*No preposition for 'Up'*)	Ang ong	
87 Near	Tebak	A dum	
88 Down	Āklang	A beh	
89 Far	Heloring, kahelo	ka-hilah	Desla
90 Before	Āphrāng	A-phrang	Roi
91 Behind	Aphi	A-phi	Na
92 Who	Kōmat?	Mat lo (*rel as it*?)	Charh
93 What	Kōpi	Pi lo	Endai (lo)
94 Why	Pī āpat (*what for*)	Pi apo'	F dulchi
95 And	Ānsi, pen, hip-n akō	Ar-ke	
96 But	Banti, ban eeta eeta	Antang ke	Jidege
97 If	Lale le *ard to used as suffixes*	Ansi	
98 Yes	Thā	Oid (*Kram hoid*)	E-ō
99 No	Kali	Jok sheh	Gā
100 Alas	Hi		
101 A father	Āpō	A poh	Apēo
102 Of a father	Āpō	A poh amar (*father's property*)	Apēo-gū
103 To a father	Āpō anat (*towards*) aphan (*to also Accusative*)	Ha (*Khasi*) a poh	Apēo dūi
104 From a father	Āpō pen	Hane (*Khas i ha na*) poh	Āpēo-gēnē
105 Two fathers	Āpō bāng hīni	Poh bang him	Apēo hāng gināā
106 Fathers	Āpō-ātūm	Poh ki-ong	Apēo-mi

Arung (Stewart)	Kabui Naga.	Khoirao Naga.	English
Phirche	Gängnä	Rále	80 Come
Vuchule	Bäinä	Wŭle	81 Beat
Sáblao	Děngnä	Chaplě	82 Stand
Cheilao	Thuithnä	Silě	83 Die
Pelao	Tinä	Pilě	84 Give
Pughlao	Paknä	Pakle	85 Run
	Karhŭ	Haipirä	86 Up
Nada	Nakho	Karäithaü	87 Near
	Kabhäng	Hangpang	88 Down
Deoda	Dŭthě	Kadäthaü	89 Far
Reilou	Hokho	Haidonpäng	90 Before
Nalou	Thuitho	Haisipäng	91 Behind
Chaolo	Thaücho	Sŭo	92 Who
Indai	Tabuicho	Kadi	93 What
Dailou	Tabuikungcho	Kadiguibo	94 Why
	Ākumna	Not used	95 And
Chaine	Mū (it is always suffixed to the root of verb)	Not used	96 But
Indame	Thăi (ditto)	Minä (termination)	97 If
Éu	Āi	Mě	98 Yes
Ěh	Kohamě	Make	99 No
	Apoi	Railapui	100 Alas
	Āpo khat	Pa khat	101 A father
	Āpo khat-khang	Pä khat-hŭi	102 Of a father
	Āpo khat-tho	Pä khat thanäü	103 To a father
	Āpo khat-thoroi	Pä khat-thanäŭi	104 From a father
	Āpo kanhäi	Pa kati	105 Two fathers
	Āpo-nhun	Pä kahak	106 Fathers

	English	Mikir (Nowgong)	Mikir (Dhol)	Empeo (Kachcha Naga) (Kopput)
107	Of fathers	Āpŏ-ātūm	A-poh	Āpeo mi gu
108	To fathers	Āpŏ-ātūm aphān	Ha a-poh li ong	Āpeo-midu
109	From fathers	Āpŏ ātūm pen	Ha nang poh	Āpeo mī gēnē
110	A daughter	Āsŏpī	Suh arlo	Helĕŏmi
111	Of a daughter	Āsŏpī	Suh-arlo	Helĕŏmi gu
112	To a daughter	Āsŏpī aphān	Ha a suh arlo	Helĕŏmi dui
113	From a daughter	Āsŏpī pen	Ha nang suh arlo	Helĕŏmi gēne
114	Two daughters	Āsŏpī bāng hīni	Suh arlo bang hini	Helĕŏmi hāng gina
115	Daughters	Āsŏpī ātum	Suh arlo hi ong	Helĕŏmi mi
116	Of daughters	Āsŏpī atum	Suh arlo	Helĕŏmi-mi gu
117	To daughters	Āsŏpī-ātūm aphān	Ha asuh-arlo	Helĕŏmi mi-dui
118	From daughter	Āsŏpī ātūm pen	Ha nang suh-arlo	Helĕŏmi mi gēnē
119	A good man	Kemesen ārleng	Arleng ake meh	Minā ida
120	Of a good man	Kemesen ārleng	Arleng ake meh	Mina ida gū
121	To a good man	Kemesen ārleng aphān	Ha arleng ake-meh	Mina ida dūi
122	From a good man	Kemesen ārleng pen	Ha-nang arleng ake meh	Mina ida gēnē
123	Two good men	Kemesen ārleng bāng hīni	Arleng ake-meh bang-hini	Minā ida hāng ganā
124	Good men	Kemesen ārleng ātūm	Arleng ake-meh ki-ong	Mina ida mi
125	Of good men	Kemesen ārleng ātum	Arleng ake-meh ki ong	Mina idā mi gū
126	To good men	Kemesen ārleng ātūm āphān	Ha arleng ake-meh ki ong	Mina ida mi dui
127	From good men	Kemesen ārleng ātūm pen	Ha nang arleng ake-meh ki ong	Mina ida-mi gēnē
128	A good woman	Kemesen ārlŏsŏ	Arlut-suh ake-meh	Mipūi ida
129	A bad boy	Āsŏ kāhing-nŏ	U suh aka-hinguh	Haname shiada
130	Good women	Kemesen ārlŏsŏ ātūm	Arlut suh a ki ong ki-meh	Mipui ida mi
131	A bad girl	Āsŏpī kāhing nŏ	U suh arlut suh aka-hinguh	Helĕŏmi shiada
132	Good	Mesen, me	Ake-meh	Ida
133	Better	Memū	Ake-meh mujot	(Ai jingbang)-hā idā, (this tree is) better than (that tree)

Arung (Stewart)	Kabui Naga	Khoirão Nagā.	English
	Āpo-nhun khang	Pā kahak-hūı	107 Of fathers
	Āpo-nhun tho	Pa kahak thanaū	108 To fathers
..	Āpo nhun tho roı	Pa kahak thanaūı	109 From fathers
.	Ānatomaı khat	Sanūımı khat	110 A daughter
	Ānatomaı khat khang	Sanūımı khat-hūı	111 Of a daughter
	Ānatomaı khat-tho	Sanūımı khat-thanaū	112 To a daughter
..	Ānatomaı khat tho-roı	Sanūımı khat-thanaūı	113 From a daughter
	Ānātomaı kanhūı	Sanūımı katı	114 Two daughters.
	Ānātomaı nhun	Sanūımı kahak	115 Daughters.
.	Anātomaı nhun khang	Sanūımı kahak hūı	116 Of daughters
	Anātomaı nhun tho	Sanūımı kahak-thanau	117 To daughters
	Anātomaı nhun tho roı	Sanūımı kahak thanaūı	118 From daughters
	Gāımāı gāmaı khat	Chapāmı kawoıbı khat	119 A good man.
	Gaımaı gamaı khat khang	Chapamı kawoıbı kha goı	120 Of a good man
.	Gāımaı gamaı khat tho	Chapımı kawoıbā khat-thanaū	121 To a good man
	Gaımaı gamaı khat tho roı	Chapamı kawoıbā khat thanaūı.	122, From a good man.
	Gaımaı gamaı kanhaı	Chapamı kawoıbı katı	123 Two good men.
	Gaımaı gāmaı nhun	Chapımı kawoıba kahak	124 Good men
	Gāımaı gamaı nhun khang	Chapamı kawoıbı kahak hūı	125 Of good men
	Gaımaı gamaı nhun-tho	Chapāmı kawoıbı kahak thanaū	126 To good men
..	Gaımaı gamaı nhun tho roı	Chapamı kawoıbā kahak thanaūı	127 From good men
	Tomaı gāımāı khat	Sanūımı kawoıwoı khat	128, A good woman.
Henāmı abıadı	Gumına gaımakmaı khat	Chapamı naumı kası khat	129 A bad boy
	Gāımāı tomaı nhun	Sanūımı kawoı kahak	130 Good women
	Tomınū gaımakmaı khat	Sanūımı nāūmı kası khat	131 A bad girl
Idā . .	Gāımāı	Kawoı	132 Good
	Kanhūı kako gāımāı	Hıwıwıyē	133 Better

English.	Mikir (Nowgong)	Mikir (Bhoi)	Empēo (Kachcha Nāgā) (Soppitt)
134 Best	Menē	Ake-meh musih	(Ai jingbang)-dē īdā, (*this tree is*) *the best*
135 High	Kāngtūi, kiding	Ake-ding	Hūdā
136 Higher	Kāngtūimū	Ake-ding mujot	
137 Highest	Kāngtūinē	Ake-ding musih	
138 A horse	Lōsēi	Loseih	
139 A mare	Lōsēi āpī	Loseih a-pih	
140 Horses	Lōsēi-ātūm	Loseih ki-ong	
141 Mares	Lōsēi āpī ātūm	Loseih a-pih ki-ong	
142 A bull	Chainâng ālō	Jainong allu	Godōm bashēi
143 A cow	Chainâng āpī	Jainong a-pih	Godōm-pūi
144 Bulls	Chainâng ālō-ātūm	Jainong allu ki ong	Godōm-bashēi-dūng
145 Cows	Chainâng āpī ātūm	Jainong a-pih ki-ong	Godōm-pūi-dūng
146 A dog	Methān	Methan allu	Hētē
147 A bitch	Methān āpī	Methan a-pih	
148 Dogs	Methān-ātūm	Methan allu ki-ong	Hētē-dūng
149 Bitches	Methān āpī ātūm	Methan a-pih ki ong	
150 A he goat	Bī ālō	Bih allu	Gēmē
151 A female goat	Bī āpī	Bih a-pih	
152 Goats	Bī-ātūm	Bih ki-ong	Gēmē-dūng
153 A male deer	Thijâk ālō	Okhi allu	Rēhē
154 A female deer	Thijâk āpī	Okhi a-pih	
155 Deer	Thijâk ātūm	Okhi	Rēhē-dūng
156 I am	Ne dō	Ne shi plang (*I become*)	Ānūi lā, lādā, lālē
157 Thou art	Nāng dō	Nang shi-plang	Nang lā, lādā, lālē
158 He is	Lā dō	Alang shi-plang	Jī lā, lādā, lālē
159 We are	Ne-tūm dō	Ne-tum shi plang	Ānūimī lā, lādā, lālē
160 You are	Nāng tūm dō	Nang tum shi-plang	Naugnūimī lā, lādā, lālē

Arung (Stewart)	Kabul Naga.	Khoirao Naga	English
Hūdā	Gäichūimäi	Kahak mangdä kawoiwoi	134 Beat.
	Kāumai	Kakhāngba	135 High.
	Kanhai kako kūūmai	Hiwaihi kakhāngba	136 Higher
	Kāūchūimai	Kahak mangda kakhāngbä	137 Highest
	Takon gamai khat	Takōn-pāba khat	138 A horse.
	Takon koi khat	Takōn pūi khat	139 A mare
	Takon gamai gaimai	Takōn pabā kahak	140 Horses
	Takon koi gaimai	Takōn pūi kahak	141 Mares
	Goitom gamai khat	Tōm paba khat	142 A bull
	Goitom koi khat	Tōm pūi khat	143 A cow
	Goitom gamai gaimai	Tōm pabā kahak	144. Bulls.
	Goitom koi gaimai	Tōm pūi kahak	145 Cows.
Settei	Si-rū gamai khat	Thi-tapāba khat	146 A dog
	Si-koi khat	Thi pūi khat	147 A bitch
	Si-ru gamai gaimai	Thi tapaba kahak	148 Dogs.
	Si koi gaimai	Thi pūi kahak	149 Bitches.
Kimōi	Jū-chi khat	Kami paba khat	150 A he goat.
	Jū koi khat	Kami-pūi khat	151 A female goat.
	Jū chi gaimai	Kami kahak	152 Goats.
	Changui kachi khat	Khangaitha pābu khat	153 A male deer
	Changui koi khat	Khangāithā pūi khat	154 A female deer
	Changui	Khangāitha	155 Deer
	Ai tūthē	Haimi ūi-ē	156 I am.
	Nang tūthē	Nangmi ūi-ē	157 Thou art.
	Kamui tūthē	Paimi ūi-ē	158 He is
	Hāigoi tūthē	Hairamimi ūi-ē	159 We are
	Nanghaūgoi tūthe	Nangramimi ūi ē	160 You are

English	Mikir (Nowgong)	Mikir (Bhoi)	Empēo (Kachchā Nāgā) (Soppitt)
161 They are	Lā-tūm dŏ	Ki-ong pih shi-plang	Jimī lā, lādā, lālē
162 I was	Ne dŏ-lā	Ne shi-plang lo	Ānūī lādā, lādālē
163 Thou wast	Nāng dŏ-lā	Nang shi-plang lo	Nāng lādā, lādālē
164 He was	Lā dŏ-lā	Alang shi-plang lo	Ji lādā, lādālē
165 We were	Ne-tūm dŏ-lā	Ne-tum shi-plang lo	Ānūimī lādā, lādālē
166 You were	Nāng tūm dŏ lā	Nang-tum shi-plang lo	Nāngnūimī ladā, lādālē
167 They were	Lā-tūm dŏ-lā	Ki ong-pih shi-plang lo	Jimī lādā, lādālē
168 Be	Dŏ nāng (must be)	Shi plang	Lājŏ
169 To be	Dŏ-jī	Shi-plang ji	Lārā
170 Being	Dŏ-rā	Shi-plang raprak (continuing to be)	Lālaijainē
171 Having been	Dŏ-tāng rā	Shi-plang lo	Lāshē
172 I may be	Ne do āvē	Ne shi-plang-ji	
173 I shall be	Ne dŏ-jī	Ne shi-plang e-ji	Ānūī lāgū
174 I should be	Ne dŏ nāng-jī	Ne shi plang e-ji lo	
175 Beat	Châk-nân	Ki-chok(?)	Bēŏ-jŏ
176 To beat	Ke-châk	Ha ki-chok(?)	Bēŏ-rā
177 Beating	Châk-rā	Chok un-lang	Bēŏ-laijainē
178 Having beaten	Châk tāng rā	Chok lo	Bēŏ-shē
179 I beat	Ne châk-pŏ	Ne chok	Ānūī bēŏ-dā, -lē, -dalē
180 Thou beatest	Nāng châk-pŏ	Nang chok	Nāng bēŏ-a
181 He beats	La châk-pŏ	Alang chok	Ji bēŏ-dā
182 We beat	Ne-tūm châk pŏ	Ne tum chok	Anūimī þēŏ da
183 You beat	Nang-tum chak pŏ	Nang-tam chok	Nāngnūimī bēŏ-dā
184 They beat	Lā tum châk pŏ	Ki ong ki chok	Jimī bēŏ-dā
185 I beat (Past Tense)	Ne châk tāng lā	Ne chok tanglo	Ānūī bēŏ-dā, -lē, -dālē
186 Thou beatest (Past Tense)	Nang châk tung lā	Nang chok tanglo	Nāng bēŏ-dā
187 He beat (Past Tense)	Lā chak-tang la	Alang chok tanglo	Ji bēŏ dā

Arung (Stewart)	Kaboi Naga	Khoirao Naga	English
	Maikai tūthō	Pairamini ui-e	161 They are
	Āi tūlawē	Haini ui-e	162 I was.
	Nang tūlawē	Nangni ui-e	163 Thou wast.
	Kamūi tūlawē	Paini ui ē	164 He was
	Huigoi tulawē	Hairamini ui-e	165 We were
	Nanghnūgoi tūlawē	Nangramini ui-e	166 You were
	Maikai tūlawē	Pairamini ui-ū	167 They were
	Tūnā	Ūi	168 Be
	Tūninā	Ūilēni	169 To be
	Tūna	Ūini	170 Being
	Tūrana	Ūini	171 Having been
	Āi tunūdē	Haini uiba vai	172 I may be
	Ai tūni	Haini nguilē	173 I shall be
	Āi tūni	Haini nguilō	174 I should be
	Buina	Wūlē	17. Beat.
	Baininā	Wulēni	176 To beat
	Bainā	Wūni	177 Beating
	Bairana	Wuni	178 Having beaten
	Āiroi baiyo	Haini wū-e	179 I beat
	Nangloi baiyo	Nangni wū-ē	180 Thou beatest
	Kamairoi bāiye	Paini wū-?	181 He beats
	Huigoiroi baive	Hairamini wu-ē	182 We beat
	Nanghnūgoiroi baivē	Nangramini wu-?	183 You beat
	Maikairoi bairē	Pairamini wū-?	184 They beat
	Āiroi baitira	Haini wū--e	18. I beat (past)
	Nangloi baitira	Nangni wū-??	18. Thou beatest (past)
	Kamairoi bait.ā	Pa..ni wu-..	18. He beat..

English	Mikir (Nowgong)	Mikir (Bhoi)	Empeo (Kachha Nága) (Soppitt)
188 We beat (*Past Tense*)	No-tum châk-tang lä	Ne tum chok tanglo	Ânũimi bĕõ-da
189 You beat (*Past Tense*)	Nãng tūm châk tūng lä	Nang tum chok tanglo	Nãngnuĩmi bĕõ-da
190 They beat (*Past Tense*)	Lä-tūm châk-tãng-lä	Ki ong chok tanglo	Jimi bĕõ-da
191 I am beating	Ne châk-lä	No chok un lang (?)	Ânũi chúna bĕõ gũ
192 I was beating	No chầk-rã	Ne chok lang ne phat (?)	Ânũi bĕõ-da
193 I had beaten	Ne chak tang-la	No nang chok tanglo (?)	Ânui enda bãõ-dalē
194 I may beat	No châk-pŏ ãvē	No nang chok nnd (?)	.
195 I shall beat	No chầk-ji	No ki chok (?)	Ânũi bĕõ-gũ .
196 Thou wilt beat	Nang chak-ji	Nang ki chok (?)	Nang bĕõ gũ
197 He will beat	Lä châk-ji	Alang ki-chok (?)	Ji bĕõ gu
198 We shall beat	Ne-tūm chak-ji	Ne-tum ki-chok (?)	Ânuĩmi bĕõ-gũ .
199 You will beat	Nãng tūm chak-ji	Nang tum ki-chok (?)	Nãngnuĩmi bĕõ-gu
200 They will beat	Lä tum châk-ji	A-ki ong ki chok (?)	Jimi bĕõ-gu
201 I should beat	No chak-nãng-ji	Ne matha ki-chok-ji (?)	
202 I am beaten	Ne ke-châk on-tãng (*I re-ceive a beating*)	Ne chok lo (?)	Ânui bĕõ-shō la da
203 I was beaten	Ne ke-châk on-tãng-la	Ne chok tanglo (?)	Ânũi bĕõ shō lä-dä
204 I shall be beaten	No ke-châk en-ji	No phan chok ji lang (?)	Ânui bĕõ-shō la gũ .
205 I go	Ne dãm-pŏ	No dampo	Ânũi tä dä .
206 Thou goest	Nãng dãm-pŏ	Nang dampo	Nãng tä dä .
207 He goes	Lä dãm pŏ	Alang dampo	Ji tä-da
208 We go	Ne-tūm dãm-pŏ	Ne-tum dampo	Ânũimi tä-dä . .
209 You go	Nãng-tūm dãm-pŏ	Nang-tum dampo	Nãngnuĩmi tä-dä
210 They go	Lä-tūm dãm pŏ	Ki ong-ki dampo	Jimi ta dä
211. I went . .	Ne dãm lâ	Ne dam tanglo	Ânũi tä-dä
212 Thou wentest	Nãng dãm-lâ ¨. ¯.	Nang dam tanglo	Nãng tä-dä . .
213 He went .	Lä dãm-lâ . .	Alang dam tanglo . .	Ji tä dä
214 We went . . .	Ne-tūm dãm lâ	Ne-tum dam tanglo	Ânũimi tä-dä . .

Arung (Stewart)	Kaboi Naga	Fhoirao Naga	English
	Haigoiroi bãitinã	Hairamini wu nge	188 We beat (Past Tense)
	Nanghnugoiroi baitina	Nangramini wû nge	189 You beat (Past Tense)
	Maikairoi buitina	Pairamini wû nge	190 They beat (Past Tense)
	Ãiroi baibamboi	Haini wû me	191 I am beating
	Ãiroi baibamu	Haini wu ni nai-e	192 I was beating
	Ãiroi bailauduwe	Haini wu nge	193 I had beaten
	Ãiroi buinûwe	Haini wu ã rai	194 I may beat
	Ãiroi bãini	Haini wu le	195 I shall beat
	Nangloi baini	Nangni wû le	196 Thou wilt beat
	Kamairoi baini	Paini wû le	197 He will beat
	Huigoiroi baini	Hairamini wû le	198 We shall beat
	Nanghnugoiroi baini	Nangramini wû le	199 You will beat
	Maikairoi baini	Pairamini wû-le	200 They will beat
	Ãiroi bãini	Haini wû le	201 I should beat
	Ata baiyê	Haiyô wu e	202 I am beaten
	Ata bãimudûwe	Haiyô wû nge	203 I was beaten
	Ata baibani	Haiyô wu knenge	204 I shall be beaten
I tãrita	Ãi tade	Hai thau-e	205 I go
Nang tãrita	Vang tade	Nang thau-e	206 Thou goest
Wi tãrita	Kamãi tade	Pai thau-e	207 He goes
Anui tãrita	Haigoi tade	Hairami thau e	208 We go
Nang nui tãrita	Nanghnugoi tade	Nangrami thau-e	209 You go
Wi-nui tãrita	Maikai tade	Pairami thau-e	210 They go
I tatita	Ãi tajaûthe	Haini thau nge	211 I went
	Nang tajaûthe	Nangni thau nge	212 They went
	Kamai tajaûthe	Pai ni thau-nge	213 I went
	Hãigoi tajaûthe	Ha...	214 We went

V 6 — 16

English	Mikir (Nowgong)	Mikir (Bhoi)	Empeo (Kacheha Nāgā) (Soppitt)
215 You went	Nāng tūm dām la	Nang tum dam tanglo	Nangnũimi tā da
216 They went	Lā-'ūm dām lā	Ki-ong dam tanglo .	Jimi tā da
217 Go	Dām-nân	Dam	Ta-jõ
218 Going	Dām-rā	Dam nang	Ta laṇainē
219 Gone	Dām-tăng-la	Dam lo	Ta-chē
220 What is your name ?	Nāng men kŏpī *Your name wha' (is) ?*	Nang tum amen kolapa	
221 How old is this horse ?	Lābāngsŏ lŏsē ningkăn kŏan-mā ? *This horse year how-many ?*	Labangso ᵃ loseih arta ko-an lo	
222 How far is it from here to Kashmir ?	Dāk-pen Kāshmīr kŏin kā-helŏ ? *Here-from Kashmir how-much distant ?*	Ko-an kahiluh dakpen ha Kashmir	
223 How many sons are there in your father's house ?	Nāng pŏ āhem asŏmār-bāng kŏan dŏ ? *Your father's house sons how many are ?*	Ko-an a-suh pinsuh ha nangpuh ha hem	
224 I have walked a long way to-day	Pinī ne mēnāng keding ā-ŏvār vāng-la.	Ne ki dam kahiluh kon (?)	
225 The son of my uncle is married to his sister	Ne pūnū āsŏpŏ la amū chipangri la *My uncle's son his sister married*	A ong asuh pinsuh jir shikle kle ka shi-en	
226 In the house is the saddle of the white horse.	Lŏsē kelak ā-thăk kār-dan-ī āpat hem-sī dŏ	Ha hem arluh loseih a-kelok a-jin ke-doh	
227 Put the saddle upon his back.	Ā-moi āthāk kārdanī apat ārvung thā	A jin binoṇ mung athak	
228 I have beaten his son with many stripes	Lā asŏpŏ āphăn ne chak-pār-la	Ne alang suh ki-chok thir lim ke-ong kon	
229 He is grazing cattle on the top of the hill	Lā ānglang ālūm-sī āchai-nang pe-chŏpān-la	Alang ki-pang reng amar ki-vei dam ha alum.	
230 He is sitting on a horse under that tree	Hā-lābāngsŏ ā-tengpī ā-ūm lŏsē āthăk ālāng lī ingnīsūsī dŏ	Alang loseih thakardon ha thengpe bin	
231 His brother is taller than his sister	Lā tē āpār ā-kar dingmū	A-shu kle-poh aphan ang-jirpīh dingmuh (?)	
232 The price of that is two rupees and a half.	Lābāngsŏ ānăm sikā hinīrā āduli.	Labangso a-dor ska hini ra arduh.	
233 My father lives in that small house	Hā-lābāngsŏ āhēm sŏ ne pŏ kedŏ dūn āhem-la.	Ne puh ki duh halabangso a-hem suh (?)	
234 Give this rupee to him	Lā āphăn lābāngsŏ ātāngkā pī-noṇ.	Pinon bangsuh a-tangka alang phan	
235 Take those rupees from him.	Lā pen hālā tāngkā en-nan	Alang tangka en noṇ	
236 Beat him well and bind him with ropes.	Lā phăn chăk-ŏ-rā, ārī pen kak-nân	Kichok alang phan amei pyin hak, ar-uh-pen rak noṇ (?)	
237 Draw water from the well.	Lābāngsŏ lāngtūk ālāng sāknan.	Lang soh dam noṇ ha arlok (?)	
238 Walk before me	Ne phrāng dăm-nân	Ne phrang dam-noṇ (?)	
239 Whose boy comes behind you ?	Nāng phi nāng kedūn ābāng kŏmăt āāsŏ ?	Mad asuh si ne phei nang ke-dun (?)	
240 From whom did you buy that ?	Lā-ke kŏ-măt-pen-sī nāng kenăm ?	Kodak si nang ki-nam dam labangso apot (?)	
241 From a shopkeeper of the village	Ārāng ādūkānī pen	Ha rong ha mohajon	

Arung (Stewart)	Kabui Nāgā.	Khoirāo Nāgā		English
Nang taebōlao	Nanghnugoi tajūūthe	Nangramini thau-ngē	215	You went.
	Māiküi tajūūthē	Pairamini thau-ngē	216	They went
	Tanā (*Infinitive*)	Thanlē	217	Go
	Tanā	Thanni	218	Going
	Takathina	Thaungē chū	219	Gone
	Nang jan kumcho ?	Nang jan sūbo ?	220	What is your name ?
	Takon tikom ajūthā ?	Takōnni tōngkum kadiyāng-bō ?	221	How old is this horse ?
	Haikhaūroi Kashmir tāng khāng asūnūihāi ?	Hi thau Kashmir tang lērang ithang gabō ?	222	How far is it from here to Kashmir ?
	Nang pū khi kho nang-nūgamai gunjū nāibo ?	Nang pā kai thaū nāū chapāmi kadiyā naibō ?	223	How many sons are there in your father's house ?
	Āi sāidūnu tathē	Hai sani kadu tatangē	224	I have walked a long way to-day
	Āpūrnū nūroi katānpoi kāwē	Hai patu kanāūni pāi tambui laūē	225	The son of my uncle is married to his sister
	Takon bangmai sāpan kuitho nāi	Takōn kaogoūba sapan kai lūng thō naiē.	226	In the house is the saddle of the white horse
	Kanham kho sāpan lāūtho	Potūnga sāpan kasē ngàm ang	227	Put the saddle upon his back
	Āiroi māinata thinguroi paina buithē	Haini pāiuau tangkēng ūsōt wungē	228	I have beaten his son with many stripes.
	Kamairoi chenghlū khaūi goi thingnowung tituwe	Pāini kalōngthō tōm nga-kamē	229	He is grazing cattle on the top of the hill
	Kamāiroi thing bang bang kho takon nhāmkho tongbamboi	Pāi koi singhāngtho takōn tōngbamē	230	He is sitting on a horse under that tree
	Kachāitu kakainaroi kāwē	Pai tambuiyō nau katā wani kaūē	231	His brother is taller than his sister
	Maiman lūpu kanhāi makhai	Chiwi manchi pūm kati fan.	232	The price of that is two rupees and a half
	Āpū kai lāūnakho bambūtoi	Kai katinōthō haipa naiē	233	My father lives in that small house
	Kakho lupa maitāi titiyo	Lūpā chi paiyō pinga	234	Give this rupee to him
	Māikbotui lūpa maitai lao	Pāichathō lupa chi laulā	235	Take those rupees from him
	Maitatai hūitūna baiuā oirengloi karaklao	Pāiyō madaibu wūni areng hūnfala	236	Beat him well and bind him with ropes
	Kohakhāte dūi jūthao	Kuhā duitho thōkaupalō	237	Draw water from the well
	Āhokho taro	Hai dōuthō talā	238	Walk before me
	Nang thāitho gamina thaunā gangbo ?	Nang sitho su kanāu cha pami rabō ?	239	Whose boy comes behind you ?
	Nang maitui thaukho lhūtong ?	Nang sini suchathō lubō ?	240	From whom did you buy that ?
	Kāirongmai dukan kho gāinkhat kho	Chiwa rami tūkum khat thō laūē	241	From a shopkeeper of the village

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NĀGĀ GROUP.

THE NĀGĀ-KUKI SUB-GROUP.

Just as the Nāgā-Bodo language bridges over the gulf between Angāmi Nāgā and Kachāri, so the Nāgā-Kuki group bridges over that between Angāmi and the Kuki languages of Manipur. It probably contains a number of dialects, concerning some of which we know nothing, concerning others of which we know a little, and concerning the three principal of which, Sopvomā, Tāngkhul, and Maring, we have now fairly complete information. These three languages exhibit a regular gradation in the change of speech. Sopvomā is most nearly connected with the Western Nāgā languages, and Maring with the Kuki ones, while Tāngkhul occupies an intermediate position.

All the languages of this group have their homes in the north of the Manipur State and for the information now presented regarding the three main ones, I have to thank Colonel H Maxwell, C S I, the Political Agent in that State. Two of the specimens have been prepared by Babu Bisharup Singh, of Uribok in Manipur, and the third by the Reverend W Pettigrew.

The following is a complete list of all the languages which I have brought together under this group —

Name of Language	Estimated number of speakers
Sopvomā or Mao Nāga	10,000
Marām	2,500
Miyāngkhāng	5,000
Kwoireng or Liyāng	5,500
Luhūpā or Luppa language viz —	
Tāngkhul	25,000
Maring	1,500
TOTAL	49,500, say 50,000

The number of speakers given is a mere estimate, as no census materials are available for Manipur.

SOPVOMĀ or MĀO NĀGĀ

The Māos inhabit the country south of the Angāmi. Their villages lie in a compact group on the Manipur Nāga Hills frontier, 20 miles south of Kohima, the head-quarters of the Nāga Hills district. Sopvomā is the tribal name used by the people themselves. The Manipuris consider them as one and the same with the Angāmis. Māo is the Manipuri name of their chief village.

Their language is the one of the Nāgā-Kuki group which most nearly approaches the true Nāgā languages. Of these it possesses the closest resemblance to Kezhāmā, as will be seen from an examination of the lists of standard words of the two forms of speech. Indeed Sopvomā is so closely connected with all the languages of the Western sub-group, that it might with equal propriety be classed as belonging to it as to the Nāgā-Kuki one.

The number of speakers of Sopvomā is estimated at 10,000. Immediately to their east lies the important tribe of Luhūpās. To their south lie the Marām.

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The following are the authorities on Sopvomā which I have come across —

McCulloch, Major W ,—*Account of the Valley of Munnipore and of the Hill Tribes, with a comparative Vocabulary of the Munnipore and other Languages*   Selections from the Records of the Government of India, Foreign Department, No 27   Calcutta, 1859   Short account of the tribe on p 69

Damant, G H ,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*   Journal of the Royal Asiatic Society, Vol xii, 1880, p 228   On p 244 an account of the tribe

In order to show the close connexion which exists between Sopvomā and the Western Nāgā languages, I here give a comparative list of words which has been kindly prepared for me by Mr Davis

Sopvomā.	Angāmi	English
u bī	u-bi	hand
u-pfi	u phi	foot
u me	u-mē	mouth.
u hū	u-hu	tooth
u pi	u-pi	head
māli	melū	tongue
ma	mā	man
u-khro	u krō	moon.
u mi	u-mi	fire
u-za	u dzū	water
u-to	mi-thu or u thu	cow
u ri	te shu, te fūh, te-hi	dog
tāo	to or tā	go
thi	sā, ti (Semā)	die
pi	pi, tsū	give
tū	tā	run
ōja	-dzū, āzu (Semā)	before
o-ē	u-wē	yes
mo	mo	no
iyā	ayā	alas
ā-pū	ā-pu	father
kī-yi	ke vi	good
kī si	le-shū	bad
a-tu-kru	ke-rekrē	high
uto jodo	pedā	bull
ka-krī	ke-krā	white

There are also many resemblances in the grammatical forms, which will be found noted in the proper places

The following incomplete account of the Sopvomā language is based on the forms found in the specimens and list of words —

Prefixes and Suffixes.—The otiose prefix *u* is very common   It corresponds to the prefix *u* of Angāmi, and to the *ā*, *ē* or *ō*, which we find in Mikir and in many of the Nāgā languages, including Semā and Lhōtā   As elsewhere, it is dropped when the noun to which it is prefixed is preceded by a possessive case   Thus *unnā*, son, but *ni-nā*, your son It should be noted that, as in this instance, the first consonant of a noun is often doubled after the *u*   Thus *unnā* is equivalent to *u nā* , *ubbā*, a hand, for *u-bā*   This prefix, as in the other languages, originally meant 'his,' and still often does so   Thus *u-chi* means both ' house' and ' his house'

In the case of nouns of relationship *a* is often used instead of *u*, *a* properly means 'my.' Thus *a-pū*, my father, or, simply, 'father' We have both *a-pū* and *u-pū* meaning 'father,' *a-pū*, my father, *u-pū*, his father, and (with the prefix dropped) *ni-pū*, your father A good example of the use of these prefixes and of the way in which they are dropped is in *ni pū chi-lē*, in your father's house Here 'house' is *u-chi* The prefix is dropped because the word is preceded by the genitive *ni-pū* In *ni-pū*, the prefix *a* or *u* of *a-pū* or *u-pū*, has been dropped for similar reasons

Just as adjectives in Angāmi Nāgā take the prefix *ke*, so in Māo they take *ka* or *kā* Thus *kāyi*, good, *kasi*, bad, *kakrā*, white

Note the use of the word *mai* meaning 'person' which is frequently employed like the Hindūstānī *wālā* Thus *chi-lē-mai* (? the man in the house), a slave, *ulākata-mai*, a cultivator. It is the same as the Angāmi *mā*

NOUNS.

Gender.—Nouns of relationship, as usual, have special words to indicate gender. Thus,—

a-pū, father	*a-pē*, mother
pū-to-mai, man	*ni-to-mai*, woman
nā-pū-to-mai, son	*unāmoni-to-mai*, daughter

In other cases *fodo* usually means male, and *kru* (Angāmi *krū*), female. Thus *kuri fodo*, a horse, *kuri kru*, a mare Variations of this are —

u-si silo, a dog	*u-si sikru*, a bitch
u-khi o fodo, a male deer	*u-khro tu-kru*, a female deer

Number.—The usual plural suffix is *inūi*, all, as in *apū-inūi*, fathers Pronouns take *kru*, and, connected with this appears to be *pū-tomai kāyi krohī*, good men, the plural of *pū-tomai kāyi* In *unnā-hā̃-hi*, to his two sons, we have a rudimentary dual.

Case.—As in Lhōtā Nāgā, the *Nominative* takes *nā* (corresponding to the Kezhāmā *nyi*) when it is the subject of a transitive verb This *nā* is also occasionally used with the verb substantive, and with intransitive verbs, but not as a rule Thus always *yi-nā dāi*, I strike, but *yi-nā soē*, I am, *yi nolē*, I shall be, *ikru-nā tāwē*, we went, *nilēkru tāwē*, you went Other examples are,—

nonau-nā pē ē, the younger said

u-pū-nā koyū-piē, his father divided

ni-thēhū (not *thēhū-nā*) *khēwē*,—*ni-pū-na* (not *ni-pū*) *koto koso puvē*, your brother has returned,—your father has given eating and drinking (*i e*, a feast)

This *nā* is, properly speaking, the suffix of the Instrumental case, so that sentences in which they are used are really passive constructions [1] *Nonau-nā pē ē* is literally 'by the son it was said' In the pronouns, *no* is sometimes used instead of *nā*

The *Accusative* takes no suffix, as in *u-nā koyū-piē*, he divided his wealth. Here *nā* means 'wealth' and is not the nominative suffix

The suffix of the *Instrumental* is *nā*, as in *ubbā-nā poē*, (we) hold (two spears) by means of our hands

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[1] This is the normal construction in Tibetan A Tibetan does not say 'I beat you, but 'a beating happens regarding you, by me

The usual suffix of the *Dative* is *hī̃*, as in *apū-hī̃ pēē*, (he) said to his father, *unnā-hã-lī̃ I ojū-piē*, he divided to his two sons   Sometimes we find the instrumental suffix *nā* or *no* used for this case   Thus, *mai kali-nā*, to one man (there were two sons) , *ma kali-no* (he went) to a man.

Motion towards is usually indicated by *lē-khē*, as in *ido lē-khē*, (sent him) to the field, *ı-chi lī-khē* (as he came) to the house   Sometimes the locative suffix *lē* is used, as in *inū kali-lē*, he went to (*literally,* in) a country

The suffix of the *Ablative* is *hī̃-ā*, as in *a-pū-hī̃-ā*, from the father   Note, however, *po-hino* (take) from him , *ubbalētino*, (draw water) from the well.

The *Genitive* takes no suffix   It is simply prefixed to the noun signifying the thing possessed   Thus *a-pū chilā-mai-nā*, my father's servants   In the pronouns *chu* is sometimes used as a genitive suffix

The sign of the *Locative* is *lē*, as in *u-chi-lē*, in the house, *ido-lē*, in the field. ' On ' is *khē*, as in *ubbā-khē*, on his hand , *upfiicā-khē*, on his feet   *Cha-hē̃ lodē* is translated ' to enter in the house '

ADJECTIVES.

These usually, but not always, follow the nouns they qualify   They do not change for gender or number   When a case suffix is added to the noun, it comes after the adjective   The Adjective prefix is *ka* (compare Angāmi and Mikir *ke*)

    kuii kakiā, the white horse.

    pūtomai kāyi kali, a good man, lit , man good one

    nitomai kāyi kali, a good woman,

    pūtomai kāyi kali-hī̃, to a good man

    pūtomai kāyi krohī̃-hī̃, to good men

The following are examples of comparison ―

    Iāyi, good

    Iāhē̃ kono ka-li-yi, better (*Iāhē̃* means ' two ')

    mainiū kono kaliyi, best

    ūsā pāji kāyi, very excellent coat

    atukru, high

    kāhē̃ Iono Iali atukru, (two than one high), higher

    mainiū kono kali atuIru, (all than one high), highest.

PRONOUNS

The **Personal** Pronouns are *yi*, I , *ni*, thou , and *hana* or *po* (as in Angāmi) he, she, it.

First Person ―The nominative is *yi* before intransitive verbs   Thus, *yi māē* or *yi-ū māutē*, I sinned   Before Transitive verbs, the form is *yi-nā*   This pronoun has a form *āi*, which is used as an oblique form   Thus, *āi dāi*, beats me, I am beaten   *Āi pi Iorosa*, to be received by me   *Āhã kiā*, is translated ' with me '   The genitive is *a*, which is used as a prefix   Thus *a-pū*, my father, *a-nā*, my wealth , *annā*, my son   In the last example (as in *unnā* referred to under the head of prefixes) the initial *n* of *nā* is doubled after the prefix

The plural is *i-kru* (-*nā*) 'We Māo people' is *im-mēmē* In the list of words are the following —

> *ā-chu pēwā*, my
> *yi*, mine
> *ikro-chu*, of us
> *milē-ki'u*, our

I have not come across examples of their use

Second Person,—The nominative is *ni* or *nē* before intransitive verbs, as *ni-ū ãhã kūā chithiūchikro-bōē*, thou dwellest ever with me Before transitive verbs we have *nē-nā*, as *nēnā koto koso puoē*, thou gavest a feast Sometimes we find *nē-no* instead of *nē-nā*, as in Nos 186 and 196 in the list of words In *ni pimoē*, thou didst not give, the suffix *nā* is not used, though a transitive verb follows

So we have in an interrogative sentence *nē ti thē-luno hrak-nā*, from whom did you buy that? The oblique form of this pronoun, which is also used as a genitive prefix, is *ni* Thus we have—

> *ni-jū*, your name
> *ni-pū*, your father
> *ninnā* (with the *n* of *nā* doubled), your son
> *ni-nā*, your wealth
> *ni-thēhū*, your brother.
> *ni-wā*, your service
> *ni-chū*, your word
> *ni-hĩ*, (I have sinned) to you
> *ni-hĩā*, (I have sinned) before you

A genitive absolute is *nilo*, yours, in *a-nā inūi kabbūsa nilo pitē*, whatever is mine is thine With this are connected most of the following forms taken from the list of words —

> *ni-et* (nom), thou.
> *ni-chu*, thy
> *ni yē*, thine (? it is thine)
> *ailē-kru*, you, your
> *nilē-kru-chu*, of you

The suffix *ū* added to these pronouns gives definiteness, as in *yi-ū moza ihinobūdē*, whereas I die of hunger, *ni ū ãhã kūā chithiūchikro-bōē*, you on the one hand dwell with me (while your brother, etc)

Third Person,—This is *hana* or *po* The nominative is *hana*(-*nā*), as in *hana-nā annoē*, he asked The accusative is *hana*, as in *hana matāa*, sent him So we have for the genitive *hana ihihū*, his sister, *hana kēnā*, his wife, but the most usual word for 'his' is the prefix *u*, as in *u-pū-nā u-nā*, his father (divided) his wealth So (with doubled *u* as usual) *unnā*, his son This *u* has in many cases become quite otiose See the remarks on prefixes *Hana-chu* is 'of him'

From the base *po*, we have *po-hino polo*, take from him, *poē fulo*, bind him, *po-hi kākē*, from among those two, *poilē-ki u*, they, *poilē-ki u*, their, *poilē-kru-chu*, of them

The following are examples of **Demonstrative** pronouns —

This,—*kuri-hē*, this horse, *anna kiwa-hē*, this my son, *kasha-hē*, this rupee.

Ha-dono, sa-dono, for this reason, *sa-chŭ* (hearing) this word, *sa-thēcha,* therefore

That,—kasha tŭ, those rupees, *nē tŭ thē-hŭno hralŭ-nā,* from whom did you buy that? *ŭnŭŭ lē tŭ,* in that country (note the position of the demonstrative after the case suffix)

Maŭ chŭ-nā, that man (sent him), *sato ka-chŭ-'hē,* at that time, *maŭ cha-nā chowāsoā būlŭ sē,* that man can live happily

Interrogatives are,—*nēthŭyē,* who? *thē-hŭno,* from whom (did you buy that)? *adē,* what? *nŭ-jŭ thētē,* what is your name? *ada soē,* what is (this)? *ada-lē,* why? *chŭwē,* how many (years) are there? *chŭa boē,* how many (sons) are there (in your father's house)?

The only instance of a **Reflexive** pronoun is *hana-nā allŭā pēē,* he said to himself

VERBS.

The verb substantive is *so,* be

The following forms have been noted —

> *yŭ soē,* I am
> *yŭ soē,* I was
> *yŭ nolē,* I shall be
> *yŭ solŭsē,* I may be

nŭ-nā so, (fit) to be your son, *ŭdo-lē cho-ē* (alternate spelling for *so ē*), he was in the field We have also, *nŭlo pŭtē,* is thine, and (a compound with *bŭ* or *bō,* to remain) *so bŭ-lē,* let us remain

An example of the negative Verb Substantive is *maŭ-mo-ē,* (I) am not (fit)

As in other cognate languages, the sense of time in the Finite Verb is very loosely felt   Once a tense base is formed, it does not seem to change for number or person In the list of words the second person singular is shown as regularly ending in *wā,* but this is misleading   An examination of the specimens shows that *wā* is not always used with this person, and can be added to other persons without changing the meaning

Thus, while we have *nē-nā dā-wā,* thou strikest, we have also *mŭ ãhã kŭā chŭthŭŭ-chŭkŭ o-bōē,* thou dwellest with me, *hana tālē-wā,* he goes

In order to show how loosely the temporal suffixes are used, I here give (*a*) the future of the verb *dā,* strike, and (*b*) the present of the verb *tā,* go   It will be seen that, as given in the list of words, the conjugations are practically identical

(*a*)   I shall strike, etc.   (*b*)   I go, etc.

Sing	Plur	Sing	Plur
dā-lē	*dā-lē*	*tā-lē*	*tā-lē*
dā-lēwā	*dā-lē*	*tā-lēwā*	*tā-lē.*
dā-lē	*dā-lē*	*tā-lēwā*	*tā-lē*

The following is the way in which the various tenses are formed —

Present —The suffix is *ē* (Angāmi *wē*), sometimes written *ŭ*   Thus, *bōē,* (he) lives, *khoē,* (he) is pasturing, *toē,* (they) eat, *poē,* (we) hold (spears in our hands), *dāŭ,* (he) strikes, after vowels, a euphonic *w* is sometimes inserted, as *dā-w ē,* (I) am striking   Sometimes the suffix *dē* of the past is used, as in *bŭ-dē* (he) remains (serving the God), *khaŭ-dē,* (he) is kept (like a slave)   So *thŭ-no bŭ-dē,* am about to die, literally, am in a condition to die

We also find the future form used, as in *tā-lē*, (I) go , *m-lē* (he) is found

Imperfect,—The only example is *dā-λhē*, (I) was striking

Past,—The usual suffix is *ē* (Angāmi *wē*),—the same as in the present, thus follow-
ing cognate languages Examples are *pē-ē*, or (with euphonic *w*) *pē-w-ē*,
(he) said , *pi-ē*, *pi-w ē*, (he) gave (compare *loʃū-pɪē*, (he) divided) , *mohoē*,
(he) wasted , *mami-y-ē* (euphonic *y*), (he) became wretched , *koazil-ē*, (he)
went and joined , *wēl-ē*, (he) came , *mā-ē*, (I) have sinned , *chol-ē*, (he)
heard , *annoē*, he asked , *λhē-w-ē*, (he) has returned , *lobbo-ē*, he
refused , *za-w ē*, (he) entreated , *tā-w-ē*, (we) went , *hral-ē*, (I) bought.
The forms of the past of *tā*, go, are very instructive —we have,
tā-w-ī, (we; they) went , *tāwē-wā*, (you) went , *ti-tāwē* (I) went ,
tā-lēwā, (and *tā-dē*), (he) went , *ti-tālēwā*, thou wentest. The verb *dā*,
strike, inserts *bb*. Thus *dā-bb-ē*, (I) struck, *dā-bb-ēwe*, (thou) struck-
est , but *dāi*, (he, we, you, they) struck

The syllable *dē* (Angāmi *tē*) is also used to form the past, as in *tā-dē*, (he)
went (to a far country) , *dā-u-dē* (with inserted *u*) (I) have struck (his
son) With the last compare *mā-u-tē* or *mā-ē* (I) have sinned

Other forms of the Past are *mono*, (two sons) were born , *malā-a*, he caused
to go, sent , *makι*, he kissed

Perfect,—The only true perfect which I have met is formed by compounding the
verb with the auxiliary, as in *tā-so-e*, (I) have walked (a long way
to day)

Pluperfect,—This is the same as the Past.

Future,—The suffix is *lē*, as in *dā-lē*, (I) shall strike , *no-lē*, (I) shall be , *pē-lē*, (I)
shall say , *so-bu-lē*, let (us) remain

Present Subjunctive,—Yι *so-lι-sē*, is translated ' I may be,' and *yι-nā dā-sē*, I may
strike

Imperative,—The following forms occur,—*pι-yo*, *pι-yū*, give , *tho-pιyū*, place ,
pol-o, take , *ful-o*, bind , *sιthēpal-ō*, draw water , *dāo*, strike , *tāo*, go ,
λot-o, eat , *hebb ū*, sit , *hēλ-o*, come , *ālāch-o*, stand , *mos-o*, take (me
for a servant) Other forms are *thιyē*, die , *tū*, run , *ponobā*, cause to
wear

Verbal Nouns, etc,—Suffix *ā*,—*ho ā*, (rice) being dear (he became wretched) ,
bū-ā (a man) who lived (in that country), *ιchū tā ā*, arising (up going)
(he went to his father), *pū-w ā*, bringing (the best garment clothe him) ,
to-ā so-la, eating drinking (let us remain) (compare *koto koso* below),
thι-a having died (is alive again) , *kule-ā*, calling (a servant) , *sa-chol-a*,
hearing (this) , *pι ā*, giving (to harlots has wasted)

Suffix *lι-ā*,—*m-lι-ā*, having found (him, they rejoiced), (*thē-lι-ū*)
(?*thι-lι-a*), when-dead (we hold two spears)

Suffix *lι-ē*,—*da-lι ē*, striking, having struck, *ka-lι-ē*, after (some
days) remaining

Suffix *o*,—*po-tā-dι-y-o*, having gone (he wasted his substance) ,
ιchapē-lι-y-o, becoming sensible (he said to himself), *khol-o*, em-
bracing (he kissed him)

Suffix *lē,—poi-lē*, carrying (his wealth to a far country)

Suffix *thē,—woi-thē*, at the time of coming, *ho-l a-li-thē*, when (all) had been wasted, *tā-l ochi-thē*, gone

Other forms,—*tū-l·o*, running (he kissed him) *l ho-lo*, (he sent him) to pasture (swine), *tā-no*, going, *thi-no lū-dē*, I am about to die, *ko-to*, food, rice. *l o-lo l o-so* (compare *to-ī so-lā* above) *pi-w-ē*, gave food and drink

Passive Voice,—This does not occur. The force of the passive is thus expressed,— *āi dāi*, beats me, *i e*, I am beaten.

Causal Verbs,—The following are probably causals —*mo-ho-ē*, he caused to waste, he wasted; *ma-tā-a*, he caused (him) to go, he sent (him to the field); *mo-so*, cause to be, make

Interrogative Sentences,—The interrogative particle is *nā*, corresponding to the Kachchā Nāgā *mē*, and the Angāmi *gā, ro*, or *mā*. Thus, *hral-i-nā* (from whom) did you buy (that)?

Negative Sentences,—The negative particle is *mo*, as in Angāmi. Examples are *pi-mo-ē*, (anyone), gave not; *ni* (not *nē-nā*) *pi-mo-ē*, thou gavest not, *pēthōl-i-mo* (I) did not disobey; *fa-pi-mo*, he is not released. Note that the negative *follows* the word qualified

[No 18]

TIBETO-BURMAN FAMILY.

<div style="text-align:right">

Nāgā Group

</div>

NĀGĀ-KUKI SUB-GROUP

SOPVOMĀ OR MĀO NĀGĀ

<div style="text-align:right">

(State, Manipur)

</div>

Specimen I.

(Babu Kisharup Singh, 1899)

Mai   kalinā   unāputo   kīhĩ   mono   Pohē   kāhẽ
Man   one-by (to)   sons   two   were-born   Them   two (from-amongst)

nonauni   apu   hĩ   pī-i,   'apū,   āi   pikorosa   chahannāsa
younger-by   father   to   it-was said,   'father,   by-me   to-be-received   property

allo   pirū'   Echahī   upūni   unā   unnā   hã   hĩ   kojūpie
'are   give'   Thereupon   his-father   his-wealth   his-son   two   to   divided

Chihī   koju   kahē   unnā   nonaunā   unā   niūsa   poilē
Days   some   after-remaining   his son   younger   wealth   all   carrying

kodopo   imu   kah   lī   tadī   potādiyo   ichapēmo   unā   inūsa   mohoē
distant   country   a   to   went   having-gone   wickedly   his-wealth   all   wasted

Unī   inuisa   hokatithī   iniū   lī   ti   koto   ho-ā
His-wealth   all   having-been-wasted   country   in   that   rice   being-dear

hana   māvc   mamivc   Hana   iniū   lō   ti   ma   kali   no
he   very   became-wretched   He   country   in   that   man   a   to

bu-i   koazilī   Sathēcha   mai   chinā   uvo   khoto   ido
who-lived   went-and-it is-joined   Thereupon   man   that   swine   to-pasture   field

le-khī   hana   mat i a.   Uvo   to   upfai   titīa   tonniwē   maiko
towards   him   sent   Swine's   food   husks   that-even   although-wished-to-eat   any-one

pimoī   Sathēcha   ichapdiyo   hananā   allā   pē ē,   'apū
gave-not   Afterwards   becoming-sensible   he   to-himself   said,   'my-father's

chilāinaini   udolisoi   to-ī   Yiū   moza   thinobūdē.
servants   in abundance   are-eating   I-whereas   of-hunger   am-about-to-die

"Apū   vi   Orime   hĩ   maī   apu   ni   hĩ   māē,
"Father,   I   God   to   have-done-wrong   father   you   to   have-done-wrong,

ninā   so   kochū   maimoī,   ni   chikālaimai   kali   moso,"   litā   apū
your-son   to-be   fit   am-not,   your   servant   one   make,"   saying   father

hĩ   pīlī'   Ichu   ta-a   apū   hĩ   wīlē   Kodopo   kālēlēno
to   will-say'   Arising   going   father   to   came   Afar-off   when-he-was-yet

apūnā   nēlēnā   ullasīa   tūko   kongū   kholo   baitū   maki
his-father   seeing   being-compassionate   running   neck   embracing   cheek   kissed

3 x 2

Unnānā   upū   hĩ   pēwē,   'apū,   yĩ   Orāmō   hĩ   mãutō
The-son   *father*   *to*   *said,*   *'father,* *I*   *God*   *to*   *have-done-wrong*

nɪ hĩā   mãutō   nɪ   nā   so   kochū   maɪmoō'   Sathɪchɪ
you before *have-done-wrong*   *your*   *son*   *to-be* *worthy*   *am-not'*   *Thereupon*

apūnā   chɪlāmaɪ   nũɪ   hĩ   chūpē-ē,   'ūsā   pājɪ   kāyɪ   pũwā   annā
father   *servants* *all*   *to*   *ordered,*   *'garment*   *very*   *good*   *bringing*   *my-son*

ponobā,   ubbā   khē   kakha   kalɪ   .thopɪyū   upĩwā   khē   firra   thopɪvū,
let-to-wear,   *hand*   *on*   *ring*   *a*   *put*   *feet*   *on*   *shoes*   *put,*

toā   solā   chavo   sobūlē,   chõhõ-kono   hēpohēchojɪ   annā
eating   *drinking* *merrily*   *let-us-remain,* *(?) the-reason* *(?) being*   *my-son*

hanahē   thɪā,   chõhõ   hrɪlē,   hokotũɪ,   nɪlɪ'   Nēhā
this   *having-died,*   *(?) again* *is-alive,*   *having-been-lost,*   *is-found'*   *Having-found (him)*

poɪlēkru   asāboē
they   *merrily-remained*

          Sato   kachɪ   thē   unnā   kochū   ɪdo   lē   choō   Hananā   uchɪ
          Time   *that*   *at*   *his-son* *elder*   *field*   *in*   *was*   *He*   *his-house*

lē-khē   woɪthē   kokhru   baddā   ullokoso   ukho   cholɪ   Hananā
towards   *when-coming*   *drum*   *beating*   *dancing*   *sound*   *heard*   *He*

chɪlāmaɪ   kalɪ   kulēā,   'adasoē?'   to   annoɪ   Chɪlāmaɪnā   pɪ-ē,
servant   *a*   *calling,*   *'what-is (this)?'* *saying*   *asked*   *Servant*   *said,*

'nɪ   thēhū   khēwē   Hana   lɪsɪ   mowē   khēwē   sadono
'your   *brother*   *has-returned*   *He*   *illness* *without*   *has-returned*   *for-this-reason*

nɪpūnā   asāboē   koto   koso   pɪwē'   Sachū   sacholā
your-father   *being-glad*   *to-eat*   *to-drink* *has-given'*   *This-word*   *hearing*

hana   ullokhoa   cha   hē   lodē   lobboō   Sadono   upūnā
he   *getting-angry*   *house*   *in*   *to-enter* *refused*   *Therefore*   *his-father*

tāpā   hana   zawē.   Unnānā   upū   hĩ   pē-ē,   'kũllā ā,
coming-out   *him*   *entreated*   *The-son*   *his-father*   *to*   *said,*   *'behold,*

mapū   hralasa   nɪ   wā   sobbē   yonnɪ   chɪthā-ā   vɪ   nɪ   chū
years   *so-long*   *your*   *service*   *in-doing*   *even*   *once*   *I*   *your*   *words*

pēthōkɪmo   Yɪtɪkɪuā   akasamaɪ   kokrolētā   tolēdā   ũhĩ   ũto
disobey-did-not   *Never-the-less*   *friends*   *together-with* *to-eat*   *goat*   *young*

kalɪ   koā   nɪ   pɪmoē   Nɪ   nā   ɪnũɪ   khokhromaɪ   hĩ   pɪā
one   *even*   *you*   *have-not-given*   *Your*   *wealth*   *all*   *harlots*   *to*   *by-giving*

sūmohoā   nɪ   nnā   hana   tāwokochūchɪ   nēnā   hana   hadono   koro
having-wasted   *your*   *son*   *this*   *on-coming*   *you*   *him*   *for*   *to-eat*

koso   pɪwē'   Sathēcha   upūnā   pē-ē,   'annā,   nɪ-ū   ãhã
to-drink   *have-given'*   *Thereupon* *his-father* *said,*   *'my-son,*   *you-indeed* *me*

kūā   chɪthɪūchɪkroboē,   anā   ɪnũɪ   kabbūsa   nɪlo   pɪtē,   nɪ   thēhũ
with   *together-live,*   *my-wealth*   *all*   *whatever-is*   *yours*   *is,*   *your* *brother*

hana   thɪā,   chõhõ-kono   hrɪlē,   hotɪā   nɪlē   hadono
this   *having-died,*   *(?) again*   *is-alive,*   *having-been-lost*   *is-found*   *for this-reason*

ɪkru   asābū   kochoē'
we   *to-be merry*   *it is-proper'*

TIBETO-BURMAN FAMILY. NĀGĀ GROUP

NĀGĀ-KUKI SUB-GROUP

SOPVOMĀ OR MĀO NĀGĀ

(STATE, MANIPUR)

SPECIMEN II

(Babu Bisharup Singh, 1899.)

A PIECE OF FOLKLORE TAKEN FROM THE LIPS OF A MĀO NĀGĀ

Im	mēmē	thēlı ā	ẽhũ	kābẽ	ubbānā	poē	Ẽhũ	Orāmē
We	*Māo people*	*when-dead*	*spears*	*two*	*hands-by*	*hold*	*Spears*	*the-God*

Pēkujıkhē	fēlē	‡ōlıhā	maı	chanā	Orāmē	ınıū	lē
Pēkujıkhē	*ıs-for-pıercing*	*If-able-to-pıerce*	*man*	*that*	*God's*	*countı y*	*ın*

chowāsoā	būlı	sē	Fēlı	kokromaınā	Orāmē	Pēkujıkhē	ukrūso
happıly	*to lıve*	*can*	*To-pıerce*	*who cannot-man*	*God*	*Pēkujıkhē*	*servıng*

būdē,	chılāmaı	soā	khaıdē,	tınā	fapımo	Orāmaı	hana	pı
ı emaıns,	*slave*	*lıke*	*ıs-kept,*	*eveı*	*ıs-not-released*	*God's*	*that*	*head*

jısūē,	kota	maıcha	Hana	kēnā,	'ochū	maı	nolo	maı	haı
ıs-very-bıg,	*beard*	*grows*	*His*	*wıfe,*	*'aged*	*man*	*young*	*man*	*as-well-as*

adasono	mathıwē,'	annoē	'Maına	kososı	mıya	to	mıma	to
why	*are-kılled,'*	*asked*	*'Men*	*chıllıes*	*old*	*eat*	*unrıpe-also*	*eat*

Maı	thēfrā	yıā	ochū	maı	nolo	maı	haı	fūē,'	sata
Man	*followıng*	*I-also*	*old*	*man*	*young*	*man*	*also*	*cątoh,'*	*sayıng*

Orāmē	hananā	pē-ē
God	*that*	*said*

FREE TRANSLATION OF THE FOREGOING

When any one of us Māo people dies, two speaıs are put into his hand These are for pıercing the God Pēkujıkhē If the dead man can pıerce him, he ıs allowed to lıve happıly ın the God's country If he cannot pıerce him, he has to become a servant to Pēkujıkhē He is kept like a slave, and is never released

This God's head is very bıg, and he has a beard His wıfe once ąsked hım whıy he kılled young people as well as old He replıed, 'men cut chıllıes both unrıpe and rıpe, and after their example I catch both young men and old men'

MARĀM

To the south of the Māos lie the Marāms, inhabiting one large village, with a population of perhaps 2,500   The two tribes claim to have a common origin, but are perpetually at feud with each other   They are nevertheless closely allied by intermarriage

I have not obtained any specimen of their language, but have inserted as many words as I could in the list of standard words and sentences   The source of these words is partly McCulloch's and partly Brown's vocabulary

The following are the authorities which I have noted as dealing with Marām —

BROWN, THE REV N.,—*Comparison of Indo-Chinese Languages   Journal* of the Asiatic Society of Bengal, Vol vi, 1837, pp 1023 and ff   On 1034 and ff a 'Marām' Vocabulary

McCULLOCH, MAJOR W,—As quoted under Sopvomā.   On p 69 an account of the tribe   In App I pp vi and ff a 'Maram' Vocabulary

DAMANT, G H.,—As quoted under ditto   on p 224 an account of the tribe   On p 256 a brief vocabulary taken from McCulloch

No materials are available for making even an imperfect sketch of the grammar of this language

MIYĀNGKHĀNG

I only mention this tribe here, because Damant classes them with Māo and Marām. Nothing is known about their language   They live in the State of Manipur south of the Marāms, and are said to occupy nine small villages and to have a language of their own.   Damant estimates their number at 5,000 or rather more   They are mentioned on p 70 of McCulloch's Munnipore already quoted under Māo, and by Damant on p 244 of his article quoted in the same place

KWOIRENG OR LĪYĀNG

The Kwoireng or Līyāng inhabit the country north of Manipur lying between the Kachchā and the Kabui Nāgā, as far as the Angāmis, from whom they have suffered much   They are a considerable tribe, possessed of much energy, which developes itself in trade with the Angāmis and our frontier districts   Damant estimates their number at five or six thousand

Their language appears to be an intermediate one between the Nāgā-Bodo and the Nāgā-Kuki Group   The pronouns agree best with the latter, and so I class it here, though its geographical position would incline one to put it with the former set of languages   Very little is known about their language   The only trustworthy source of information is a vocabulary by McCulloch, from which I have inserted as many vocables as possible in the list of standard words and sentences   The language is to be distinguished from Koireng, which belongs to the Kuhi Group, and of which specimens will be found later on   It is an altogether different language.

AUTHORITIES—

BROWN, REV N.,—*Comparison of Indo-Chinese Languages   Journal* of the Asiatic Society of Bengal Vol. vi, 1837, pp 1023 and ff   On p 1034 a short 'Koreng' vocabulary, which comparison shows to be Kwoireng

McCULLOCH, MAJOR W,—*Account of the Valley of Munnipore* etc, as quoted under Sopvomā   On p 54 an account of the tribe   Appendix I, pp v and ff, a Quoireng or Leeyang Vocabulary

DAMANT, G H,—*Notes on the Locality*, etc, as quoted under Sopvoma   A reference to the tribe on p 244   Short Vocabulary on p 256

LUHŪPĀ OR LUPPĀ

Several Manipur tribes are included under this head. The only one of them with whose language we are acquainted is the Tangkhul Nāgā The number of dialects spoken by these tribes is very great, almost every village being said to have a distinct one Three,—Tāngkhul, Phadāng, and Khangoi have been recorded.

A general account of the Luhūpā will be found on p 66 of McCulloch's *Munnipore*, and on p 246 of Damant's *Note*, both of which are quoted in full under the authorities on Sopvomā

The tribe is a large and important one

TĀNGKHUL

This is the best known of the Luhūpā tribes. They were described by Brown in 1837 and subsequently by McCulloch and Damant. They inhabit the hills to the north-east of the Manipur valley, and have their head-quarters at Ukhrul about 40 miles in that direction from the Manipur town, and the same distance to the south-east of the Māo tract They are estimated to number 25,000 Brown has given three short vocabularies of what he calls 'North Tángkhul,' 'Central Tángkhul,' and 'South Tángkhul' None of them agrees with the specimens here given, which is unfortunate, as there is no other vocabulary of the language in existence Brown's vocabularies are so short, and the words common to them and the list of words here given are so few, that it is not worth while publishing them

AUTHORITIES—

Brown, The Rev N ,—*Comparison of Indo Chinese Languages* Journal of the Asiatic Society of Bengal, Vol vi, 1837, pp. 1023 and ff Three Tángkhul vocabularies on p 1035

McCulloch, Major W ,—*Account of the Valley of Munnipore*, etc , as quoted under Sopvomā On p 66 an account of the Tangkool Tribe. (1859)

Damant, G H ,—*Note* etc , as quoted under Sopvomā On p 246 a brief account of the Tankhuls. (1880)

The following incomplete account of Tāngkhul Grammar is based on the specimens annexed, which I owe to the kindness of the Rev W Pettigrew, and on further notes which the same gentleman has been good enough to supply —

Prefixes.—The otiose prefix *ka* (also pronounced *kha*) is used before adjectives, as in Sopvomā and other cognate languages It is also used to form verbal nouns, like the Mikir *ke*. The prefix *ā* or *ū* does not seem to be so common as in Sopvomā. *A* frequently does occur, but generally in the meaning of ' his,' or as a prefix to the verb when the pronoun in the objective case comes before it, as in *ā pharuwa*, threw at him

Articles.—The indefinite article is *āka* which follows the noun it qualifies as in *mi āka-na*, a certain man (had two sons). Strictly speaking there is no definite article Its place is supplied by the demonstrative pronoun *chi*, that, as in *āgato chi-na*, the younger brother (said)

Nouns—*Gender*—The usual rule is followed for human relations. Thus,—

ā-vā, father (*or* his father)	*ā-va*, mother (*or* his mother)
ā-gato, brother (*or* his brother)	*ā-gatuiva*, sister (*or* his sister)
mayārno, man	*shano*, woman.
noshino, child	
noshino mayārno, son	*noshino ngalāva*, daughter.

Male and female animals are indicated as follows.—

sigui, horse	*sigui ālā*, mare
simuk āvā, bull	*simuk ālā*, cow
fa, dog	*fa ālā*, a bitch.[1]
me-vā, he-goat	*me ālā*, nanny-goat
sāngāi āvā, male deer	*sāngāi ālā*, female deer
har vā, cock	*har-va*, hen

Number—is only indicated when the context renders it necessary. I find in that case *bing* used with human beings. Thus, *āvā-bing*, fathers. *Tārāka*, many, and *sāikora*, all, are used to indicate plurality of the lower animals and of inanimate things. Thus, *sigui ālā tārāka*, mares; *silui sāikora homlu*, look after (all) the buffaloes.

Case—As usual, the *Nominative* can optionally take the suffix *na*. It always does so before transitive verbs. Thus, *mi āka-na*, a certain man (had two sons), *āno mayāra khai ara chi-na lui-li laisāi*, the elder son was in the field.

The *Accusative* usually has no termination, but sometimes takes the Dative termination *li*, as in *ā-ioui no-mayāra-li* (I have beaten) his son.

The *Instrumental* has the usual suffix *na*, as in *kithāi-na thi-kijui-a* (I) am nearly dying by hunger.

The *Dative* takes *li*, as in *āvā-li* (said) to his father, *lui-li*, (sent him) to the field.

The *Ablative* appends *aina* to the genitive, as in *iakhong-ioui-aina*, (draw water) from the well.

The *Genitive* takes *ioui*, as in—

nashā-vā-wui	shim-li,
your-father-of	*house-in, i e , in your-father's house*

The *Locative*, like the *Dative*, has *li*, as in *shim-li*, in the house.

Adjectives—These usually follow the noun they qualify, and do not change for gender. The adjectival prefix is *ka* or *kha*. Examples,—

> *mi la-phā āl a-na*, a good man.
> *mi ka-phā-bing-ioui*, of good men
> *shano ka-phā-bing*, good women
> *noshino mayārno ma-kaphā āka-na*, a bad (not good) son
> *sigui ka-chara chi-ioui*, of the white horse
> *shim ka-teo chi-li*, in that small house
> *kha nang*, wretched

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[1] The pronunciation of the letter *a* is explained in the note preceding the first specimen.

When an adjective is inflected for comparison, or is treated as a verb, verbal noun, or adjective, the prefix *ka* is dropped. The following are examples of *Comparison* —

> *ka-phā,* good
> *phā-ka-mai,* better
> *phā-mai-kapa,* best
> *sārkoi a-ious phā-ka-matāiya,* the best (garment) of all
> *ka-chui,* high
> *chui-ka-mai,* higher
> *chui-mai-kapa,* highest
> *āgato-na āgatuiva-li āsān sāngmai,* his brother is taller than his sister

When making a simple statement, the adjective may precede the noun, as in *ā-na kathema mi-na,* he wise man-is, he is a wise man. When used as a predicate the adjective may be conjugated as if it were a verb, as in *mi hi kathema-na,* man this wise-is, this man is wise.

Pronouns.—The *Personal* Pronouns are,—

i, I	*i-thum,* we
na, thou	*na, na-thum,* ye
ā, he	*ā-thum,* them.

- With *thum*, the sign of the plural, compare the Āo Nāgā *tam* and the Mikir *tum.* These are all declined regularly. Thus Nom. *i* or *i-na,* and Acc. *i-li,* and so on.

The only irregularity is that, besides the regular genitives *i-wui, na-wui, ā-wui,* etc., the termination *wui* may be dropped, as in *na-ming,* your name, *ā-rā,* his father. So also for other cases as in *ā-pi-aui,* struck at him, where *ā* is for *ā-li.* The first and second persons sometimes insert *shā* or *shi,* as in *i-shā-rā-uui,* my father's servants); *na-shā-vā-ioui,* your father's (house). We even have *ishi-wui,* my, in *ishi-wui āwo-wui* (the son) of my uncle. The insertion of *shā* or *shi* in this connexion refers to direct relationship, and is used, Mr Pettigrew supposes, to distinguish between real relations, and those who are not, but who are called by the same name without the use of *shā* or *shi.* Another form to note is *ā-rā-na,* his father, beside *ā-rā.*

The *Demonstrative* pronouns are *hi,* this, as in *sagui hi,* this horse; and *chi,* that, as in *lupā chi,* those rupees. The same forms are in Kaairāo.

The *Interrogative* pronouns are *I-pēla'a* or *Lhipālala,* who? *Ihi,* what? *Ilo-sīla* or *Ihi-sālala,* why?

As usual, participles supply the place of the Relative—as in *morai laplunga mi chi-na thi-ra,* sin committing man he will die, the man who hath committed sin will die.

Verbs.—When a verbal root ends in a vowel, it often inserts a euphonic *w* or *y* before the termination. Thus *tho-w-a,* strikes or struck, *tho-ngāi-y-a,* created.

For the *Verb Substantive,* the root is *lai,* be or possess; but, for the present, it is usual to simply add the suffix *na* to the object or subject. Thus *silora ra-wui-na,* all is yours, *i-na* I am. The past is *lai-rāi,* which is translated both 'possessed' and 'was.' Thus *mi āka-na laui-a,* a certain man possessed two sons, i.e., to a certain man there were two sons : *ā-ra-mapēo khorava eli-na lai-rāi,* the elder son was in the field. The root *lai,* which properly means 'to be' is also used as a verb of 'making.'

2 c

It is impossible to give a complete conspectus of the conjugation of the *Finite Verb*   There are in the specimens a number of forms the exact meaning of which I am not certain about   It will be sufficient to note the following, bearing in mind the loose way in which tense suffixes are used in all these languages   As usual there is no distinction between Present and Past time, the sense being left to be discovered from the context   The only real distinction is between future and non-future time

Present,—Suffix *a*, as in *sho-w-a*, beats , *thi-kijui -a*, am nearly dying , *pam-a*, dwells , *chat-a*, goes   When the root ends in the vowel *ā* or *a*, *i* is substituted for *a* as in *sā-i*, did

The present participle is sometimes used for this tense, as in *hāng-da*, (they) say (what they have heard from their forefathers)

Present Definite,—The suffix *li* is added to the root, or the suffix *lai-li* (the present definite tense of the verb substantive) is added to the present participle   Thus, *sho-li* or *sho-da lai-li*, is striking, *khāng-mi-zā-da lai-li*, is giving to eat, *chat li* or *chat-ta lai-li*, is going , *sā-li* or *sā-da lai-li*, is doing

Imperfect,—The suffix *sāi* is added to the root or *lai-sāi* (the imperfect tense of the verb substantive) is added to the present participle   Thus *sho-sāi* or *sho-da lai-sāi*, was striking , *chat-sāi* or *chat la lai sāi*, was going; *sā-sāi* or *sā-da lai-sāi*, was doing   *Sāi* itself is the present or past of the root *sā*, do

Past,—As in the present, the suffix is *a* after consonants, and *i* after the vowels *ā* or *a*   Thus *sho-w-a*, struck , *chat-a*, went, *hāng-a*, said , *tho-ngāi-y-a*, craved , *mashi-tu-w a*, joined , *chat-tu-w-a*, went, *phaning-ung-a*, remembered   For roots in *ā* or *a*, we have *sāi*, did; *ngahān-kā-i*, replied , *lumashen-vā-i*, had compassion , *maya-i*, kissed

Perfect,—The suffixes are *hāi*, *hāira*, *howa*, or *hora*   Thus, *chat-hāi*, *chat-hāira*, *chat-howa*, or *chat-hora*, has gone , *sā-hāi*, *sā-hāi a*, *sā-howa*, *sā-hora*, has done   Similarly, *chi-ho-hāi*, sent (him to the field) , *kānsar-howa*, spent , *sakkāk-howa*, became dear , *khanang-howa*, became wretched, *ngaphit-howa*, have beaten   It will be observed that in many cases these forms have the power of the simple past

Pluperfect,—The suffix is *hāira-sāi*   Thus, *sho-hāira-sāi*, had struck , *chat-hāira-sāi*, had gone , *sā-hāira-sāi*, had done

Future —As in Mikir, this tense takes two suffixes   It takes *ra* to form a distant future, and *ga* to form an immediate future   After a hard consonant, *ga* becomes *ka*   Thus, *sho-ra* or *sho-ga*, will strike, *sā ra* or *sā-ga*, will do or will be , *chat-ra* or *chat-ka*, will go , *ung-hāng-ga* returning (I) shall say , *sho-that-ka*, (I) shall kill.

Continuative Future,—This is formed by suffixing the future of the verb *sā* to root, as in *chat sā-i a*, shall be going , *sā sā-ra*, shall be doing

Future Perfect,—This is formed by suffixing *sā-ra* to the perfect, as in *chat-hāira sā-ra*, shall have gone , *sā-hāira sā-i a*, shall have done

Present Subjunctive,—The forms given are *sā-pāi*, may be or do , *sho-pāi*, may strike

Imperative,—The suffix is *lu*, as in *sho-lu*, strike , *chat-lu*, go , *mi-ho-lu*, give (this rupee) , *sā-ngasak-mi-lu*, cause me to be (thy servant) , *kui-tu-lu*, take (those

rupees), *soh-kui-lu*, draw (water)   The syllable *ka* or *kha* prefixed makes a polite imperative   Thus, *ka-mi-lu*, please to give, *kha-la-phä-lu*, please to bind   In *ithum ngai um-zā-sa*, we have a kind of permissive compound, equivalent to a first person plural imperative 'let us eat'   Similarly in *ma rālākaranu*, we have a negative permissive compound, 'let him not come here,' the root *i ā* meaning to come, and a permissive form in *unguranu*, let him return   In forms like *ung-u-lu*, return, a euphonic *u* seems to have been inserted before the termination

Verbal Noun or Infinitive,—Formed by the prefix *ka* or *kha*, as in *ka-sho*, to strike, *ka-chat*, to go, *ka-sā*, to do or to be, *ka-shak ka-zā*, food, *ka-maya*, kissing, *kha-rā*, to come

Present Participle,—The suffix is *da* or, after a hard consonant, *ta*   Thus, *sho-da*, striking, *zā-ngāi-da*, wishing to eat, *angkai-thui-da*, rising, *thai-da*, seeing, *chat-ta*, going, and many others.

Past Participle,—The suffix is *hāi-ra-da*, as in *sā-hāirada*, having been or done, *sho-hāirada*, having struck

Adverbial Participle,—The following are examples —*Kān-kahāi aina*, on being spent, *khanang-kahāi aina*, on becoming wretched

Other Participal forms are *chat-laga*, going, *chat-mamān-laga*, continuing to go, *ung-mamān-laga*, as he was returning

Causal Verbs are formed by suffixing *ngasak*, as in *sā-ngasak-a*, caused to do   The verb *mi*, give, is also used in this connexion, as in *sā-ngasak-mi-lu*, cause to be

As in other cognate languages, there is no *Passive*. 'I am struck' is rendered 'struck me,' *t-li sho-sāi*

Negative Verb,—The Negative particle is *ma* as in *ma-ka-phā*, not good, bad.   Other examples are *hikha-na ma-mi zā-ma-na*, anyone did not give to eat, *ma-mi*, not giving, *ma-kā-ma-na*, (I) have not risen, *ma-lai-la-da*, not finding (illness), *ma-kā-ngāi*, did not wish to go, *ma-thi-mana*, (I) am not dead, and others   Note that the negative *precedes* the word qualified.

The only example of a negative imperative is *ma-rālākaranu*, let him not come here, mentioned above

Interrogative,—The Interrogative particle *Iala* is placed at the end of the sentence, as in *chi ka-li lola-kala*, from whom did you buy that ?

Compound Verbs,—There are numerous compound verbs, most of which I am unable to analyze   The following are *Desideratives*, *zā-ngāi-da*, wishing to eat, *thongāi y-a*, craved, *ma-kā-ngāi*, did not wish to go   Other examples, *sho-thatla-da*,(he) kills (from *sho*, strike), *thi-Iyur-a*, (I) am nearly dying (*thi*, die), *ung-hāng-ga*, returning (*ung*) will say (*hang-ga*)   Compare *ma-thi-mana*, I am not dead, and *ma-thi-lāl-mana*, I have not died.

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP

NĀGĀ-KUKI SUB-GROUP.

TĀNGKHUL

SPECIMEN I.

(Rev W, Pettigrew, 1898.)

(STATI, MANIPUR)

In the following two specimens pronounce—

a as the *u* in *but*		*i* as the *i* in *pin*
ā as the *a* in *father*		*o* as the *ow* in *low*
a as the *u* in *fur*		*u* as the *oo* in *fool*
e as the *e* in *met*		

Mi ākana ā-no-mayār khani laisāi Āmi khaniwuih āgato
Man a-certain son two had. Them to-of-in younger-brother

chīna āvāli hānga, 'Āvā, ina samphangki kaja lan chi ili
the his-father-to said, 'Father, I shall-receive that-which property that to-me

kamilu' Kahāng chi-aina āvāna āniwui vāng-aina lan ngayer-mi Chimik sho
please-to-give' Saying that-on his-father the-two for property divided Days after

khalailaga āgatona lan chi sāikora kuiphunglaga katāvali thuwa
some younger-brother property that all taking-carrying afar-off went

Sākangāi-ngāi sāphā-phāda awūi lan sāikora chi kānsaihowa Āwui lan
A-reckless life leading his substance all that spent His substance

chi kānkahāi aina ngalai chih kashak-kazā saklākhowa, kasak
that spent on-being country in-that food dear-became, dear

chiaina āua khananghowa Khanang-kahāi-aina ngalai chiwui mi
through-being he wretched-became Wretched-on-becoming country of-that man

ākali mashituwa Āna hok tārākali homluda āwui luili
a with joined He swine many to-pasture his fields-to

cluhohāi Āna hokwui zāt chi zāngāida āwuk
sent He swine-of food that wishing-to-eat his-belly

thongāiya, chithālala kikhana mamizāmana Mami kazā chiaina āwukh
craved, but any-one gave-not-to-eat Not-giving to-eat that-on his-mind-in

phaningunga, 'ishāvāwui rona kazāla-zāi katāila-tāi, ka ina hili
remembered, ' my-father's servants eat-in-plenty and much-over, but I here

kithāini thikijuia Ina angkar-thuida ishāvāwui ngalemli ina
with-hunger am-nearly-dying I arising my-father's presence-to I

ung-hāng-gi, "Āvā, kachingramli imāi ngarai-thuida morai sāhowa,
return ning-will-say, "Father, to-heaven my-face turning-away sin have-done,

nawuı   mangālıla   moraı sāhowa,   nanona   kachı   matık   makāmana,   ıh
youı ın-presence-also   sın have-done,   your-chıld   sayıng   woı thy   have not-rısen,   me

naro   thāta āka sāngasakmılu " ' Chıaına   angkaı thuıda āvāwuı   chata Ohat-
youı-servant lıke   a   cause-to-be " ' Accordıngly   arısıng   to-hıs-father went As-he-

mamāulaga   āvāvana   āh thaıda lumashenvāı,   āna ngasamungda   āgabungh
to-go-contınued hıs-father hım   seeıng had-compassıon,   he   ı unnıng-up   on-hıs-neck

ramkuıda mayaı Kamaya chıaına āno mayāıa   āvāvah   hānga,   ' Āvā,   kachıngramh
embı acıng kıssed Kıssıng after   hıs   son   to-hıs-father saıd,   ' Fatheı,   to-heaven

ımāı ngaıaı-thuıda moraı sāhowa,   nawuı   mangālıla   moraı sāhowa,   nanona
my-face turnıng-away   sın have-done,   your ın-presence-also   sın have done,   your-chıld

kachı matık makāmana,   nawuı shımwuı ro thāta   ıh āka sāngasakmılu '   Ka āvāvana
sayıng woı thy huve-not-rısen, youı house seı vant-lıke me a   make '   But hıs-father

āwuı   roh   kasoya,   'sāıkorawuı kachonh   phākamatāıya kuırālaga ngavāımılu,
hıs servants to ordered,   ' of-all   garments   the-vei y-best brıngıng   put-on,

āwuı pānghıla khutop āka sangmılu, āwuı   phaılıla phaıhop sangmılu,   kala   ıthum
hıs hands-also rıng   one   put-on,   hıs   feet-also sandals put-on,   and   we

shohā   aına zāt   ngarumzāsa,   kıkhala-chıla   ıno   hı   thıkabāı   thātạ
gladness   woth feast together-let-eat,   because   my-son   thıs   dead   as

rıngunghuıya,   shımānhāılaga   samphanghuıya '   Chıaına   āthumna
agaın-lıvıng-has-become,   afteı-beıng-lost agaın-has-been-found.'   Iherefore   they

shohā   aına   manaya
gladness   woth   weı e-merı y

Āthumna shohā   aına   phāshak-kaza   chı-thārāu-h ạno-mayāra   kharara chı-na
   They gladness   woth   eatıng   that-lıme at   hıs-son   elder   the

luıh   laısāı   Thāta   ungmamāulaga   shımlı   ka ung-aına   la-kasāla
ın-the field   was   So   returnıng   to-house   at-comıng   songs-also

phaıchak kasāla   shāda,   āıo   ākah   holaga ngabāna,   ' khı khonkala ?'
dancıng also   heaı ıng,   hıs servant   a to   callıng asked,   ' what noıse ?'

Ārona   āh   ngahānkāı,   ' nagato   unga,   kala   nawuı
Hıs-servant to-hım   ı eplıed,   ' your-young-brother   has-ı eturned,   and   your

āvāva āh   kazā   malaılada chāt   khāngmı'-da hānga Tuı   hı   shāda   āmana
father hım ıllness not-findıng feast ıs-gıvıng'-sayıng saıd Woı d thıs heaı ıng hıs bı other

malung-kangda,   'shımlung   makāngāı,'   jıya   Chıaına   āvāvana   shoklaga
becomıng-angı y,   'ınsıde-house do not-wısh to-go,'   saıd   Thereupon hıs-fatheı comıng-out

āh   sıhāsāı Āna   āvāvah   ngahānkāı, 'kum   hıyāka   naro   ına nawuı
hım to entreated He hıs-father-to   replıed,   ' years so-many your-seı vant I   your

tuı kıkha mangachaılākmana,   chıthālala ıwuı ngahān-kangāıbıngwuı vāng thangka-
word ever not-been-dısobedıent, nevertheless my   frıends   foı one-day-

nıda   meno   ākala   ıh   mathāıthat   mılākmana   ka nano-mayāra   hı
even kıd-young   a   to-me   kıllıng   have-not-qıven   but   your-son   thıs

hāıkayorah   ngasoda   nawuı   lan   horsaıhāıda   āna   ka-unglāk-aına   āwuı
harlots   together-woth   your propeı ty flıngıng-away   he   as-soon-as-he-ı eturns   hım

vāng   ainɔ   zāt khāngmizālamā'   Chiaina   avāvɔnɔ hānga,   'Ino,   nɔ   ini
for gladness feast do-give-to-eat'   Thereupon his-father said, 'My-child, you with-me

ngaso pamchinga,   iwui   khalɔi sāikorɔ nawuinɔ,   kɔi ithuinnɔ manɔi   kavɔi
together always-live, mine whatever-is all   yours-is,   but   we   to-be-glad   for

lai   kikhala-chulɔ   nagato   hɔi thikahāi thātɔ   ringunglɔiyɔ,
is-reason.   because   your-young-brother this   dead   as   again-living-has-become,

shimānhāilaga   samphanglɔiya'
after-being-lost again-has-been-found'

TIBETO-BURMAN FAMILY. NĀGĀ GROUP

NĀGĀ-KUKI SUB-GROUP

TĀNGKHUL

SPECIMEN II.

(Rev. W Pettigrew, 1898.)

(STATE, MANIPUR)

Khanongɩana kahāng ɪ, Ārarnona nganā kuɪmaronda hāngda —
Medicine-men by said it-is, Forefathers by heard transmitting say —

'Ithum mɩkumo hɪ kathɪ maɪnɩngmana,' ɪɪ, 'āphasā ngalaɪh phumbāɪ-chɩngda
'We mankind this die do-not,' say, 'his-body ɩn-earth burying-always

manglā Koktoh laɪ-a,' ɪɪ Kapā chɩna nganālaga, 'ɪno ngarā !
spirit Death-kɩng-with remains,' say Madman that hearing-said, 'my fɩɪends !

ɪthumh ɩnɑ shothɑtlɑdɑ I thɪhɑɪakɑ ɪ Koktoh shothatka' Kumka shānglaga
us he does kɩll I when-dead I Death-kɩng will-kɩll' One-year afterwards

thɪhowɑ Koktoh rāuwɑ Koktoh kapāa chɩna kazai aɪna
he died Death-kɩng-to ascended Death-kɩng-at madman that spear wɩth

āpharuwɑ Koktoh mazatumaua Koktɪna, 'mɩkumo hɪ
at-him-threw Death-kɩng (acc) did not-touch(hɪm) Death-kɩng(said), 'mankɩnd this

makaphāna, āh ungurɑnu, āh marālākaranu, āh khɪ aɪna thɪranɪ-kala?' Ā
ɩs bad, hɪm let-ɪeturn, hɪm let-nevcɪ-come-here, hɪm what for died?' He

sārɑka masɪna panthurɑnu Ā ungrāsāɪ Āh chɪsanugɪda laɪsāɪ
aftcɪ-doɪng by-wɪnd blow aɪoay He returned-(to earth) Hɪs grave-at (men) were

'Nathum khɪ sɪnɪkalɑ?' 'Na thɪhoda chɪsanukɪ kajɪna' 'I mathɪmana,
'You what are doing?' 'You dyɪng grave wɪll-make'(said) 'I am not-dead,

rɪngh Ina Koktoh rū, Koktoh ɪnɑ kɑzai aɪna pharuwa,
am-alɩve I Death-kɩng-to went, Death-kɩng-at I spear wɩth threw,

mazatumanɑ Koktona ɪh, "ungulu," ɪɪ, "mɩkumo hɪ makaphāna
did-not-touch-(hɪm) Death-kɪng me-to, "return," said, "mankɩnd thɪs ɩs-bad

marālīkaranu," ɪɪ I mathɪlākmanɑ, ɪh mɑsɪna panthura'
let-hɪm-not-come-heɪe," said I have-not-died, me the-wɪnd blew-aɪoay'

FREE TRANSLATION OF THE FOREGOING.

A pɪece of Folklore taken fɪom the lɪps of a Tāngkhul Nagā, dealɪng wɪth their belɪef in the ɪmmortalɪty of the soul

Medicine men tell us by tradition from their forefathers that we men do not die,
and that, when our bodies are buried in the earth, our spirits remain with the

Death-king   My friends, a madman once heard this and said, ' He kills us, so when I am dead I will kill the Death-king ' A year afterwards he died, and he ascended to the Death-king   The madman threw a spear at the Death-king, but it did not touch him Then said the Death-king, ' This is a bad man   Send him back, and never let him come here.   Why did he die ? '   Then the Death-king blew him back to earth in a puff of wind   Men were standing round his grave   He said to them, ' what are you doing ? ' ' You are dead,' said they, ' and we are making your grave '   ' I am not dead   I am alive   I went to the Death-king, and threw a spear at him, but it did not touch him " Return," said he   " This is a bad man   Do not let him come here "   I have not died   The wind blew me back here '

PHADĀNG.

This dialect of Tāngkhul closely agrees with that spoken at Ukhrul, from which the village of Phadāng is only a few hours to the west   We have a vocabulary by McCulloch   Damant estimates the number of speakers at about 500   I have inserted in the list of standard words and sentences all the vocables which I could find therein

The authorities on Phadāng are McCulloch and Damant, as quoted under Sopvomā.   McCulloch (1859) gives a " Phudang " vocabulary on pp vi and ff of App I Damant gives a short account of the tribe on p 246, and a short vocabulary taken from McCulloch on p 256 of his *Note*

KHANGOI

This is the third village of the Tāngkhul Nāgās regarding whose language we have any information   It is a few hours' journey to the east of Ukhrul   Damant estimates the number of speakers at 300   McCulloch has given us a vocabulary of it, which partly agrees with Brown's Northern Tangkhul.

So far as can be judged from this vocabulary, this language has much more of a Kuki complexion than the Tāngkhul of Ukhrul   It and Maring occupy the Kuki end of the chain connecting the Kuki with the Nāgā Languages.   I have inserted in the list of standard words and sentences all the vocables which I could collect from McCulloch's vocabulary

The following are the authorities dealing with Khangoi —

BROWN, REV N ,—*Comparison of Indo-Chinese languages*, as quoted under Tāngkhul   Northern Tangkhul Vocabulary on p 1035, (1837)

McCULLOCH, MAJOR W ,—*Account of the Valley of Munnipore*, as quoted under Sopvomā   App I, pp v and ff , a Khoongoee Vocabulary, (1859)

DAMANT, G H ,—*Note*, etc , as quoted under Sopvomā   On p 246 a brief account of the tribe   (1880)

As already stated, Phadāng and Khangoi are only two of many dialects of Tāngkhul Almost every village of the tribe has its own form of speech

MARING

Regarding this tribe Mr Damant says —

This tribe, which is generally called Naga, inhabit a few small villages on the Hirok range of hills which separates Manipur from Burma   They have 300 houses and a population of about 1,500   They are divided into two branches known as Khoibū[1] and Maring   They are said to have been formerly much more numerous than at present.

There is also a Maring colony at Lai Ching, in the Manipur valley, about 25 miles south of Manipur town

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[1] The original has *Saibu*, which is a misprint

Number.—The Plural, as usual, is only indicated when this is rendered necessary by the context   The suffix for the plural of human beings is *ānām* (meaning 'all') and of other animals (*ḷa-*)*chūng*   Thus,—

naï-pā, father.	*naï-pā ānām,* fathers
sapūḷ, horse	*sapūḷ ḷa-chūng,* horses
ūï, dog	*ūï chūng,* dogs.

The pronouns form their plurals differently

Case.—The *Nominative* takes the suffix *na* or *nï* before transitive verbs   Thus *ḷaï-na ūm-lē,* I strike, *nang-nï chāḷ ḷhāng-lā,* thou gavest a feast, *a-chā-nï sūn-lā,* his son said, but *ḷaï chā-ïcā,* I go, *ā nang-orā,* he was distressed   *Nï* is, however, sometimes used before intransitive verbs also, as in *ā-nï long-baï laï-lē,* he is sitting (on a horse)

The termination of the *Accusative* is *yā,* as in *chā-yā ūm-lā,* (I) have beaten the son   I have not come across any occurrence of the *Instrumental* case

The suffix of the *Dative* is *nūng,* as in *pābā-nūng,* (he said) to the father   Motion towards is indicated by *rā,* as in *laū-rā,* (he sent him) to the field   There is also *tānā laïpāḷ ḷhat dā chā-oïā,* went to a far country

The suffix of the *Ablative* is *ro-ïcē* or *nūngaï*   Thus, *naïpā ḷhat-ro-ïcē,* from a father, *napā-ïcā thangāï-bā ḷhat-nūngaï,* from a good man, *ā-nūngaï,* from him

The *Genitive* takes the suffix *daï,* as in *thamï ḷhat-daï,* of a man (there were two sons)   This *daï* sometimes combines with the noun to which it is attached, with elision of the *d*   Thus *naï-pā anām-aï,* of fathers, *naï-pā-ï* (in the house) of your father   More usually, however, the genitive has no termination, but is simply prefixed to the noun indicating the thing possessed   Thus *ḷaï-pā ānāï-rï,* my father's servants

The suffix of the Locative is *ro,* sometimes pronounced *ïaū* or *laū*   Thus, *chïm-laū,* in the house, *haï-raū,* thereupon, *haï-ïo,* in that (country), *tāng-nā-ro,* on becoming dear, *ngaḷ-sam-ro,* on (his) neck   Another suffix is *lā* or *rā,* as in *chïm lā* (would not go) into the house, *laū-rā,* (was) in the field, also, (sent) him to the field   In No 226 of the list of words and sentences, *chïm-aïrā,* is 'in the house'

Adjectives.—These usually, but not always, follow the noun they qualify   We have *tānā laïpāḷ,* a far country, in which *tānā* is the adjective   They do not change for gender, number or case, but freely drop the suffix *bā* mentioned under prefixes and suffixes

Examples of *Comparison* are,—

thangāï-bā, good
ānē thangāï, better
nāmē raū ānē thangāï, better than all, best
ḷachaū-ïcā, high
ānē ḷachaū-ïcā, higher
nāmē-raū ānē ḷachaū-ïcā, highest
ā-chaï yā-rï ā-naū-nï ānē ḷachaū, his brother is taller than his sister.

Pronouns.—The following are the *Personal* Pronouns,—

ḷaï, I	*ḷaï-yē,* we
nang, thou	*nā-rï-yo,* you
ā, he	*ā-rï-yo,* they

These as a rule are declined regularly, but there are some abnormal forms.

A genitive is formed by suffixing *klaū*, as in,—

> *I u-yē Ilaū*, of me, of us
>
> *nai Ilaū*, of thee
>
> *ī ā Ilaū*, of you
>
> *ā Ilaū*, of him, of them

More usually, however, the simple pronoun is prefixed, as in *kai-pā*, my father, *nai run*, your name, *ā cha*, his son

A genitive is also formed by suffixing *yē*, as in *kai-yē klaimakhai nai-yē*, whatever (is) mine (is) yours In the third person we have *ā-yē* or *āi-yē*

The *Demonstrative Pronoun* is *hai*, this or that It takes the suffix *bā*, and has a genitive in *ee* Examples are,—

> *iaipil kai-ro*, in that country
>
> *najaiei Iai-bā ni*, that man (sent him)
>
> *kai-ee amandi*, the price of that
>
> *Iīpa hai ri*, this rupee

The pronoun of the third person is also used as a demonstrative, as in *sapūk ā-ri*, this horse In one case we have *yā-ri* meaning 'the,' *riz*, in *ā-chai yā-ri*, his sister, literally, 'the his sister' In the parable, *yā rau* is translated 'among them'

Interrogative Pronouns are,—*Hū(-ici)*, who? as in *hū-yē chā napāicā*, whose son? *i-i(-ee)*, what, as *nai min Iaū si Iaū*, what is your name? *taū-hori Iaū-taū-too*, what is the matter? *I au-i gai*, is 'how many?' Compare *ā ngat*, so many

Verbs—The conjugation of the Maring verb is on the whole more definite than that in the other members of the group Each tense has its own suffix, and the general scheme of conjugation is adhered to very fairly

The *Verb Substantive* has two forms *oi* and *Iai*, both of which are conjugated quite regularly

The following is the conjugation of the *Finite Verb*—

Present,—Suffix *le*, as *ūm-lē*, strikes, *chā-lē*, eats, *chā-lē*, goes The suffix *eī* is also used as in *I ai chā-icā*, I go The suffix *lē* sometimes takes a final *i*, and the verb the prefix *Ii*, as in *nang Ii-chā-lēi*, thou goest

Present Definite,—I have found one instance of a periphrastic present with the verb substantive *Iai*, viz , *I hāng-lai*, is giving (a feast)

Future,—The suffix is *ro*, as *ūm-ro*, will strike, *sūn ro*, will say Compare Tangkhul *ra*

N B —*ro*, also written *raū*, is also the suffix of the locative case

Imperfect,
Past,
Perfect
Pluperfect,
—Suffix *lā*,—*ūm-lā*, struck, *yel pi-la*, divided and gave, *ma chūp lā*, kissed, *mi-yek-la*, heard

Suffix *I haū*,—*oi-khaū*, was , *Iai-khaū*, were

Suffix *I haū-lā*,—*chā-I haū-lā*, went

Suffix *orā*,—*chā-orā*, went, *chā-orā*, sent (see causal verbs) , *nang-orā*, was distressed, *mang-orā*, wasted

Other forms,—*hūng-til-nā-icā*, joined , *nūng-āiyā-icā*, rejoiced , *hūng-ā*, came back, *I ingāi*, asked.

3 P 2

Imperative,—Suffix *lak,*—*ūm-lak,* strike, *khlāl-lak,* put, *pi-lal,* give, *fun-lal,* bind, *yūsūk-lak,* draw (water), *ūp-yē-lal,* cause to wear, *na-yē-lal,* put on, *tūng-yē-lak,* cause to ride, *thi-lak,* look. So (with final *ā*) *pi-lak-ā,* give (my share)

> Suffix *wā,*—*chā-wā,* go, *laū-chā-wā,* walk, *oi-ra-wā,* make (me one of your servants)
>
> Suffix *yā-si,*—*lai-yā-si,* let us remain

Verbal Nouns, etc,—Suffix *nā,* Dative, *um-nā-nūng,* to beat, *oi-nā-nūng,* to be Locative, *tāng-nā-ro,* on becoming dear

> Suffix *bi,*—*ūm-bi,* striking, *oi-bi,* being, *chā-bi,* going, and many others
>
> Suffix *bai,*—*chā-bai,* having gone or having eaten, *lan-thaū-bai,* having arisen, *mū-bai,* having seen, and many others
>
> Prefix *ka,*—*ka-lai,* one who exists or remains, a resident

Passive Voice,—As usual does not exist. 'I was struck' is rendered 'struck me,' *kai-yā ūm-lā*

Negative Verb,—The negative particle is *mal,* as *thangāi,* good, *thangāi-mal,* bad. So *pi-mal-ā,* gave not, *ni-mal-ā,* am not (compare Tāngkhul verb substantive), *yā-mal,* refused, *khā-thūt-mak,* did not disobey. Note that the negative *follows* the word negatived

Causal Verb,—The use of the suffix *ni,* added to the nominative, seems to change an intransitive verb to a transitive one. Thus *chā-orā,* (he) went, but *napāwa hai-bā-ni chā-orā,* that man sent (him). Causal verbs are also formed by adding *yē* to the root. Thus, *ūp-yē-lak,* cause to wear, *na-yē-lal,* put on, *tūng-yē-lak,* cause to ride

Interrogative Verb,—I have not traced any interrogative particle which is suffixed to verbs

[No. 22]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-KUKI SUB-GROUP.

MARING.

SPECIMEN I.

(STATE, MANIPUR)

(Babu Bishan up Singh, 1899)

Thamı	khatdaı	āchā	khanı	laıkhaŭ	Yāraŭ	khanı	ākhlyākraŭ
Man	*one-of*	*his son*	*two*	*were*	*Them ın*	*two*	*from-amongst*

ıdongbā,	'kaı-nŭng	pıraŭ	lal	sarŭk	haı	pılakā,'	pābā-nŭng	sŭn
the-younger,	*'me to*	*to-be-gıven*	*wealth*	*share*	*that*	*gıve,'*	*father-to*	*saıd*

Āpānı	āchā	khanı	nŭng	lal	yēlpılā	Bāı	laıkhaŭbaı	lal	haı
Hıs-father	*hıs-son*	*two*	*to*	*wealth*	*dıvıded*	*Sometıme*	*remaınıng*	*wealth*	*that*

ūlaŭ-haıbaı	tānā	laıpāk	khat	dā	chāorā	Laıpāk	haıro	okmaknāro	lal
carryıng	*far*	*country*	*one*	*to*	*went*	*Country*	*that-ın*	*wıckedly*	*wealth*

pūmnāmak	māngorā	Lal	pūmnāmak	māngor-chaıyā	chāk	tāngnāro
all	*was wasted*	*Wealth*	*all*	*having been-wasted*	*rıce*	*being-dear*

ā	nangorā	Laıpāk	haıro	kalaı	napāwā	khat-ko	hūngtılnāwā
he	*was dıstressed.*	*Country*	*that ın*	*resıdıng*	*man*	*one-wıth*	*joıned*

Napāwā	haıbānı	hok	sılo	taŭbı	laŭ-rā	chāorā	Hokaı-chāk	haıyē
Man	*that-by*	*swıne*	*pasture*	*sayıng*	*field-to*	*was-sent*	*Swıne's-food*	*that-even*

chāısē	taŭhaŭ	hūnı	pımakā.	Laŭsıng	hūngdāwābı	ānı	sŭnlā,
to-eat	*wıshed-although*	*anyone*	*gave-not*	*Sense*	*havıng-returned*	*he*	*saıd,*

'kaıpā	ānāırı	lemthokpāthoknē	chālē,	kaırı	masŭllā
'my-father's	*servants*	*abundantly*	*are-eatıng,*	*I-whereas*	*hungry-being*

hılayā	Kaı pāwā-nŭng	chābaı	sŭnro,	"Pāwā,	kaı	Tharāı-nŭng
am-about-to-dıe	*I father to*	*havıng-gone*	*wıll-say,*	*"Father,*	*I*	*God-to*

lālā,	pāwā,	naı-nŭng-khı	lālā	Kaı	naıchā	koı	kamatık
dıd-wrong,	*father,*	*you to-also*	*dıd-wrong*	*I*	*your-son*	*to be-called*	*worthy*

nımakā,	kaıyā	naınāı	khat	oırawā'"	Ānı	kanthaŭbaı	pāwā-nŭng	hūngā
am-not,	*me*	*your-servant*	*one*	*male'"*	*He*	*gettıng-up*	*father-to*	*went-back*

Āyē	klaı	laınang	āpānı	mūbaı	malŭngsıbaı,	chanfābaı,
Hıs	*afar-off*	*beıng-on*	*hıs-father*	*havıng-seen*	*being compassıonate,*	*runnıng,*

ngaksamro	rakolbaı,	machŭplā	Achānı	āpā-nŭng	sŭnlā,	'pāwā,	kaı
neck-on	*embracıng,*	*kıssed.*	*Hıs son*	*hıs-father-to*	*saıd,*	*'father,*	*I*

Tharāī-nūng lālā,   pāwā, nai-nūng-khu   lālā,   kaɪ   naichā   koɪ
God-to *did-wrong,* *father,* *you-to-also* *did-wrong,* *I*   *your-son to be called*

kamatɪk   nɪmakā'   Haɪraū   āpānɪ   annīyā-nūng   sūnla, 'kaɪchī-nūng
worthy   *am-not'*   *Thereupon* *his-father* *his-servants-to* *said,* *'my-son-to*

fī   thangāɪ   pɪbaɪ   ūpyēlak,   kaɪchāyā akhūtro khūsɪ   khat   nayɪlak,
cloth *good   bringing* *cause-to-wear,* *my-son's hand-on* *ring* *one* *put on,*

āhoro   khonghūp   tūngyēlak,   chāmāɪbaɪ   nūnghwūnɪ̄   laɪyāsɪ,
his-feet-on *shoes*   *let-ride,*   *eating*   *merrily*   *let-us remain,*

kaūsɪyābɪ   kaɪchā   haɪrɪ hɪworāhaū,   rɪngbāɪ-hūngthūkī,   mɪngorɪhaū,
the-reason-being my-son   *this having-died, has again-become-alive, having-been-lost,*

hanūɪ   fālā'   Āsɪ   sūnbaɪ yīrɪ   nūngāɪvāwā
again   has-been-found' This saying they   rejoiced

Haɪ   tamro   āchā   ūpā   laūrī   laūklɪ̄   Ānɪ   achɪm-ro
That time-at *his-son* *elder* *field to-(in)* *was.* *He his-house-to*

kalēngā   fūng   ngūm   ānūɪ   mɪvɪ̄klā   Ānɪ   anāɪ khat   ungbaɪ,
in-returning drum *sound* *dancing* *heard.* *He his-servant-one calling,*

'taūhorɪ   kaūtaūwo?'   sūnbaɪ kangāɪ   Ānāɪ   haɪnɪ sūn,   'namīū
'the-matter what-is?' *saying asked* *His-servant that said,* *'your-brother*

hūngā,   nāmak   sāmaknɪ̄   hūngbaɪ   naɪpānɪ   harɪubaɪ   obɪk khīnglaɪ'
has-come, illness without on-coming your-father being-glad feast is-giving'

Haɪraū   āchā   ūpānɪ   matūngkhūbaɪ   chɪm-lā   changlotaū   yāmak
Thereupon his son elder   *getting-angry*   *house-into*   *to-go-in*   *refused*

Haɪraū   āpānɪ   wāthūkbaɪ   āyā   wāmanɪnlā   Āchānɪ   āpānūng   sūnlā
Thereupon his-father having-come-out him   entreated   *His-son father-to said,*

'pāwā, thɪlak, chahɪ   āngatro   naɪsɪ̄pī   taūho naɪ   khaūsūn   hanūɪrɪkhɪ
'father, look, years so many-in your-service in-doing your commandment even-once

khathūtmak,   haɪhakro   kaɪplū-ko   nūngkwānɪ̄   chānūngɪ   tīngchī
did-not-disobey, yet   my-friends-with merrily   to-eat   goat-young

khat-khē   pɪmak,   nai-ral   haɪ   ngakfā   naɪpūɪvā-nūng   pɪworbaɪ
one-even was-not-given,   your-wealth that all   woman-to   by-giving

māngorā,   naichā   haɪ   hūngnāro   nangnɪ   chāk   khānglā'   Haɪraū
who-wasted, your-son that on-coming you   feast   gave'   Thereupon

āpānɪ   sūn,   'nangdɪ kaɪ-ko tatmakaɪ klaɪ, kaɪvɪ̄ khaɪmakhaɪ naɪvɪ̄
his-father said, 'you me-with always are, mine whatever-is yours-is

Naināo   haɪnɪ   lɪubaɪ,   yēngkalēngā,   māngonāɪ,   fālā,
Your-brother this having-died, is-alive,   having-been-lost, has-been-found,

āmaramē   hākrāwānɪ   chɪmā'
therefore to-be-glad it-is-proper'

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-KUKI SUB-GROUP

MARING

SPECIMEN II.

(STATE, MANIPUR.)

(Babu Bishai up Singh, 1899.)

A song sung at the death of aged or respectable men, and also the lamentation of friends and relatives of the deceased

Kŭlkŭngā	ŭmlē	pıyo	Kandrāngraı ?	Thıhandrāngrē ?
What-was-created	*is-dead*	*give*	*What-is-the-cause ?*	*Is-it-caused-by-devil ?*

Pasāngo,	samlō	nungsam,	hē,	ponroıkhā	Rŭngtımā
Creator,	*death*	*has occurred,*	*O,*	*clothe-the-deceased (body)*	*O-friend*

roıkhlā
gone-to-nether-land

Kaıplŭı,	nang	laınang	naı	machat	thangāı	taŭbaı	kā	nŭngkwāı
My-friend,	*you*	*when living*	*your*	*conduct*	*good*	*being*	*we*	*were-happy*

Āsınang,	kaıplŭı,	nang	hıworābaı	kā	nŭngāımakā	Plŭıyo,	Tharāı-
Now,	*my-friend,*	*you*	*on-being-dead*	*we*	*are-not-happy*	*O-friend,*	*God-*

nangnı	chānpıyānang,	hanŭı	mŭrılānang	kā	nŭngāıraŭho,	Nang
by	*being kind,*	*once-more*	*if-allowed-to-see*	*we*	*would-be-happy*	*You-(from)*

khāınānāraŭ	kā	lāwā	Kā	āpangnakānı	Kaıplŭı,	nang
separation-on	*we*	*are-grieved*	*We*	*are-like-one senseless*	*My-friend,*	*you*

hıvā,	nang	nŭngaı	hall	khlāklē,	fı	khē	khlāklē,	chāk	khē
are-dead,	*you*	*for*	*cow*	*is-given,*	*cloths*	*also*	*are given,*	*rice*	*also*

khlāklē,	wā	khē	khlāklē,	tŭl	khē	khlāklē	Ā	ānām	chābaı
is-given,	*fowl*	*also*	*is given,*	*wine*	*also*	*is-given*	*These*	*all*	*eating*

nŭngkwāınō	nang	laŭlaılo
happily	*(may)-you*	*live*

The translation of the above is as given to me   It is not always easy to follow

English	Sgcemä	Marim (McCaleb)	Kawareg or Livan (McCulloch)	Teughil Na...
1 One	Kah	Hang-h na	Khat	Khat a
2 Two	Kähē	Hang-na	Nira	Khani
3 Three	Kosa	Bang turu	Sum	Khatham
4 Four	Padai	Mu-dai	Ma lai	Mah
5 Five	Pongo	Mingu	Mang yu	Panga
6 Six	Chero	Sarruk	Cla-ak	Thank
7 Seven	Chānē	San na	Chinya	Sh i
8 Eight	Chachā	Sa-cla⁴	Tan la⁴	Cha'a⁴
9 Nine	Choko	So-ki	Chak yu	Chiko
10 Ten	Chiro	Ke-ro	Ka-yû	Tham
11. Twenty	Makē	Mā kai	Mu kai	Mam
12. Fifty	Bē pongo	Rengō	R ng vu	Hang pancā
13 Hundred	Krē	Hai	Kai	Shaka
14. I	Yi	E-ki	I	I
15 Of me	Āchu pēwä			Iwai
16 Mine	Yi		Acru gō	Iwaina (is mine)
17 We	Ikru		Ālyu	Itham
18 Of us	Ikrochu			Ithamwai
19 Our	Inilēkru		Ālyu gō	Ithamwai
20 Thou	Niē⁴	Nang lē	Nang	Na
21 Of thee	Nichu			Nawai
22 Thine	Niyē		Nang-gō	Nawaina (is thine)
23 You	Nilēkru		Nyū	Na, nathum
24. Of you	Nilēkruchu			Nawai
25 Your	Nilēkru		Nyū-gō	Nawai nathumwai

Phadang (McCulloch)	Khangoi (Khoongoee of McCulloch)	Maring Nāgā.	English.
Kaseu khet	Āmākak, ka tāng	Khat	1 One
Kuneu	Kanni, kali	Khani	2. Two
Ka thūm	Kathūm, kathūng	Khiyum	3 Three
Mā theu	Māli, mathi	Fili	4. Four
Phangeu	Phanga	Fangă	5 Five
Tharūk	Tharūk, tarūk	Tharūk	6 Six
Sin-ni	Sanni, chini	Āni	7 Seven
Chi sat	Chāchēt, chisāt	Chot	8 Eight.
Chiku	Chāko,	Tako	9 Nine
Tharri	Tharri	Chip	10 Ten
Makūi	Makū het	Somni	11 Twenty
Heng phangeu	Tang phanga	Somngă	12. Fifty
Sha khet	Sege	Macha	13 Hundred.
I	I	Kai	14 I
		Kaiyē klaū, kai	15 Of me
I yðe	I vð	Kaiyð	16 Mine
I thuma	I rð	Kaiyð	17 We
		Kaiyð klaū	18 Of us.
	I tð rð vð	Kaiyð	19 Our
	Nang	Nang	20 Thou.
Ngð		Nai klaū, nai	21 Of thee
		Naiyð	22 Thine
Ngē-yðe	Nă tang vð	Nariyo	23 You
Ngu thumi	Nă ro	Nă klaū	24 Of you.
	Nă tð-rð-vð	Naiyð	25 Your

English	Soprom	Marum (McCulloch)	Kwoireng or Livang (McCulloch)	Tangkhul Naga
26 He	Hana	Ā dŏ	Si	A
27 Of him	Hanaohu			Awui
28 His	Hana		Si gŏ	Awuina (*is his*)
29 They	Poilēkru		Si yū	Athum
30 Of them	Poilēkruchu			Āthumwui
31 Their	Poilokru		Palyū gŏ	Athumwui
32 Hand	Ubba	Ā-va (*McCulloch*), van (*Brown*)	Cha-ben	Pang
33 Foot	Upfi	Pe-pe-gŏ (*McCulloch*), phai (*Brown*)	Phe-di	Phai
34 Nose	Unghung	Na king	Tanyu	Natang
35 Eye	Ungho	Ā mek (*McCulloch*), mik (*Brown*)	Mit	Mik
36 Mouth	Umme	Ā mu i (*McCulloch*), mithu (*Brown*)	Cha mun	Khamor
37 Tooth	Ubū	Ā-ghu (*McCulloch*), agha (*Brown*)	Cha hu	Ha
38 Ear	Nūbbi	Ā ko-sī (*McCulloch*), inkon (*Brown*)	Pa-kong	Khana
39 Hair	Pisu	Tam (*McCulloch*), tham (*Brown*)	Ta tham	Āsam
40 Head	Uppi	A-pi	Cha-pi	Kui
41 Tongue	Mali			Male
42 Belly	Uppu	Ā moi	Cha-wŏn	Wuk
43 Back	Upfe	Ā-pau	Changūm, tating	Khamkor
44 Iron	Unghūng	Ke-phū (*McCulloch*), kapha (*Brown*)	Chagi	Mari
45 Gold	Sanā (*Manipuri*)	Sanna leppŏ	Kachyāk	Sinā
46 Silver	Kasha	Sanna	Lang kang	Lupā
47 Father	Apū (*It is pronounced by placing the upper teeth on the under lip*)	A-phu (*McCulloch*), a-pa (*Brown*)	Apyū	Āvā
48 Mother	Apē (*Do*)	A pui	A-pūi	Āva
49 Brother	Athēhu	Ā song-kating po (*older*), teiguro-po (*younger*)	Ā-chi (*elder*), asa-karūbi (*younger*)	Āma (*elder*), āgato (*younger*)
50 Sister	Atūi (*elder*), thihū, thēhu (*younger*)	Ā ti pui	Āchi (*elder*), atan pūi (*younger*)	Āchai (*elder*), āgatuiva (*younger*)
51 Man	Pūtomai, mai, ma	Sa phū na mai (*McCulloch*), mi (*Brown*)	Mpyū-mai	Mayārno
52 Woman	Nētomai, nitomai	Sa pūi nē mei	Mpui-mai	Shano

Phaaang (McCulloch)	Khangri (Khoongcoe of McCulloch)	Maring Naga.	English
Ai	Piδ	Ā	26 He
Ai ydo	Ku ta si	Ā-klau, a	27 Of him
Ai thūma	Pδ ro	Āyě	28 His
		Āriyo	29 His
	Ku ta si vě	Ā-klau	30 Of them
Pan	Ā-khut	Āyě	31 Their
Phe kūm	Ā kong	Khūt	32 Hand
Ne-ghar	Ku rū	Āho	33 Foot
Mik	Ā mit	Năthūng	34 Nose
Mur-sū	Ka mδ	Mit	35 Eye
Hu	Ā hā	Mūr	36 Mouth
Ka něu	Ka nū	Āba	37 Tooth
Sam	Ā kδ-sa	Khanabil	38 Ear
Kyěw	Ā-kau	Sam	39 Hair
		Ālū	40 Head.
Ŭk	Ā-pūk	Malai	41 Tongue
Duk den	Ā-na	Ŭk	42 Belly
Ma ri	Marū	Namkal	43 Back.
Sin na	Sanni	Thar	44 Iron
Rū pa	Lūpha	Saπā	45 Gold
Ĭ wau	Ā vi	Lūpa	46 Silver
Ĭ wĭ	Ā wu	Naipu	47 Father
Ĭ mi (younger), I tau (elder)	Ama (older), ika dδ (younger)	Naipūi	48 Mother
Ĭ chōn (elder and younger)	Ĭjoi (elder), ichā dδ (younger)	Kainau brother (younger) (my)	49 Brother
Mě, yu nau	Kā hai rě	Kaichal sister (do) (my)	50 Sister
Ā lu-nau	Ā phue nan	Napuwā, thami	51 Man
	Napūiyě		52 Woman

	English	Sopromā	Marăm (McCulloch)	Kwoireng or Līyāng (McCulloch)	Tāngkhul Naga
53	Wife	Akē		,	Prai
54	Child	Nātomai		Mă-nă	Noshino
55	Son	Nă-pū tomai, unāpūto	Ā-nā sa phū nē	Ānā mpvū mai	Noshino mayărno
56	Daughter	Unā-moni tomai	Ā-nā sa-pūi nē	Ānā-pūi mai	Noshino ngalāva
57	Slave	Chilēmai			Ro
58	Cultivator	Utăkatamai			Lui kavă mi
59	Shepherd	Kolătūkāyē lokhomai			Yăo kahoma
60	God	Orămē . .	Surā	Chă ră .	Varivară
61	Devil	Khēchirā			Chipī .
62	Sun	Chēnghēng	Lai-mik (McCulloch), tămik (Brown)	Ni-mit	Chimik .
63	Moon	Ükhro	Si lŏ (McCulloch), thā (Brown)	Chă-hyū	Kachāng
64.	Star .	Ovū .	Sag ai (McCulloch), chă ghānthai (Brown)	Chā ghān	Sirā .
65	Fire	Ummi .	Ā-mi (McCulloch), mai (Brown)	Chă-mī	Mai
66	Water	Uza	Ā dū (McCulloch), athui (Brown)	Tă-dwī .	Tara . . .
67	House	Uchi	Ā-lŏ (McCulloch), kai (Brown),	Chă-ki .	Shim
68	Horse	Kuri	Tā lŏi (McCulloch), chă-kon (Brown)	Chă-gon ,	Sigui
69	Cow	Uto	Ā-tom	Mă tom . ,	Simuk .
70	Dog	Usi	Ā-chi (McCulloch), ā thi (Brown)	Tă-ki .	Fa
71	Cat	Kosā	Chong na (McCulloch), tokpă (Brown)	Mi nā	Lămi
72	Cock	Uhū	Ā rūi (hen)	Marūi (hen)	Harvā ,
73	Duck	Kupi .			Vano . .
74	Ass	Gādhā .			Siguino
75	Camel	Üt .			Ut .
76	Bird	Rēhūt .	Āroi (Brown)	Thuknā	Vano
77	Go	Tāo	Tallŏ .	Tū-sŏ	Kavā, kachat (to go)
78	Eat	Koto	Tū lŏ	Tyū-lŏ	Kashāi, phākaza (to eat) .
79	Sit .	Hebbu	Bam lŏ	M-tan-lŏ	Kapam (to sit)

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English	Sopromā.	Maram (McCulloch)	Kwoireng or Liyāng (McCulloch)	Tangkhul Naga
80 Come	Hēko	Pā lō	Pa lō	Khara (to come)
81 Beat	Dāo	Lūk-lō	Lē ū kō	Kasho (to beat)
82 Stand	Ālācho	Sa-lō	Chāp ō	Kanganing (to stand)
83 Die	Thiyē	Tai-lō	Sai lō	Kathi (to die)
84 Give	Piyo	Pī-lō	Pi lō	Kanui (to give)
85 Run	Tū	Pāk-lō	Pako	Kangasam (to run)
86 Up	Āri			Ātangshong
87 Near	Mollo	Kanārlē	Kana gha	Kangalem
88 Down	Ākhropo			Āchingshong
89 Far	Kodopo	Kādū lam	Kūdyu-lam	Katāva
90 Before	Āja			Rida
91 Behind	Āthēpo			Ākharang, akhanuk
92 Who	Nēthiyē			Kapakala
93 What	Adā			Khi
94 Why	Adalē	Kau-yai yū	N-de-gō-lō	Khisata
95 And	Ongē			Angka, la
96 But	Wa (termination suffixed to the roots of verbs)			Ka
97 If	Lali (termination suffixed to the roots of verbs)			—aka
98 Yes	O ē	Āmoi	Yu	Ma
99 No	Mo	Hā	Mayō	Angga, maning mana
100 Alas	Iyā			Iyūvo
101 A father	Apū kali			Āvū aka
102 Of a father	Apū kali			Āva akawui
103 To a father	Apū kali hī			Āvā akali
104 From a father	Apū kali hī-a			Āva ākawui aina
105 Two fathers	Apu kahē			Āvū khani
106 Fathers	Apū mui			Āvābing

English	Sopromā	Marăm (McCulloch)	Kwoireng or Liyung, (McCulloch)	Tangkhul Nāgā
107 Of fathers	Apū ınūı			Āvābıngwuı
108 To fathers	Apū ınūı hĩ			Āvabıngḷı
109 From fathers	Apū ınūı hĩā			Āvahıngwuı aına
110 A daughter	Unāmonıtomaı kalı			Āno ngalāva uka
111 Of a daughter	Unāmonıtomaı kalı			Āno ngalava akawuı
112 To a daughter	Unāmonıtomaı kalı hĩ			Āno ngɪlava ākalı
113 From a daughter	Unāmonıtomaı kalı hĩ ā		..	Āno ngalava akawuı aın
114 Two daughters	Unāmonıtomaı kahẽ			Āno ngalāva khanı
115 Daughters	Unāmonıtomaı ınūı			Āno ngalavabıng
116 Of daughters	Unāmonıtomaı ınūı			Āno ngalavabıngwuı
117 To daughters	Unāmonıtomaı ınūı hĩ			Āno ngalāvabıngḷı
118 From daughters	Unāmonıtomaı ınūı hĩ-ā			Āno ngalāvabıngwuı aın
119 A good man	Pūtomaı kāyı kalı		..	Mı kapha ākana
120 Of a good man	Pūtomaı kāyı kalı	..		Mı kaphā ākawuı
121 To a good man	Pūtomaı kāyı kalı hĩ		..	Mı kapha ākalı
122 From a good man	Pūtomaı kāyı kalı hĩ-ā			Mı kapha ākawuı aına
123 Two good men	Pūtomaı kāyı kāhẽ			Mı kaphā khanı
124 Good men	Pūtomaı kāyı krohĩ		.	Mı kaphābıng
125 Of good men	Pūtomaı kāyı krohĩ	.		Mı kaphābıngwuı
126 To good men	Pūtomaı kāyı krohĩ hĩ			Mı kaphabıngḷı
127 From good men	Pūtomaı kāyı krohĩ hĩ ā			Mı kaphābıngwuı aına
128 A good woman	Nıtomaı kāyı kalı	..		Shano kaphā ākana
129 A bad boy	Unātomaıpūto kası kalı	Sı-lẽ (bad)	Ka sā-bā (bad)	Noshıno mayārno makap ākana
130 Good women	Nıtomaı kāyı kru	..		Shano kaphābıng
131 A bad gırl	Unātomaīnıto kası kalı			Noshıno ngalano makap ākana
132 Good	Kāyı	Bī-lẽ	Kau-wĕ-bā	Kapha
133 Better	Kāhẽ kono kalıyı			Phākamaı

Manipuri		English
Naij ¿ k̄ amai		107 Of fathers
Naij ¿ Anáṭu nuṭe		108 To fathers
Naij ¿ Anḵ ¿ nurg̣ai		109 From fathers
Naiṭ ¿ raj ura khat		110 A daughter
Na ṛ ¿ ry ura khat dai		111 Of a daughter
Na ṛ ¿ raj ura khu ṭo		112 To a daughter
Na ṛ ¿ raj ura khat roṇe		113 From a daughter
Na ṛ ¿ ura khaṭi		114 Two daughters
Na ṛ ¿ j ura khám		115 Daughters
Na ṛ ¿ raj ṇa ṛám ̄ai		116 Of daughters
Na ṛ ¿ ṛ ṛ urá anám nurṭ		117 To daughters
Na ṛ ¿ raj ¿ aṛám ṭuṭ		118 From daughters
Naj ¿ ṭ ¿ ili khat		119 A good man
Na ṛ ¿ ṭ aṛ ¿ li khat dai		120 Of a good man
Na ṛ ṛ ¿ ṭ ¿ ili khu		121 To a good man
Naj ṛ ṛ ¿ ¿ ilo khaṭ		122 From a good man
Na ṛ in ṭ ¿ ilo khaṭi		123 Two good men
Na ṛ ṇ ¿ ṭ ¿ ul ¿ arám		124 Good men
Na ṛ ṇa ṭ ¿ raj ull ¿ anámai		125 Of good men
Naj ṇa ṭ raj ila anám r ṇ		126 To good men
Naj ṇa thang̣aibi aṭ ṇ ph ṭi ṇ at		127 From good men
nj uir ṭ thang̣aiba khat		128 A good woman
dwa la thar g̣aṇmak khat		129 A bad boy
uiya thang̣aibi ánám		130 Good women
cha thang̣aiṇak khat		131 A bad girl
aba		132 Good
g̣aṭ		133 Better

English	Sopromã.	Marãm (McCulloch)	Kwoireng or Liÿäng (McCulloch)	Tangkhul Naga
134 Best	Mamiũ kono kaliyi			Phāmaikapa
135 High	Atukru		Ka-ko-ba	Kachui
136 Higher	Kāhẽ kono kali atukru			Chuikamai
137 Highest	Mamiũ kono kali atukru			Chuimaikaja
138 A horse	Kuri fodo kali			Sigui
139 A mare	Kuri kru kali			Sigui ala
140 Horses	Kuri fodo inũi			Sigui taräka
141 Mares	Kuri kru inũi			Sigui älä taraka
142 A bull	Uto fodo kali			Simuk āru āka
143 A cow	Uto kru kali			Simuk ālä āka
144 Bulls	Uto fodo inũi			Simuk āru täräka
145 Cows	Uto kru inũi			Simuk ālä täräka
146 A dog	Usi silo kali			Fa āka
147 A bitch	Usi sikru kali			Fa älä āka
148 Dogs	Usi silo inũi			Fa täräka
149 Bitches	Usi sikru inũi			Fa ālä täräka
150 A he goat	Uhi fodo kali	Ā-mi (goat)	Kä-mi (goat)	Me vä āka
151 A female goat	Uhi kru kali			Me ālä āka
152 Goats	Uhi mũi			Me täräka
153 A male deer	Ukhro fodo kali			Sāngāi ārä
154 A female deer	Ukhro tukru kali			Sāngāi ālä
155 Deer	Ukhro			Sāngai
156 I am	Yinä soẽ			I-na
157 Thou art	Nēnä soẽ			Na na
158 He is	Hananä soẽ			Ā-na
159 We are	Ikrunä soẽ			Ithum na
160 You are	Nilãkrunä soẽ			Na-na, nathum na

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Phadang (McCulloch)	Khangoi (Khoongoee of McCulloch)	Maring Naga	English
Kā chūō	Hū lai	Naměraŭ aně thangŭi	134. Best
		Kachūwā	185 High.
		Āně kachauwā	136 Higher
		Năměrau aně kachaūwā	137 Highest
		Sapuk āpā khat	138 A horse
		Sapuk āpŭi khat	139 A mare
		Sapuk āpa kachŭng	140 Horses
		Sapŭk āpŭi kachŭng	141 Mares
		Hall pā khat	142 A bull
		Hall pŭi khat	143 A cow
		Hall pā chung	144 Bulls
		Hall pŭi chung	145 Cows.
		Ūi pā khat	146 A dog
		Ūi pŭi khat	147 A bitch
		Ūi pa chung	148 Dogs.
		Ūi pŭi chūng	149 Bitches
		Klăng pā khat	150 A he goat
		Klăng pŭi khat	151 A female goat.
		Klăng chung	152 Goats
Ha mong (a goat, a Mani puri word)	Mĕ krĕk (a goat)	Sangăi āpā khat	153 A male deer
		Sangăi āpŭi khat	154 A female deer
		Sangăi	155 Deer
		Kai oilě	156 I am
		Nang oilě	157 Thou art
		A oilě	158 He is
		Kana oilě	159 We are
		Năna oilě	160 You are

English.	Soptomā	Marām (McCulloch)	Kwoireng or Liyāng (McCulloch)	Tāngkhel Nāga
161 They are	Poilēkrunā soē			Āthum na
162 I was	Yinā soē			Ina sāsai
163 Thou was	Nilēnā soē	.		Nana sāsai
164 He was	Hananā soo			Āna sāsai
165 We were	Ikrunā soē			Ithumna sāsai
166 You were	Nilēkrunā soē			Nathumna sāsai
167 They were	Poilēkrunā soē			Āthumna sāsai
168 Be	Sokaūtā	Mē-lo	Nāng-te	(Become) kangasā, k
169 To be	Solikosa			Kangasā
170 Being	Solihē			Sada
171 Having been	Solihē	.		Sahairada
172 I may be	Yi solisē	—		Ina sāpāi
173 I shall be	Yi nolē		. .	Ina sara
174 I should be	Yi nolē			Ina sarah
175 Beat	Dāo	..		Kasho
176 To beat	Dālētichū	...		Sholu
177 Beating	Dāhē			Shoda
178 Having beaten	Dāhē	.. ...		Shohāirada
179 I beat	Yinā daî			Ina showa
180 Thou beatest	Nēnā dāwā			Nana showa
181 He beats	Hananā dāi	..		Āna showa
182 We beat	Ikrunā dāi	..		Ithumna showa
183 You beat	Nilēkrunā dāi	..		Nathumna showa
184 They beat	Poilēkrunā dāi	..		Āthumna showa
185 I beat (Past Tense)	Yinā dābbē	.	..	Ina showa
186 Thou beatest (Past Tense)	Nēno dabbērā	.	...	Nana showa
187 He beat (Past Tense)	Hananā dāi	. .		Āna showa

Phadang (McCulloch)	Khangoi (Khoongoee of McCulloch)	Maring Naga	English
		Āna oilō	161 They are
		Kaina oikau	162 I was
		Nangna oikhau	163 Thou wast
		Ãna oikau	164 He was
		Kana oikhau	165 We were
		Nana oikhau	166 You were
Sa lō	Wāng lō	Ana oikhau	167 They were
		Oiya	168 Be
		Oinanung	169 To be
		Oibi	170 Being
		Oibi	171 Having been
		Kai koikiya	172 I may be
		Kai oiro	173 I shall be
		Kai oiro	174 I should be
		Ümlak	175 Beat
		Ümnānung	176 To beat
		Ümbi	177 Beating
		Ümbi	178 Having beaten
	Kaina umlō	179 I beat	
	Nangna ümle	180 Thou beatest	
	Ana umlo	181 He beats	
	Kana ãmlō	182 We beat	
	Nana umlē	183 You beat	
	Ana umle	184 They beat	
	Kaina umla	185 I beat (Past Tense)	
	Nangna ümlā	186 Thou beats (Past Tense)	
	Ana umla	187 He beat (Past Tense)	

Phadāng (McCulloch)	Khangoi (Khoongoee of McCulloch)	Maring Nāgā.	English.
		Kānna umlā	188 We beat (*Past Tense*)
		Nāna umlā	189 You beat (*Past Tense*)
		Āna ūmlā	190 They beat (*Past Tense*)
		Kaina ūmlehūi	191, I am beating
		Kaina ūmkhaūla	192 I was beating
		Kaina ūmkhaūla	193 I had beaten
		Kaina ūmkhi kaya	194 I may beat
I wu-chō (*I shall go*)	I rē-gē-ba (*I shall go*)	Kaina ūmro	195 I shall beat
		Nangna ūmro	196 Thou wilt beat
		Āna ūmro	197 He will beat.
		Kānna ūmro	198 We shall beat
		Nāna umro	199 You will beat
		Āna ūmro	200 They will beat
		Āna ūmro	201 I should beat
		Kaiyā ūmlō	202 I am beaten
		Kaiyu ūmla	203 I was beaten
		Kaiya ūmliyāni	204 I shall be beaten
I rēt ū kū	I chalō	Kai chawu	205 I go
Ngē rēt lē		Nang ki-chalu	206 Thou goest
Ai rēt lē		Ā chālō	207 He goes
		Ka chalu	208 We go
		Nā chalu	209 You go
		Ā chalu	210 They go
I wā ē	I rō-rū u	Kai chakhaula	211 I went
		Nang chakhaula	212 Thou went
		Ā chakhaūla	213 He wen
		Kā chakhaūla	214 We wen

Phadāng (McCulloch)   Khangoi (Khoongoee of McCulloch)

Phadāng (McCulloch)	Khangoi (Khoongoee of McCulloch)	Maring Naga	English.
		Na chākhaula	215 You went
		Ā chākhaūla	216 They went
Ngē rŏt-lō	Nā rŏ-tō-mā	Chāwā	217 Go
		Chābı	218 Going
		Chāorā	219 Gone
		Naımın kaū sı taū ?	220 What is your name ?
		Sapūk ārı chahı kaū ngat dā ?	221 How old is this horse ?
		Ārаūwē Kāshmır fūı kaū ngat lā ?	222 How far is it from here to Kashmır ?
		Naıpaı chımlaū naıcha napawā kaūngat laı ?	223 How many sons are there in your father s house ?
		Kaı angtū kat lanı chā khaūlā	224 I have walked a long way to day
		Patulaı āchanı āchar walaulā	225 The son of my uncle is married to his sister
		Sapūk khangaū sapal chımāırā laılı	226 In the house is the saddle of the white horse
		Namkal la sapal khlūklak	227 Put the saddle upon his back.
		Āıyū chāyā kaına chaını chungnŏ ōmlā	228 I have beaten his son with many stripes
		Ānı chıngla halchāk pısaılı	229 He is grazing cattle on the top of the hill
		Ānı hıng haıdak lao sapūk tongbaı laılı	230 He is sitting on a horse under that tree
		Āchar yarı ānaunı ūnı kachau	231 His brother is taller than his sister
		Haıyē āmandı lūpā khanı makhaı.	232 The price of that is two rupees and a half
		Kaıparı chım chachārao laılı	233 My father lives in that small house
		Lūpā haırı anūng pılak	234 Give this rupee to him
		Ānūngaı lūpa kachūng walaū haıya	235 Take those rupees from him
		Āyā kanua ūmbı rūını fanlak	236 Beat him well and tied him with ropes
		Kūhārı yūı yusuklak	237 Draw water from the well
		Kaımaıbanglā laūchāwa	238 Walk before me
		Nahınlā būye chā napawā hınglaı ?	239 Who a ter comes behind you ?
		Hū nang laıklo ?	240 From whom did you buy that ?
		Kūyūl tūkah llo	241 From a person of the village

The Tai call the Kachins Kang , the Chinese call them Yö jén, wild men, or when they choose to be polite, Shan-teo, heads of the hills

According to Mr. George, ' the Kachin, taken generally, is a small man, averaging 5 feet 4, while the woman averages 3 or 4 inches less   . The number of types met with is bewildering   The prevailing feature among all Kachins is the oblique eye and a tendency to high cheek-bones '   Logan describes the Assam Singphos as ' indolent, fickle, and so improvident that, although possessed of a fertile portion of the province and in the vicinity of markets, they do not produce enough of the materials of food to place themselves above want   Nationally they are rapacious, cruel, revengeful, crafty and treacherous.'   The following extracts are taken from Mr George's interesting account in the Burma Census Report —

'As a rule the Kachin cannot be said to be courageous   He generally resorts to ambuscade, and will not attack unless in what he considers overwhelming force and by surprise   Slavery is prevalent   Can nibalism is unknown among the true Chinpaws, though Captain Fenton, speaking of the Kalangs, Kanéns, or Kamans, says their chief peculiarity seems to be that they eat their elderly relations when they (not the elderly relations) think they have lived long enough   The most common and universal form of agriculture is *taungya* or hill clearing   The method employed is to select a virgin site on a hillside and fell the jungle about March, and let it lie on the ground till thoroughly dry   This is set fire to in June and July and the surface of the earth broken up by hand with a rude hoe, the ashes being thus mixed therewith   The sowing is of the roughest description   As the worker dibbles away with the hoe in his right hand he throws in a grain or two with his left   They possess no knowledge of writing, the legend being that the *Nats* give all nations writing, but unfortunately that given to the Kachins was written on hide, which, they being hungry and ignorant of the value of what they were destroying, cooked and ate   The Kachins worship "*Nats* or spirits ", of whom the numbers are endless, for any one may become a *Nat* after his death

The Kachins divide themselves into two great divisions, the Kakhus, i e , Kachins of the river sources [of the Chindwin and the Irrawaddy], and the Zinpyaw (or Jan-praw) or eastern Kachins, including generally all Kachins to the south of the confluence, and who are found of course in the greatest numbers to the east of the Irrawaddy, distinguished from each other by dress and dialectic differences.

There is a constant tendency, as Lieutenant Elliott has observed, on the part of the Kachins, to disintegrate and reform themselves into minor clans, which, after a short time, become independent of the parent stock '

The division into Kakhus and Zinpya is only a geographical one and does not imply difference in race or language

The Kachins are also divided into Kamsa Kachins and Kumlao Kachins   The Kamsa Kachins are those who have a *Duwa*, or ruler   The word *kumlao* is said to mean ' rebel '   The Kumlaos are said to consist of rebels from the various Kachin tribes   They did not elect a Duwa because the members of one tribe would not have recognised a ruler belonging to another

The traditions of the race point to the head-waters of the Irrawaddy as their original home   Their first ancestor lived on the hill Majaw-shingrâ-pum, from which they think that the Irrawaddy rises   The Singphos or Kachins proper are derived from his eldest son, while his younger sons became the progenitors of several tribes which are now practically assimilated to the Kachins

The Kachins themselves are divided into five tribes, which all claim to be descended from the grandson of the first ancestor   These tribes are the Marips, Lathawngs, Lepais, 'Nkhums, and Marams

The **Marips** are found west of the Mali Kha in the Hukawng valley, and north of this up to the Kakhu country , round the jade and amber mines , and also to the west of lake Indawgyi   East of the Irrawaddy there are only a few scattered villages belonging to the tribe

There are numerous sub-tribes —

1 Singdonkha	9 Tingrum
2 Om	10. Singlwi
3 Ningrong	11 N'ding
4 Loma	12 Lasum
5 N'kang	13 P'howlu.
6 Demao	14 Waja
7 Gawlu	15 Maraw
8 Lakang	

The **Lathawngs** are supposed to have come from the country between Mah Kha and N'mai Kha. They have spread southwards over all the country north of the upper defile of the Irrawaddy, from the Mah Kha west to the Kuman range, along both banks of the N'mai Kha for some distance above the confluence, along the right bank of the Irrawaddy nearly as far south as Myitkyina, west of this to the Shwedaunggyi range of hills, on the Chinese frontier just below the head-waters of the Molè and into North Hsenwi and Möng Mit.

The following sub-tribes are said to exist —

1 Tabor	10 Kaddaw
2 Salor.	11 Tingut
3 Sana	12 Waga
4 Tingra	13 Ninglaw
5 Malu	14 Selawng Ngawn
6 Lawkhum	15 Thinmut Selawng
7 Kashu	16 Lamun Selawng
8 Paoohan	17 Tingsa Selawng
9 Nawkhum	18 Phaoyan Selawng

The **Lepais** are said to be the largest and most powerful of the Kachin tribes They are found in the Shwedaunggyi hills to the north and north east of Mogaung, in the tract of country between the two arms of the Irrawaddy, along the right bank of that river about Myitkyina, and in the Pōnkan Hills south-east of Bhamo But they are also found scattered about all over the Kachin country and in north Hsenwi and Möng Mit

The following sub-tribes are known —

1 Thama	10 Singma.
2. Kaori.	11 Lakhum.
3 Sampawng	12 Paran
4 Szi or Asi or Ithi	13 Khunru
5 Samkha	14 Krawn
6 Lassa	15 Kara
7 Wawang	16 Tingsa
8 Phunkan	17 Möngsi
9 Sadan.	

Of these the Kaoris and Szis are said to have distinct dialects of their own.

The Kaori Lepais live in the hills to the east and south east of Bhamo. Their dialect has been described by the Rev. J N Cushing, see Authorities

The Szi Lepais are found all along the frontier from a point east and south-east of the head-waters of the Nantabet and south of Sadōn   They also hold the hills west of the Namyin, south of Mogaung as far as lake Indawgyi   A few seem also to be found in Mōng Mīt and Tawng Peng   They are said to have lived originally near Myitkyina   A vocabulary by Captain H R Davies has been published in the Upper Burma Gazetteer   The dialect differs from other Kachin languages, and the Szis must no doubt be considered as half-breeds

The 'Nkhums seem to have come from the country south of Khämtī Lōng and west of the Mali Kha   They are found on the east bank of the Iriawaddy, north of Maingna, and also on both banks of the N'mai Kha some way from the confluence and near the head-waters of the Natmyin stream, which enters the Irrawaddy from the east near the village of Ywapaw (situated in latitude 25° 17′)   There are a few scattered villages of the tribe along the frontier, and south of the Taping river the 'Nkhums inhabit the tract of country on the borders of the Shān-Chinese States of Ho-Hsa and La-Hsa   The principal sub-tribes are —

1	Mashan	5	Panma
2	Chikyet	6.	Nawgo
3	Shirè	7	Wurung
4	Watao	8	Kalangcha

The Marans are found all along the frontier in scattered villages, though north of the sources of the Molè river they seem to extend further into British territory   They are also found west of Sinbo, and in the Kauk-kwe valley , and to the west of the Mali Kha north of the Shwedaunggyi range and about the Amber mines   They have also spread southwards as far as Mōng Mīt on the east of the Irrawaddy and Mohnyin in the Katha district on the west, and also south-east into Tawng Peng and North Hsen Wi

The principal sub-tribes are —

1 Lana
2 Laika
3 N'ting or Ningting
4. Makan Ningting

Several other tribes are regarded by the Kachins as probably descended from the same ancestor   The chief of these are the Sassans, the Marus, the Lashis, and the Yawyins or Lihsaws   Their dialects differ, so far as we know, widely from Kachin, and their alleged connection with them does not seem to have any foundation   Some of them, such as the Marus and Lashis, are apparently half-breeds, and they seem to have intermarried with the Kachins

Besides these tribes the Kachins regard several others as connected with them   They are found between 25° and 28° north latitude   They are the Khangs, the Kaphawks, the Kaluns, the Tarens or Tarengs, also called Maingthas, the Khenungs, the Khunnongs, the Murus, the Sōns and Bilus   All these tribes seem, however, to be quite distinct from the Kachins *

The Rev O Hanson divides the Kachin dialects into three classes, the Northern, Kaori, and the Southern Kachin   They differ, to some extent, in vocabulary   But

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* The preceding notes on the Kachin tribes have been taken from the Upper Burma Gazetteer, quoted under authorities

most points of disagreement are due to different pronunciation and the use of different prefixes The whole structure of the language is, on the other hand, the same in all these dialects

The Southern Kachin, spoken in the Bhamo district, has been described by Messrs Hertz and Hanson, the Kaori dialect is the foundation of the grammatical sketch by the Rev. J N Cushing, and the Assamese Singphō is known through the grammars of Messrs. Logan, Macgregor, and Needham The last named dialect is the only one which falls within the limits of this Linguistic Survey

The Kachin dialects have many points of resemblance with the Kuki-Chin languages, especially Meithei, and with the Nāgā and Bodo languages Thus, the numerals and personal pronouns correspond to forms found in those dialects A few instances will show this —

	Kachin		Other languages.
One	*ai, ngai*	Meithei	*a-mā*
Two	*n'khong, ni*	,,	*a ni*
Three	*ma sūm*	Kwoireng	*sum,* Kuki-Chin *thum.*
Four	*ma-li*	Meithei	*ma-ri*
Five	*ma-ngā*	,,	*ma-ngā*
Six	*khrū*	Gārō *krok,* Rāngkhōl *ga rūk*	
Seven	*sinit*	Bārā	*sni*
Eight	*ma sat*	Ēmpēo	*da-sat*
Nine	*cha-khū*	Kabui, Khoirāō *cha-kū*	
Ten	*si*	Namsangiā *ichhi*	
Hundred	*la-chā*	Meithei	*chā-mā*
I	*ngai*	Tamlu	*ngai*
Thou	*nāng*	Kuki-Chin, Bodo, Nāgā-Bodo, and Eastern Nāgā groups *nang*	
He	*khi, shi*	Banparā, Kwoireng *si*, Lai *khi,* this, Meithei *a-si,* this	

Similar forms occur in many other languages of the groups in question. With regard to the vocabulary there are many points of correspondence Mr Gait, in the Assam Census report, compared 22 common Singphō words with the corresponding words in other Tibeto-Assamese languages, and found that half of them were identical with the forms occurring in some of the dialects compared A greater number of words have been compared in the introduction to the Kuki-Chin group, with the same result There are, however, so many points of difference that the Kachin dialects must be considered as quite independent forms of speech.

A comparison of the grammatical features of Kachin and other Tibeto Burman languages shows the same relation The general tendencies and the whole structure is identical in all We even find the same prefixes and suffixes used in Kachin and in other Tibeto-Burman dialects Thus, the prefix *ga* or *ka,* which is used in the formation of nouns and adjectives in Kachin, has the same function in Bodo and Nāgā languages. The Kachin plural suffix *ni* is used to form the plural of personal pronouns in the Central Chin and the old Kuki dialects, and the plural suffix *thē* in Southern Kachin apparently corresponds to the suffix *tē* in Lushēi and connected languages

But there are also many points of difference   More especially, Kachin has developed a copious system of verbal suffixes, which is more akin to Burmese than to the dialects mentioned above   It also agrees with Burmese in the use of the prefix *a* to form nouns and adjectives, though the same prefix is perhaps also used in the Nāgā and Kuki languages   It is of importance that Kachin uses a prefixed negative in the Burmese way. Āo, Lhōtā, and Tamlu, however, have the same principle for the formation of the negative verb

In one essential point, Kachin differs from Burmese and from the neighbouring dialects in the west   The Kachin system of tones is quite peculiar to itself   The best description of the Kachin tones is given by the Rev O Hanson   He mentions five, while the Rev J N Cushing knows of six   He describes them as follows —

'The first tone is the natural pitch of the voice, with a slight rising inflection at the end   It may be called the *natural* tone

The second is a bass tone , it may be called the *grave* tone

The third is a slightly higher tone than the second, being pronounced with an even prolonged sound   it may be called the *rising* tone

The fourth tone is very short and abrupt , it may be called the *abrupt* tone

The fifth tone is somewhat higher than the third and is uttered with more emphasis ; it may be called the *emphatic* tone.'

This richness in tones shows that Kachin is more closely connected with Tibetan, and that it must be classed as a link between that language in the north, the Nāgā and Kuki-Chin languages in the west, and Burmese in the south

The following is a list of the authorities dealing with Singphōs which I have come across —

BROWN, N ,—*Comparison of Indo-Chinese languages*   Journal of the Asiatic Society of Bengal, Vol. VI, 1837, pp 1023 and ff   Contains a Singpho Vocabulary on p 1033

PEMBERTON, CAPTAIN R BOILEAU,—*Abstract of the Journal of a Route travelled by Captain S F Hannay   from the Capital of Ava to the Amber Mines of the Hukong Valley on the southeast frontier of Assam*   Journal of the Asiatic Society of Bengal, Vol VI, 1837, pp 245 and ff.

HANNAY, MAJOR S F ,—*Sketch of the Singphos, or the Kakhyens of Burma   the position of this 'ribe as regards Baumo, and the inland trade of the valley of the Irrawaddy with Yuman, and their connection with the North-Eastern Frontier of Assam*   Calcutta, 1847

ROBINSON, WILLIAM,—*Notes on the Languages spoken by the various tribes inhabiting the Valley of Assam and its mountain confines*   Journal of the Asiatic Society of Bengal, Vol XVIII, p 1, 1849, pp 183 and ff , and 310 and ff   Contains a grammatical sketch on pp 318 and ff., and a comparative vocabulary of Singpho, etc , on pp 342 and ff

HODGSON, B H ,—*On the Aborigines of the Eastern Frontier*   Journal of the Asiatic Society of Bengal, Vol. XVIII, 1849, pp 967 and ff   Reprinted in *Miscellaneous Essays relating to Indian subjects*, Vol II, pp 19 and ff   London, 1880   Contains a Singpho Vocabulary by Bronson

HODGSON, 'B H ,—*On the Mongolian Affinities of the Caucasians*   Journal of the Asiatic Society of Bengal, Vol XXII, 1853, pp 26 and ff   Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol II, pp 51 and ff   London, 1880   Contains vocabularies of Singpho, etc

BIGANDET, RIGHT REV PAUL,—*A Comparative Vocabulary of Shan, Ka kying and Pa Laong*   Journal of the Indian Archipelago and Eastern Asia   New Series, Vol II, 1858, pp 221 and ff

LOGAN, J R.,—*The West Himalaic or Tibetan Tribes of Asam, Burma and Pegu.*   Journal of the Indian Archipelago and Eastern Asia. New Series, Vol II, 1858, pp 687 and ff   Contains account of the Singpho, grammatical sketch, and vocabulary

YULE, H ,—*A Narrative of the Mission to the Court of Ava in 1855, with notices of the country, government and people*   London, 1858   Contains in Appendix M Bronson's Singpho Vocabulary

BEAMES, J.,—*Outlines of Indian philology, with a map showing the distribution of Indian languages.*   Calcutta, 1867   Appendix A contains numerals in Kakhyen, etc

HUNTER, W W ,—*A Comparative Dictionary of the Languages of India and High Asia* London, 1868

ANDERSON, J.,—*A Report on the Expedition to Western Yunan via Bhamo* Calcutta, 1871 Contains vocabularies, Kakhyin, etc. The vocabulary is reprinted, and a sketch of the people is given in Anderson's *Mandalay to Momien A Narrative of the two Expeditions to Western China of 1835 and 1876 under Colonel E B Sladen and Colonel Horace Brown* London, 1876

DALTON, EDWARD TUITE,—*Descriptive Ethnology of Bengal* Calcutta, 1872 Contains notes on the Singphos, pp 9 and ff., and a vocabulary, pp 69 and ff

CAMPBELL, SIR G ,—*Specimens of Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier* Calcutta, 1874 Singpho Vocabulary, pp 221 and ff

STREETTELL, G W.,—*The ficus elastica in Burma proper or a narrative of my journey in search of it* Rangoon, 1876 Contains account of the Kakhyens pp 67 and ff., pp 80 and ff., pp 107 and ff

FORBES, C J F S ,—*On Tibeto Burman Languages Journal of the Royal Asiatic Society*, Vol X, 1878, pp 210 and ff Contains Singpho, etc., vocabularies, pp. 226 and ff

FORBES, CAPT C J F S.,—*Comparative Grammar of the Languages of Further India A Fragment And other Essays* London, 1881 Contains comparative vocabularies of Singpho, etc., p 75

CUSHING, REV J N,—*Grammatical Sketch of the Kakhyen Language Journal of the Royal Asiatic Society*, New Series, Vol XII, 1880, pp 359 and ff

NEEDHAM, J F,—*Outline Grammar of the Singpho Language as spoken by the Singphos, Dowanniyas and others residing in the neighbourhood of Sadiya, with illustrative sentences, phrase book, and vocabulary* Shillong, 1889

GAIT, E A.,—*Report on the Census of Assam for 1891* Shillong, 1892 Contains abstract of Singpho Grammar, p 185 , Note on the Doaniás, p. 287

EALES, H L.,—*Report on the Census of Burma* Rangoon, 1892 Contains a note on "The Kachin Naga group," p 164 , note on the Kachins, Appendix A, pp v and ff , Memorandum on the Kachins on our frontier, by E C S George, Appendix A, pp x and ff

SYMINGTON, A.,—*Kachin Vocabulary* Edinburgh, 1892

BAINES, J A.,—*Census of India, 1891 General Report* London, 1893 Note on the Kakhyin or Ching pau, p 129, and on the Nága-Kákhyin group, p 150

HANSON, O ,—*Kachin Spelling Book* Edinburgh, 1895

HERTZ, H F,—*Handbook of the Kachin or Ching paw Language containing the grammatical principles and peculiarities of the language, colloquial exercises, and a vocabulary* Rangoon, 1895

HANSON, O ,—*A Grammar of the Kachin Language* Rangoon, 1896

KUHN, ERNST,—*Die Sprache der Singpho oder Ka khyen Festschrift* für Adolf Bastian zu seinem 70 Geburtstage Berlin, 1896, pp. 355 and ff

MACGREGOR, MAJOR C R.,—*Grammatical Notes on the Singpho Language* Shillong, 1896.

MACGREGOR, MAJOR, C R ,—*Outline Singpho Grammar* Contains also a list of words, Singpho and Khámpti No date or imprint.

SCOTT, J GEORGE, assisted by J P HARDIMAN,—*Gazetteer of Upper Burma and the Shan States*, Vol I Part I, Rangoon, 1900 Account of the Kachin Hills and the Chingpaw on pp 331 and ff , Kachin vocabulary on pp 660 and ff

SYMINGTON, ANDREW,—*Kachin Vocabulary*, Rangoon. Amer Bapt. Miss Press, 1901

The following sketch of the Assamese Singphō is based on Mr Needham's grammar, to which the student is referred for further details —

Pronunciation.—The system of transliteration adopted for the survey suits the phonetical system of Singphō fairly well *ā* is the sound of *a* in ' all ', and *ŭ* the French *u* in 'hurt.' The vowels *a* and *e* are often interchangeable, thus *kashā* and *keshā*, young , *as* sometimes becomes *a*, thus *ras*, thing, matter, *makhai-mā ra-dai*, what is the matter The consonants *d* and *t* are often interchangeable, thus *deng* and *teng*, then In the same way we find eastern *k* corresponding to western *g* in *k'wah=ga wā*, father, etc The sounds *ch*, *ts*, and *s*, seem to be confounded, thus *ka-chī*, *ka-tsī*, and *ka si*, cold , *Sing-phō*, *Tsin-pō*, and *Ching-pá*, man , *ning-sāng* i and *ning-tsāng* i, upon, etc The accent generally rests on the penultimate, but on the last syllable in adjectives beginning with *ga* , thus, *ga-já*, good , *ga bá*, great. Compound verbs carry the accent on the last root, thus *bai lū*, find again Many words have the suppressed sound of *m* or *n*

2 -

before them, thus, *m'phū*, approximately, *n'tā*, a house; *n'khong*, two. Only the smallest stress is required on such initial consonants, but they can be distinctly heard while the word is being uttered. Singphō is rich in tones. Cushing mentions six in Eastern Singphō. Needham seems not to know more than four, and no attempt has been made to note these tones in writing.

Prefixes and suffixes —There are in Singphō, as in other cognate languages, many prefixes and suffixes used to express the various meanings which a root can assume. The most important of them will be explained in the ,following pages. But there are also several prefixes which seem to have no longer any special meaning of their ·own, and are frequently dropped. Such prefixes are —

> *chi, ga, gi, gū, ka, ke, la, li, m', ma, mo, n', ning, si, sī,* etc

Thus, *chi-krong*, mosquito, *ga-jā*, good, *gi-gin* or *gū-gin*, ant, *ka-tūn*, short, *ke-shā*, son, *la gōng*, foot, *li-ning*, year, *m'bā*, cloth, *ma-nau*, dance, *mo-gui*, elephant, *n'tā*, house, *ning sā*, old, *si-ban*, flower, *sī-rōng*, tiger, etc.

The prefix *ga*, especially, besides being used in the formation of adjectives, must be added to nouns expressing relationship, when no pronoun is prefixed, thus *ga-wā*, father.

Articles.—The numeral *ai-mā*, one, is used as an indefinite article, thus, *sing-phō ai-mā*, one man. Sometimes *mā* is used alone, thus, *li ning mā*, one year. But often no article is used. There is no definite article. Definiteness is indicated by demonstrative pronouns and relative participles.

Nouns

Gender.—This is only apparent in the case of animate nouns. In the case of nouns of relationship it is indicated (*a*) by the use of different words, (*b*) by prefixing *lā-shā*, male, and *nūm-shā*, female, (*c*) by suffixing *wā*, male, and *jan*, female. Thus *wā*, father, *nū*, mother. *sa-brāng*, young man, *ma-khon*, young woman, *lā-shā māng*, son, *nūm-shā māng*, daughter. *nūm-dū wā*, master, *nūm-dū jan*, mistress. Where no ambiguity arises the same word may be used for both genders, thus, *nau*, brother and sister, in the specimens.

In the case of inferior animals the suffixes are *lā*, male, and *ri* or *wī*, female. Sometimes the noun or, if it is dissyllabic, its last syllable, is reduplicated. Thus *gui-lā* (or *gui-gui-lā*), dog, *gui-vī*, bitch. In the case of birds *rāng* may be substituted for *lā*, thus *wū-rāng* or *wū-lā*, a cock.

Number.—Number is only marked when it is not evident from the context. The plural is indicated by adding some word meaning heap, crowd, etc, such as *nī, bok, theng, yōng.* Thus *m'bā-nī*, clothes, *rai-bok*, goods, *n'dai sing-phō-theng*, these men, *rai-yōng*, all goods, etc.

Case —Cases are formed by suffixes.

The genitive always precedes the noun on which it is dependent. The nominative generally, and the accusative often takes no suffix. The suffix *ī*, denoting the agent, is usually added to the subject of a transitive verb. The vocative is expressed by the simple stem, or by adding the particle *ē*. The suffix of the genitive is often dropped. The usual suffixes are —

> *fē*, dative or accusative,
> *nan, goi-nan*, ablative,
> *nā*, genitive,
> *goi, ī*, locative

Examples of the various cases are the following —

Nominative,—   mīyam   wā-daɪ
                the-servant   *says.*

ke-shā-ī   ga-wāfē   ngū-daɪ   . . .   ga-wā-ī   mīyam-bok-fē
the-son   *his-father-to*   *says*   *the-father*   *the servants-to* .

ngū-daɪ
says

Accusative,— lākohop jō ū.
               a-ring *give.*

ngaɪ kbī-nā   n'tā   n'sā
I   *his* *house-to* *not-went*

khī mīyam aɪ-mā-fē shī-gā-daɪ
he   *slave*   *one*   *calls.*

Dative,—   sī-daɪ-fē   nāng   peyen   jō
            him-to   *you*   *feast*   *give*

Ablative,— ngaɪ nam-(goɪ-)nan   lū-hā
            I   *jungle-from*   *got.*

Genitive,— ga-nau-nā   gīyā
            his-sister's shame

sī-rōng   li-mɪn   ma-daɪ
tiger's   *claws*   *sharp-are*

Locative,— n'tā-goɪ makhaɪ-mā   ra-daɪ.
            house in   *what*   *matter-is*

ma-nāp-ī wū goɪ-daɪ
dawn-at cocks crow

Vocative,— wā-ē, O *father*

Other suffixes are *dē,* in the direction of , *sī-rá* (or *tsī-rá*) and *da-pham-ī,* with, by means of , *tha-rá, tha-rá-ī,* together with , *tagui,* into , *tagui-ī,* inside , *mason,* near, etc

Often more than one suffix is added Thus in the ablative the locative suffix *goɪ* generally precedes the ablative suffix *nan* Further we find combinations like *mūng sī daɪ goɪ-nā,* of (the men) in that country, and so forth When an adjective, pronoun or numeral follows a noun, the suffixes are added to the former, thus *sing-phō aɪ-mā-nā,* man one-of

Adjectives —Comparison is expressed by putting the noun in the ablative case, or by adding *n'lō,* than. The adjective may be repeated with *mang,* and, also, and *grau,* very, exceedingly, may be added Thus—

gūm-rāng   nan (*or* n'lō)   ga-bā
a-horse   *than*   *large*

ōrā m'bā n'lo n'daɪ m'bā nɪng-nān mang nɪng-nān
that *cloth* *than* *this* *cloth* *new*   *and*   *new*

3 т 2

The superlative degree is expressed in the same way, with *yōng a*, all, thus,—

> yōng-a   n'lō   m'bā   ga-jā
> *all*   *than* *cloth* *good*

The comparative is expressed by the use of different words in *ka-shā*, young, *yut*, younger *dinglā* old, *lāt*, older

Numerals—The numerals are given in the list of words   Singphōs can count up to 10,000, above that they use terms such as ' very many.' There are no ordinals The suffix *mā*, which is always added to *at*, one, is often used to denote an approximate number, thus *khrū-mā*, about six   *M'phū* is also used in the same way

Pronouns—The following are the *personal pronouns* —

> Singular,—*ngai*, I, *nāng*, thou, *khī*, he, she, it, *ngai-nā*, *nyē-nā*, *nyē*, my, *nā-nā*, *nā*, thy, *khī-nā*, his, her
> Plural,—*ī*, we, *ni*, you; *khī-ni*, they

Pronouns are inflected in the same way as substantives   The suffix of the agent is *gá*   It is sometimes added to the nominative   Thus *ngai-gá kāsī-dī sī-dai*, I starving, am dying   When a word denoting relationship governs the genitive of the second person, it is preceded by *n'* or *ning*, thus *nā ning-shā*, your son, *nā n'nau*, your brother

The *reflexive pronoun* is *tingnāng*, thus, *ngai tingnāng dī-gá*, I myself will do it

The *demonstrative pronouns* are *n'dai*, this, *sī-dai*, that, *ōrā-wā*, that, yonder   The plural is formed by adding *ni*   Instead of *sī dai* we also find *dai*, thus *Sing-phō dai*, that man

There is no *relative pronoun*   The participle ending in *dai* is used as a relative participle   Thus *Dhanirām-goi mari-dai kinsū*, the cow which was bought from Dhanirām   Sometimes also the interrogative pronoun is used as a relative   Thus,—

> ga-dai   nāng-ī   ma-sū-dī   mang   sī-dai-fē   dūp   rā
> *what*   *boy*   *lying*   *even* *that*   *beat*   *necessary,*

the boy that has told a lie, must be beaten

The *interrogative pronouns* are *da-mā*, who? *makhai*, what? *ga-dē-na-wā*, which? *ga-dē-mā*, how much? how many?   The interrogative particle *mā* is also often added to *makhai*   Thus *n'tā-goi makhai-mā ra-dai*, what is the matter in the house?

Verbs—The roots *ngā* and *i ai* are used to perform the office of a verb substantive, *iai* is ' to become ', and the particle *rē* is used in the meaning ' is indeed '

Verbs do not change for gender, number, or person. The mere root is freely used to denote the different tenses   Thus *nāng phā-mang n'dī*, you anything not-do, you do nothing, *khī makhai-mā sū*, what did he say, *daini ngai n'sā*, to-day I will not go But the different tenses are also formed by suffixes, as follows —

The suffix of the *present* tense is *dai*, in form identical with the demonstrative pronoun, thus *dī-dai*, does, *ngā dai*, is   This form is also commonly used as a historical present, thus *kinsū māt-dai*, the cow was lost.

The suffix of the *past* tenses is *hā*, to which *dai* may be added. Thus *bai-lā-hā*, brought back, *sū hā-dai*, told   The past tenses of *ngā* and *rai*, to be, are also formed irregularly *ngāng-dai*, *rēng-dai*

The suffix of the *future* tense is *ā*, in the first person also *gá*, thus, *khī sā ā*, he will go, *ngai wā-ā* (or *wā-gá*), I will say

The suffix of the *imperative* is *ū*, thus *jō ū*, give   *Gá* may be added as in *sā-ū-gá*, let him go.   When a pronoun of the first person is dependent on the imperative, the suffix *i* may be used, thus *ngai fe wā i*, give me   The prohibitive form is made by placing *Khūm* or *phūng* before the imperative   See below, Negative particle

The suffix of the *conditional* is *yāng*, thus, *māng dūp-yāng-gá*, if I beat the child This tense is really an adverbial participle   A past conditional may be formed from the participle in *di*, with *ná* added   Thus *ngai khī-fe mū-di-gá*, if I had seen him

The *infinitive* is formed without a suffix, thus, *ngai ngā mit-dai*, I wish to remain. The suffix of the infinitive of purpose is *a joi*, thus *magap-a-joi*, in order to conceal

The suffix *wāng* is also used in the sense of an *Adverbial participle*, thus *Dihong khē rap wāng*, on crossing the river Dihong   The *Conjunctive participle* ends in *di*, thus, *ngai sa di sā nā*, I having gone will say   To denote continuance of an action this participle is repeated, and *i rai* is then sometimes substituted for the first *di*, thus, *tam di* (or *tai rai*) *tam di*, having continually searched   The participle in *di*, or the root of the verb, is very frequently used in the formation of compound tenses, thus *khī yūp-di* (or *yūp*) *ra dai*, he is sleeping

The suffix of the *Relative participle* is *dai*   See above Relative pronouns

Potentiality is indicated by the word *ngūt*, thus *ngai pōn ngūt-ū*, I will be able to lift

Causatives are formed by adding the verb *si-nūn* (*tsi nūn*) to the root, thus *si rai j'u dai khī fe rā sa si nūn dai*, that man causes him to tend pigs   Transitives are formed by prefixing *si* (*tsi*) to a root, thus *si krá*, to dry, *si-l rit*, to frighten

Compound verbs are very extensively used   Compounds with *ngūt, si-nūn*, and others have already been mentioned   Other instances are *bai-lū*, to get again, *yū-sā dai*, he comes to see (*wu*), etc

The *Negative particle* is a suppressed *n'* prefixed to the word, or, in compound verbs to the second part of the compound, thus, *n'lū dai*, does not get, *shā-n'si nūn-dai*, to eat not cause   Tor *n'ngā dai*, is not, *ka-ta*, without, destitute, may be substituted Thus, *nai nā gam la ta*, to me powder is not   With imperatives the particles *khūm* and *phūng* are used, thus, *khūm dup u*, don't beat, *phūng sā-ū*, don't go.

The *Interrogative particles* are *i, mā*, and *khu*, thus, *nāng kā-si dai i*, are you hungry ? *Saheb fe mū-ha i ha*, did you see the Sahib ? In alternative questions the particle *kūn* is used, thus, *nāng khi fe dūp kūn n'dūp*, did you strike him or not ? *khī nāng-goi du i ūn i*, did he arrive here ?

Any word may be treated as a verbal root and conjugated throughout, thus, *rai*, thing, matter, *rai dai*, is, *masū-dai*, is false, *ka chī hā*, it was cold   A noun, or, if dissyllabic, its last syllable, is occasionally repeated in the verb, thus, *manau nau-di*, dancing

Order of Words —The usual order of words is subject, direct object, indirect object, verb   In interrogative sentences the indirect object usually precedes the direct Adjectives and numerals generally follow, but occasionally precede the noun   Adverbs generally precede adjectives and verbs

The particles *na* and *lo* are often added at the end of a sentence

Na is apparently a sort of persuasive particle, though often a mere expletive, and *lō* is apparently an emphatic, pure and simple

Concerning other Singphö dialects we are acquainted with Southern Kachin and Kaori[1]   The differences to be found in the latter dialect are of relatively small importance   We have seen that even within the Assamese Singphö, soft and hard consonants are, to some extent, interchangeable.   This fact accounts for a good deal of the dialectic differences between Eastern and Western Singphö   Thus Eastern *tüng*, Western *düng*, to sit , Eastern *n'tai*, Western *n'dai*, that , Eastern *l'wä*, Western *ga-wä*, father   Or we find different prefixes used, thus Eastern *tüm-sü*, Western *hin-sü*, cow.

In the declension of nouns we find the following suffixes peculiar to Eastern Singphö —

> *jan*, nominative, Western *ī* ;
>
> *phai, jai*, dative, Western *yi* ,
>
> *nai, dē-nai*, ablative, Western *nan, goi-nan* ,
>
> *ch*, genitive, Western *nā* ,
>
> *ü ai*, vocative, Western *i*

The comparative particle is *thā-hrau*, compare Western *grau*   The noun seems not to be inflected

The Eastern numerals are the following —

1, *l'ngai*, 2, *l'khaung*, 3, *m'hsüm*; 4, *m'li*, 5, *m'ngä*, 6, *kru* , 7, *hsa-nit* , 8, *m'sat* , 9, *ja-khü*, 10, *shi* , 11, *shi l'ngai*, 20, *khüm* , 30, *hsüm shi* , 40, *m'li shi* , 100, *lä sä* , 200, *mi-sä* , 300, *m'hsüm sä* , 1000, *hhing-mi*   The only difference from Western Singphö is *l'ngai*, one, Western *ai*

In the conjugation of verbs we may note the following suffixes —

> present tenses *ai*, Western *dai* ,
>
> past tenses *hsa*, Western *hä* ;
>
> „   „   *ngüt-hsa*, Western *hä-dai* ,
>
> future *nä*, Western *ä* ,
>
> imperative *mü*, Western *ü*

All these points are relatively unimportant, and Cushing is quite right when he says ' Considering the extent of the region occupied by this people, and the fact that they have been without books, the dialectic differences are less than might be expected Many words are identical in all the dialects, while some words are peculiar to a single dialect   A large class of words exists, which have been subject to more or less dialectic change of form, but show clearly their original identity.'

The Kaori dialect forms a link between Northern Singphö and the Southern Dialect of Burma   The latter has been described by Messrs Hertz and Hanson, and the student is referred to these handbooks for further information   I have added a translation of the Parable of the Prodigal Son in the Southern Dialect   It has been taken from the Rev O Hanson's translation of the Gospel according to St Luke, and an interlinear translation has been added

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[1] In the following I have altered Cushing s transliteration so as to accord with the system used in the Survey   I have retained *hs* for aspirated *s* , *kh* German *ch*

[No 1]

TIBETO-BURMAN FAMILY. KACHIN GROUP

SINGPHŌ OR KACHIN

SPECIMEN I.

NOTE.—The apostrophe in words like *n'khong* indicates a very slight pause after the *n*, and before the rest of the word is spoken

(DISTRICT, LAKHIMPUR)

(I. J. Needham, Esq., 1896)

Singphŏ aimā-nā keshā n'khong ngā-dai Keshā kachī ga-wā
Man a-of sons two were¹ Son (the)-younger (his)-father

fī ngā-dai, 'nyē-nā man gadī-mā-ngā-dī-mang² jŏ-ū' Deng ga-wā gam-dī
to says, 'my share whatever give.' Then father dividing

jŏ dai Ga-wā rai gam-jŏ-dī' n'thomī keshā kachī sibā
gives Father property having-divided after son the-younger many

yā n'kring-dī num chān goi dām⁴ sā-hā-dai Khī mūng sīdai goi
days not-staying country a-far in to-visit has-gone. He country that in

khi-nā ru-bok⁵ kām-mō kām-rūm-shā-thūm-hā-dai Rai-bok⁶ yōng rūm-shā-thūm
his goods has wasted Goods all wasting

n'thomī mūng sīdai goi khū gabā rai-hā-dai Khī shā-phā n'ngā-
after country that in famine a-great has occurred He food not-been-

hā-dai khī mūng-sīdai-goi-nā singphŏ aimā goi mūnglī-dī sā-dai Singphŏ
has he country-that-on of man a with work-to-do goes Man

dai khī-fī nā goi wā yā-sīnūn-dai Khī wā-nā 'ngām mang
that him the-fields in some to-tend-orders. He pigs' husks even

lū-dī-mang shā-phā dai-dī shā n'lū-dai. Khī mit
getting-even (would-have)-eaten-(them) but food (he)-not-gets He coming-to-himself

n'thomī wā-dai, 'nyē wā-nā miyam lō-lō shā lū-dī chandi ngai-gā
after says, 'my father's slaves heaps to-eat getting to-spare I

kasī-dī⁶ sī-dai. Ngai wā goi sā-dī wā-gā, "wāē, ngai niyon
hungering dying-am I father to going will-say, "father, I against

Phrā-goi dai-n'thomī nang-goi phit-hā, nā-nā ningshā dai-n'thēkā,
God-to also you-to sinned, your son am-not-fit(to-be),

ngai-fī miyam sitai lau-u"' Deng khī wā fē-goi sā-dai Ga-wā wā
me a-slave as take"' Then he father-in-to goes His-father

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¹ Here, as elsewhere, the present tense is used instead of the past Singphōs are very careless in their use of these tenses especially when the past meaning can be gathered from the context.

² Gadē mā = as many as, ngā-dī = being (ngā substantive verb, to be with past participial suffix di added), so that gadē mā ngā dī mang means 'as many as being even (mang = even, and)

³ Gam jŏ di is a compound verb gam, to divide, jŏ, to give

⁴ Dām means to stroll, visit etc.

⁵ Bok is the plural suffix.

⁶ Kān = hunger, dī = past participial suffix, si = die, with present tense suffix, dai attached, so that kān di si dai means 'hungering am dying

khī-fē chān-da-goi   mŭ-dī   n'gâ-hā   lagat-sā-dī   dŭ   jūm-dī pūp-dai
him *a-distance-at* *seeing* *pitied-(him)-(and)* *run-going* *(his)-neck falling kisses*

Keshā-ī[1]   ga-wā-fē   ngū-dai,   'Wāē,   ngai   niyon Phrā-fē mang nāng-fē
The-son *his-father-to* *says,* *'Father,* *I* *against God-to* *also* *yourself-to*

mang   phit-hā,   ngai   nā-nā   ningshā   n'thēkā'   Deng-ī   khī-nā   ga-wā-ı
also *sinned,* *I* *your* *son* *am-not-fit-(to-be).'* *Then* *his* *his-father*

mīyam-bok-fē   ngū-dai,   'yōnga n'lō m'bā gajā   lau-dī,   khī-fē
slave-company-to *says,* *'all* *than* *cloth* *good* *having-brought* *him-to*

cha-fūn-ū,'[2]   latā   goi   lākchop jō-ū,   lagōng   goi   lēvē
put-(it)-(upon), *(his)-finger* *upon* *a-ring* *give,* *(his)-feet* *upon* *shoes*

degrâ-jō-ū,   Ī-bok   lū sha   sīpīō-gâ,   n'dai-ning-khānī nyē sha
put, *We* *drink-eat* *(and)-be-merry-will,* *for* *my* *son*

sī-dai,   yā, krūng-dī-ngā-dai, khī   māt-dī,   bai-prū-lū-dai'   Deng-ī
dead-that-was, *now* *alive-is,* *he* *lost-being,* *again-found-is'* *Then*

khī-nī   pīō-dī-ngā-hā.
they *merry-made*

Deng   keshā   gabā   nā   goi   ngā-dai   Khī   wā-dī[3]
At-that-time *son* *the-elder* *the-fields* *in* *is* *He* *on-returning*

n'tā   mason   dū-dai   ning-chin-dai   manau-nau-dī nang-dai   Khī
(the)-house *near* *on-arriving* *singing* *(and)-dancing* *hears* *He*

mīyam aimā-fē[4] shīgā-dī san-dai,   'n'tā   goi makhai-mā-ra-dai?' Mīyam
slave *a-to* *calling* *asks (him),* *'(our) house in what is-the matter?'* *The-slave*

wā-dai, 'nā   ning-nau-fē   gajā-dī bai-lū, sīdai-ning-khānī nā ning-wā
says, *'your* *your-brother* *well-being* *recovered,* *this-reason-for* *your* *your-father*

lū-shā   jō-dai'   Deng-ī khī pot-dī   n'tā   tagui n'shāng-dai
drinking-eating *giving-is'* *Then* *he* *angering* *(the)-house* *inside* *not-enter-does*

Deng-ī ga-wā   sing-gani dū-dī keshā-fē   pom-dī shīgā-dī Keshā gabā
Then his-father *outside* *coming* *the son-to* *entreating* *called* *Son* *the-elder*

nyē wā-fē   wā-dai, 'wāē, ngai n'theng-ning nā mūnglī dī-dai, galoi-yang
my father-to *says,* *'father,* *I* *many-years* *your* *work* *doing-am,* *ever*

mang nā   gā   n'makau-dai[5]   Dai-dī-mang,   nāng ngai-fē bainam-keshā[6]
and *your* *commands* *not-transgressed* *Notwithstanding,* *you* *me-to* *kid*

aimā   mang   nūmnang   tharâ-ī   shā-n'sīnun-dai.[7]   Nā   ning-shā kachī
one *even* *my-friends* *with* *to-eat-do-not-order* *Your* *son* *younger*

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[1] The ı ın *Leshā ī* ıs merely the nominatıval partıcle

[2] *Cha fūn* means 'to put on clothes

[3] *Wā-dī dū-dai* is a compound verb *Wā* = return, *dū* = arrive

[4] *Fē* = datıve case suffıx

[5] *Malau* means to throw away, abandon, etc.

[6] *Baınam* = goat, *keshā* = young *baınam keshī* = kid

Sīnun ıs a causal imperatıve verb The literal rendering of the passage being *dai dı mang* = nevertheless *nang* = you *ngaı fē* = me-to *baınam keshā* = a kıd *mang* = even, *nūmnang tharâ ı* = with friends, *shā n sīnūn dai* = to eat do not order

rai yŏng shā-sĭmā-dĭ mang sĭdai-fĕ nāng peyen jŏ ' Deng-ĭ khĭ khi-nā
(his)-goods all having-wasted although to-him you a-feast give ' *Then* *he* *his*
ke-shā-fĕ ngū-dai, 'ke-shāō, nāng-gᾰ¹ nong ngai-tharᾰ ngā-dai , nyē-nā rai yŏng
son-to says, '*son,* *you* *always me-with* *are ,* *my* *property* *all*
nā- nᾰ rē I ong-phā, dai-ning-khānī nā ning-nau sĭ-dĭ,
yours is-indeed. We should-be-merry *for* *your your-brother being-dead,*
yā krŭng dĭ ngū-dai, khĭ māt-dĭ, bai-lū-hā-dai.'
now living is , *he lost-being, found-has been '*

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¹ *Gᾰ is here an emphatic personal pronoun suffix*

TIBETO-BURMAN FAMILY. KACHIN GROUP.

SINGPHŌ OR KACHIN.

SPECIMEN II.

(F J. Needham, Esq., 1899.) (DISTRICT LAKHIMPUR)

N'daɪ trä māsū-daɪ Ngaɪ khī-nā n'tā phāmang lagū n'sū [1]
This case false-is I his house anything to steal not-went

Gā-gā n'daɪ rē [2] Lɪnɪng-mā nyē-nā Dhonɪrām goɪ marī-daɪ kɪnsū
Facts these are-indeed. Last-year my Dhanɪrām from purchased cow

māt-daɪ Kɪnsū n'daɪ ngaɪ sīron-dī rem-dī mang, moɪ-nā numdū-nā
lost is Cow this I carefully having-kept though, former owner's

n'tā goɪ yā-yā phrong-dī-ngā-daɪ [3] Sīdaɪ-nɪng-khūnī ngaɪ nong-nong
house to often fled On-that-account I always

sā-dī baɪ-lā-hā Dhonɪrām-nā sū-daɪ sɪnī goɪ nyē-nā kɪnsū
going brought-back Dhanɪrām's saying day on my cow

sā-dī-kūn ngā-dī [4] ngaɪ khī-nā n'tā goɪ sā hā-daɪ Sīdaɪ-yang ɪān-khab
gone-or-not saying I his house to have-gone. At-that-time sunset

nɪngdɪmī. Nyē-nā kɪnsū khī-nā shōnī ngā-daɪ-kūn ngā-dī ngaɪ khī-nā
after My cow his compound is-or-not saying I his

shōnī goɪ dām-hā-daɪ Tengī (*or* dengī) khī-nā ga-nau sī-masat-nɪng
compound in have-strolled Then his his-sister 18-years-(old)

makhon Malotī khī-nā latā goɪ n'chɪn eng lāng-dī shōnī
young-woman Mālatī her hand ɪn water ɪug carrying the-compound

goɪ prū-daɪ Tengī aɪdī n'chɪn-hā Ngaɪ khī-fē n'mɪt hā
to arrives Then (ɪt-was)-still dark I her not-noticed

Daɪ dī-mang khī-gā̇ [5] ngaɪ-fē khī magā-goɪ sā mū-daɪ Khī ngaɪ-fē
Even-so she me her dɪrectɪon-to go sees She me

lasop sē-dū-dī krɪt-dī sabam hā-daɪ N'tā-nā sɪngphō-bok
a-ghost ɪmagɪnɪng been-frɪghtened has-screamed The-house-of people company

Dhonɪrām tharâ sā-dī ngaɪ-fē garūn-dī wā, 'nāng Malotī yū sā-daɪ.'
Dhanɪrām with comɪng me seɪzing said, 'you Mālatī to-see come'

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[1] *Lagū* ɪs root of the verb ' to steal *Sā* ɪs root of verb ' to go The ɪnfɪnɪtɪve suffix of the former, and the past tense suffix of the latter, are omitted as ɪs common ɪn Sɪngpho

[2] *Rē* ɪs a verb of emphatic assertɪon equivalent to the Bengali ৰচৈ

[3] *Phrong-dɪ-ngā-daɪ* ɪs a compound verb meanɪng, literally, ' having fled ɪs.

[4] *Kūn* ɪs a partɪcle denotɪng uncertaɪnty *Sādɪ kūn* ɪs ' gone whether, *ngā-dɪ,* saɪng , like the Assameso *gāɪɪe bulɪyā*

[5] *Gá* ɪs used here as an emphatic personal pronoun suffix

KACHIN

Gā-sīdaɪ Dhonɪrām polɪs goɪ sū-bā-daɪ, sū dɪ-mang¹ nɪng dɪmī rung
Stoɪy-thɪs Dhanɪrām the-police to has-told, though afterwards court

goɪ Dhonɪrīm khī-nū ga-nau-nā gɪyā magap ajoɪ wā-daɪ ngaɪ khī-nā
ɪs Dhanɪrām hɪs hɪs-sɪster's shame hɪde to says I hɪs

mɪmung lagū sā daɪ, Malotī ngaɪ-fō phūn goɪ sɪngoɪ mū-hā daɪ
mɪngoes (to)-steal come, Mālatī me tree up first has-seen

¹ Literally, 'saying (this) although'

TIBETO-BURMAN FAMILY.   KACHIN GROUP.

KACHIN.

SOUTHERN DIALECT

(Rev. O. Hanson, 1896.)

Ma-shā   la-ngaɪ-mɪ   sha-dang   shū   la khâng   lu-aɪ   Shan   tha   ka-shā
Man   one   male   child   two   had   Them   among   son

ka-jɪ   ma-thang   ka-wā-phe   tsun-wu aɪ-gâ,   'Ngaɪ   la-ang-aɪ   a-raɪ   dâ
small   which   father-to   said,   'I   getting   properly   share

gâ   ngaɪ-phe   ka-ran-yā-e,'   ngu-wu aɪ   Sha-loɪ   shan-phe   daɪ   a raɪ
that   me-to   divide-give,'   said.   Then   them-to   that   property

ka-ran-vā mu-aɪ   Daɪ   phang   nthoɪ   ga-de-n-nā-yang   ka-shū   ka jɪ-gâ
divided-gave   That   after   days   how-many-after-when   son   small

a-raɪ   ma-khra   ka-khyɪn-gum-dɪn-lā-nnū   tsan-tsan   mung   de   sa-nthâm
property   all   collected-gathered-taken-having   far-far   country   to   gone-having

daɪ   sha-rā   ē   ngang-ngā-aɪ-raɪ-nnā   shɪ   a-raɪ   gɪnlut   mat-lu-aɪ
that   place   in   riotously-lived having   his   property   all(?)   lost-was

Lu-ma-lu   sha-mat-kau-aɪ-sha-loɪ,   daɪ   mung   ō   khu
Substance   wasted-thrown away-when,   that   country   in   famine

ka-bā-wā aɪ-raɪ-nnā   shɪ-gâ   ma-tsan   mat-wā-aɪ.   Sha-loɪ   shɪ   sā-nnā   daɪ
great-become-having   he   helpless   exhausted-became   Then   he   going   that

mung   nā   ma-shā   la-ngaɪ-mɪ   hâ   sha-myet-sha-nat-ngā-aɪ   Daɪ   wā-chyam-gâ,
country   of   man   one   with   took-shelter   That   man,

'wā   rem-u-gā,'   shɪ-a   prang   de   shɪ-phe   sha-ngun-dat-wu-aɪ   Sha-loɪ   wā-nɪ
'pigs   tend,'   his   fields   to   him   sent-let-go   Then   pigs

shā-aɪ   sha-pre-phe   shɪ   shā-ma-yū-khrā-khrā-raɪ-ngā-tɪ-mung   ga-de-aɪ-muk   shɪ-phe
eaten   plants   he   to eat-wished although   anyone   him-to

n-jā-mu-aɪ   Daɪ   sha-loɪ   shɪ   myɪt-dum-myɪt-phrang-nnā   tsun-aɪ-gâ,   'Nyō   wā â
not-gave   That   time   he   mind-conscious mind-awakened   said,   My father

sha-braɪ   shā-aɪ-nɪ   ga-de-wā-raɪ-tɪ-mung   khru-khru   kat-kat   shā-lu-mā-aɪ,
wages   eating   how-many-being-even   satisfied-satisfied   enough-enough   eat-can,

ngaɪ   chyâm-gâ   nang-ē   khu-khu-aɪ-the   then-byak-aɪ   khrum-ngā-nngaɪ
I-on-the-other-hand   here   hungering-with   ruined-spoiled-being   suffering-am

Ngaɪ   rât-nnā   nyē   wā   phang de   wā-nthâm   shɪ-phe   nɪng   ngaɪ   ngu-nā-we-aɪ,
I   arising   my father   to   returning   him-to   thus   I   say-will,

"Wā-ē,   la-mu   gā-phe   mung,   nā-ā   man   ē   mung   ngaɪ   shut-nɪ-aɪ,
"Father-O,   heaven's   word against   also,   thy   face   in   also   I   sinned,

nī n-shā ngu-nạ̈ ngai phā n-gıng-n-dan-nngai, nā ā sha-braı shā -aı
thy thy son say to I any-how not-worthy-not-fit-am, thy wages eating

ma shā la-ngaı-mı-phe zẵn ngai-phe tẵn-dā-e-lẵ," ' ngā-aı. Sha-loı shı rẵt-nn ā
man one as ' me appoint-me," ' said Then he arising

shı ā ka-wā kẵ du-wā aı Shı tsan-tsan nẵ raı-ngā-yang, shı-ā ka-wā
his father to came He far-far yet was when, his father

shı phe khap mu nnā, ma-tsan-dum aı myıt the gat-sā-wā-nthẵm shı-ā du
him getting sight-of, helpless feeling mind with running-going his neck

thā noı-gın-shum-let shı-phe pup-wu-aı. Daı ka-shā chyẵm shı-phe
on hanging-grasping him kissed That son in-his-turn him-to

tsun-wu aı-gẵ, 'Wā ō, la-mu gā-phe mung, nā-ā man-ē mung ngai
said, 'Father-O, heaven's word-to also, thy sight ın also I

shut nı aı, nī n shā ngu nā ngai phā n-gıng n-dan-nngai, nā ā sha-braı
sinned, thy son say to I any-how not-worthy not fit-am, thy wages

shā aı ma-shā la ngaı-mı-phe zẵn ngaı-phe tẵn dā e lẵ,' ngu-wu-aı Daı
eating man one as me make me,' said That

ka-wā shı-ā ma-yām-nı-phe tsun-mu-aı-chyẵm gẵ, 'Reng-thum aı nbā
father his servants to said-in-his turn, 'Good-perfectly-being cloth

ā la-wan lā-wā-nnạ̈ shı-phe ja phun-ma-ru, shı ā la-tā thā mung la-chyẵp
quickly taking coming him cause to-wear, his hand on also ring

chyẵp yā-ma-ru, la-gẵ thā mung khyep dın dın-yā-ma-ru, kẵn-da aı dum-su
to wear give, foot on also shoes to-put on-give, fatted being cow

ka-shā mung la sat-nthẵm, an-thē shā let ka-bu-ga rā ngā gā, ka-nıng-raı-nme-lā,
young also taking-killing, we eating happy-glad-be will, because (lıt how?),

ndaı ngaı shā gẵ sı mat aı, yā-baı khrung-sa-lı aı, mat mat-aı mung
this my son dead lost was, now-again alive-came, lost-was also

vā-baı mu-lu se aı,' ngu-mu-aı Sha-loı shan-thē ka-bu-ga-rā
now again to see-able I was,' he said Then they happy glad

raı-ngā-mā aı
being-were

Shı-ā ka-shā ka-bā chyẵm gẵ yı-de ngā-ngā aı Shı wā nnā
His son big on the other hand paddy land ın was He returning

ntā ī du-ma-gang aı sha-loı dum-aı the ka aı mung shı nā-wu aı.
house to coming-approaching when playing and dancing also he heard

Daı-ma jẵ mā la-ngaı-mı-phe shı sha-gā-lā nnā 'Daı phā raı-ngā-aı-kun?'
Therefore servant one he calling 'That what is?'

shı-phe sau-wu-aı. Shı chyẵm shı-phe tsun-wu aı gẵ, 'Nā n-nau
him asked. He again him to said, 'Thy thy younger brother

du-wā-rā aı-raı-nnā, nā n-wā mung shı-kham ka-jā ngā aı phe khap-mu-
come arrived-having, thy thy father also him well-being received-saw-

lā-wu-aɪ-ma-ɪâ daɪ kân-da-aɪ dumsu ka-shā-phe sat-nu-aɪ,' ngu-wu-aɪ
agaɪn because *that* *fatted* *cow* *young* *kɪllɪng-was,'* *saɪd*

Shɪ-chyân-gâ ma-sɪn-pât-nnā nkhu-de n-shang-wā-khrâ-aɪ Shɪ-ā ka-wā
He-agaɪn *mɪnd-angry-gettɪng* *ɪnsɪde* *not-to-enter-agreed* *Hɪs* *father*

ma-thang pru-sā-nnā shɪ-phe nem-lā-wu-aɪ. Than-let shɪ-ā ka-wā-phe
theɪefore(?) *out-comɪng* *hɪm* *entreated* *Answerɪng* *hɪs* *father-to*

shɪ tsun-wu-aɪ-gâ, 'Yu-u, nde-nlâ nɪng tup nā-ā nchyang amu ngaɪ
he *saɪd,* *'Behold,* *these* *years* *all* *thy* *servɪce* *work* *I*

ga-lâ-nɪ-aɪ, nang tân-dā-aɪ khu ga-loɪ-mung ngaɪ n-laɪ-nngaɪ, raɪ-tɪ-mung
dɪd, *thy* *establɪshed* *path* *any-tɪme* *I* *not-transgressed,* *nevertheless*

nyē ɪɪngkhu-nɪ the rau ngaɪ-phe pyâ-pyâ-raɪ-ngā-u-gâ baɪnam ka-shā
my *frɪends* *wɪth* *together* *me-for* *reɪoɪcɪng-for* *goat* *young*

la-ngaɪ-mɪ lang-mɪ-muk nang ngaɪ-phe n-ɪâ-ndaɪ, sha-wā-num-nɪ the ka-nân-nnā
one *once even* *thou* *me-to* *not-gavest,* *publɪc-women* *wɪth* *assocɪatɪng*

nā-ā a-raɪ gɪnlut kau aɪ, ndaɪ nshā wā-du-ɪang-chyâm-gâ shɪ ma-tu
thy *property* *all(?)* *threw away,* *thɪs* *thy-son* *returned-came-when-but* *hɪm* *for*

daɪ kân-dā-aɪ dumsu ka-shā nang sat-ndaɪ,' ngu-wu-aɪ Shɪ-phe shɪ
that *fatted* *cow* *young* *thou* *kɪlled-hast,'* *saɪd* *Hɪm-to* *he*

tsun-wu-aɪ-gâ, 'Ngaɪ shā ē, nang-gâ tut-tut ngaɪ the rau ā-ngā-ngā-daɪ,
answered, *'My* *son O,* *thou* *always* *me* *wɪth together* *contɪnually-art,*

myē-ā a-raɪ nga-ma-ngā nā-ā a-raɪ raɪ-ngā-aɪ, raɪ-tɪ-mung pyâ-aɪ-the
my *property* *all-that-ɪs* *thy* *pɪopeɪty* *ɪs,* *how-ever* *happy-beɪng*

ka bu-ga-rā raɪ maɪ-ngā-aɪ; ka-nɪng-raɪ-nme-lâ ndaɪ nā n'nau-gâ sɪ-mat-aɪ
happy-glad *to-be* *propeɪ ɪs,* *because* *thɪs* *thy* *brother* *dead-was*

yā-baɪ khrung sa-lɪt-daɪ, mat-mat-aɪ-mung yā-baɪ mu-lā-nu-aɪ,' ngŭ-wu-aɪ
now-agaɪn *alɪve-came,* *lost-was-also* *now-agaɪn* *saw agaɪn,'* *told*

ngā-aɪ
saɪd

English	Singphŏ (Lakhimpur)
1 One	Aı
2. Two	N khong
3 Three	Masūm
4. Four	Malī.
5 Five	Mangă
6 Six	Khrŭ.
7 Seven	Sımıt.
8 Eight	Masat
9 Nine	Cha'kŭ.
10 Ten	Sī or tsī.
11 Twenty	Khŭn.
12 Fifty	Mangă sī.
13 Hundred	La'chă
14 I	Ngaı
15 Of me	Ngaı nă or Nyĕ-nă
16 Mine	
17 We	Ĭ.
18 Of us	Ĭ-nă
19 Our	
20 Thou	Năng
21 Of thee	Nă nă or nă
22 Thine	
23 You	Nĭ
24 Of you	Nĭ nă
25 Your	Nĭ nă

English	Singphŏ
26 He	Khĭ.
27 Of him	Khĭ nă
28 His	
29 They	Khĭ nĭ.
30 Of them	Khĭ-nĭ nă
31 Their	
32 Hand	Lată
33 Foot	Lagŏng
34 Nose	Nădĭ.
35 Eye	Mĭt
36 Mouth	Nĭng gŭp
37. Tooth	Wă
38 Ear	Nă
39 Hair	Kară.
40 Head	Bŏng
41 Tongue	Sĭnglet.
42 Belly	Kan
43 Back	Sĭngmăng
44 Iron	M'phrĭ.
45 Gold	Ja
46 Silver	Kŭmphrŏng
47 Father	Wă
48 Mother	Nŭ
49 Brother	Nau
50 Sister	Nau.
51 Man	Sĭngphŏ *or* tsĭnphŏ
52 Woman	Nŭmshă

English	Singphŏ
53 Wife	Nŭmshă
54 Child	Măng
55 Son	Lă-shă măng (*male child*)
56 Daughter	Nŭmshă măng (*female child*)
57 Slave	Mĭyam
58 Cultivator	*No word*
59 Shepherd	*No word*
60 God	Phră (*Khămtĭ word*)
61 Devil	Nat (*evil spirit*)
62 Sun	Jan
63 Moon	Sĭtă
64 Star	Tsĭgan
65 Fire	Wan
66 Water	N'chĭn
67 House	N'ta
68 Horse	Gŭmrăng
69 Cow	Kĭnsŭ
70 Dog	Guĭ
71 Cat	Nĭngyau
72 Cock	Wu
73 Duck	Kaĭpet
74 Ass	*No word*
75 Camel	*No word*
76 Bird	Wŭ
77 Go	Să = *to pass from one place to another*
78 Eat	Shă
79 bit	Dŭng

English	Singpho
107 Of fathers	Wa bok-na
108 To fathers	Wa bok-goi
109 From fathers	Wa bok nan
110 A daughter	Nūmshā mang
111 Of a daughter	Nūmshā māng na
112 To a daughter	Numshā mang goi
113 From a daughter	Nūmshā māng-nan
114 Two daughters	Nūmshā māng n khong
115 Daughters	Nūmshā māng bok
116 Of daughters	Nūmshā māng bok-na
117 To daughters	Nūmshā māng bok-goi
118 From daughters	Nūmshā mang bok-nan.
119 A good man	Singphō gajā
120 Of a good man	Singphō gajā-na
121 To a good man	Singphō gajā-goi
122 From a good man	Singphō gajā nan
123 Two good men	Singphō gajā n'khong
124 Good men •	Singphō gajā bok
125 Of good men •	Singphō gajā bok na
126 To good men	Singphō gajā bok-goi
127 From good men	Singphō gajā bok nan
128 A good woman	Nūmshā gajā
129 A bad boy	Māng n'gajā
130 Good women	Nūmshā gajā bok
131 A bad girl	Nūmshā māng n'gajā = *female child not good*
132 Good •	Gajā
133 Better	Gajā gran.

English	Singpho
134 Best	Yonga n'lõ ḳaja (*all than good*)
135 High	Chã
136 Higher	Chã grau
137 Highest	Yonga n'lõ chã.
138 A horse	Gũmrãng
139 A mare	Gũmrãng nũmahã
140 Horses	Gũmrãng bok
141 Mares	Gũmrãng nũmahã bok.
142 A bull	Ken sũ lã
143 A cow	Ken su vi.
144 Bulls	Ken sũ lã bok
145 Cows	Ken sũ vi bok.
146 A dog	Gui la
147 A bitch	Gui vi
148 Dogs	Gui lã bok
149 Bitches	Gui vi bok
150 A he goat	Bainam lê
151 A female goat	Bainam vi
152 Goats	Bainam bok
153 A male deer	*No general name.*
154 A female deer	
155 Deer	,,
156 I am	Ngai ngã
157 Thou art	Nãng ngã
158 He is	Khi ngã
159 We are	I ngã
160 You are	Ni ngã

English	Singphŏ.
161 They are .	Khi ni ngă
162 I was .	Ngai ngă ha
163 Thou wast	Năng ngă ha
164 He was	Khi ngă ha
165 We were .	I ngă ha
166 You were .	Ni ngă ha
167 They were . .	Khi-ni ngă ha
168 Be . .	Ngă ŭ
169 To be	Ngă
170 Being . .	Ngă yang
171 Having been .	Ngă-di
172 I may be . .	.
173 I shall be	Ngai ngă ŭ
174 I should be .	
175 Beat .	Dŭp.
176 To beat . .	*Same*
177 Beating .	Dŭp dai
178 Having beaten	Dŭp di.
179 I beat	Ngai dŭp.
180 Thou beatest	Năng dŭp.
181 He beats	Khi dŭp
182 We beat	I dŭp.
183 You beat	Ni dŭp
184 They beat	Khi ni dŭp
185, I beat (*Past Tense*)	Ngai dŭp-ha
186 Thou beatest (*Past Tense*)	Năng dŭp-ha
187 He beat (*Past Tense*)	Khi dŭp-ha

English	Singphŏ
188 We beat (*Past Tense*)	I dŭp-hă
189 You beat (*Past Tense*)	Ni dŭp-hă
190 They beat (*Past Tense*)	Khi ni dŭp hă
191 I am beating	Ngai dŭp-di ngi dai
192 I was beating	Ngai dŭp-di nga ha
193 I had beaten	Ngai dŭp-hă dai (*I beat, or had beaten*)
194 I may beat	
195 I shall beat	Ngai dŭp-ă
196 Thou wilt beat	Nang dŭp ă
197 He will beat	Khi dŭp ă
198 We shall beat	I dŭp-ă
199 You will beat	Ni dŭp ă
200 They will beat	Khi ni dŭp-ă
201 I should beat	,,
202 I am beaten	.
203 I was beaten	
204 I shall be beaten	
205 I go	Ngai să-dai *or* ngai să
206 Thou goest	Nang să-dai
207 He goes	Khi să-dai
208 We go	I să dai
209 You go	Ni să-dai
210 They go	Khi-ni să dai
211 I went	Ngai să-hă *or* să-hă-dai.
212 Thou wentest	Nang să-hă
213 He went	Khi să-hă.
214 We went	I să hă.

English	Sagpló
215 You went	Ni ai hi
216 They went	Khi ni ai hi
217 Go	Si
218 Going	Sa-dai
219 Gone	Sa-hi
220 What is your name?	Ni ni ming makhai-mi? *Your name what-is?*
221 How old is this horse?	Gúmrang n'dai gadé *Horse this how-many* ning? *years?*
222 How far is it from here to Kashmir?	Nang-goi nan Kashmir *Here from Kashmir* gadé chán? *how far?*
223 How many sons are there in your father's house?	Na ni gawa-ni ntá goi *Your father's house in* lisha-mang gadé ngu? *male-children how-many are?*
224 I have walked a long way to-day	Ngai daini lólá dam-dai *I to-day much walk*
225 The son of my uncle is married to his sister	Vré-ni wadoi ni mang *My uncle's son* lhi ni ga nan *his his sister*
226 In the house is the saddle of the white horse	N'ta-goi gúmrang phrong ni *House-in horse white-of* jin ngu-dai *saddle is*
227 Put the saddle upon his back	Gúmrang ning tsángi *Horse back-on-top-on* jin di u *saddle place*
228 I have beaten his son with many stripes	Ngai khi-ni lishi ming *I his male child* lólá dúp-dai *much beaten*
229 He is grazing cattle on the top of the hill	Khi lum ning tsángi kensi *He hill top-on cattle* va-dai *tending*
230 He is riding on a horse under that tree	Khi gúmrang ning tsángi *He horse upon* s'dai phún ka-tái jau-dai *that tree below riding-is*
231 His brother is taller than his sister	Khi-ni phu khi-ni ga nan *His brother his sister* nan chihi *than tall is*
232 The price of this is two rupees and a half	S'dai ni manú kúmphrúng *That of price silver* dula n'khong mang thúlimi *rupees two and half*
233 My father lives in that small house	Vré-ni gawi s'dai n ta-goi *My father that house-in* ngu ú. *dwells*

English	Singpho
234 Give this rupee to him	Kŭmphrŏng n'dai khĭ fo *Rupee this him to* jō ŭ *give*
235 Take these rupees from him	Khĭ goi nan kŭmphrŏng *Him from rupees* ridai bai lā u *those back take*
236 Beat him well and bind him with ropes.	Khĭ fo aidi dŭp-di singrĭ *Him well beating rope* tsirĭ tai jŭp-ŭ *with fasten*
237 Draw water from the well	Khăbong goi nan n'chin jĭ *Well from water draw*
238 Walk before me	Ngai aingoi I ri ŭ *I in front of go*
239 Whose boy comes behind you?	Damă nă laihĭ măng nă nă *Whose male child your* ningdimĭ sa dai ? *behind coming ?*
240 From whom did you buy that ?	Năng damă-goi nan mari-hĭ? *You who from bought?*
241 From a shopkeeper of the village	Marĕng nă jenumdu goi nan *Village of shop owner from*